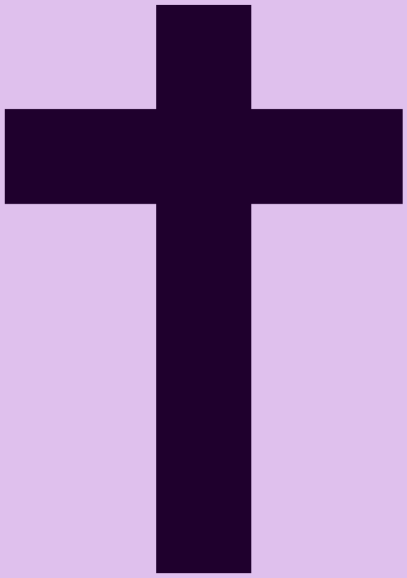
# One Unity Resource Bible



The One Unity Resource Bible translation of the Holy Bible into American English with some transliterated Hebrew notations

# One Unity Resource Bible

## The One Unity Resource Bible translation of the Holy Bible into American English with some transliterated Hebrew notations

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Language: English

Dialect: American

Translation by: Thomas Robinson

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Note that in addition to the rules above, revising and adapting God's Word involves a great responsibility to be true to God's Word. See Revelation 22:18-19.

2016-10-03

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PDF generated using Haiola and XeLaTeX on 21 Feb 2024 from source files dated 31 Aug 2023
9f2d2d4c-2407-581e-9119-29b1389e7b3a

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# Introduction by Author to One Unity Resource Bible v1.0

This is the product of dedication to Creator God and my personal experiences with Yeshua Jesus as my Messiah, remaking me and walking beside me thru this entire process. It was not made by the high and lofty but by regular people with dedication and devotion to learning who God is by using the Scriptures handed down to us. We searched many resources that have been compiled and made public. This 100% volunteer project utilizing community-based research, has morphed and taken shape like a rough stone, then rough cut, and finally shaped and facets cut into it. Each step making the end product that much more recognizable and beautiful and valuable. This is why each helper who has volunteered, prayed, supported me vocally processing, and given encouragement is so valuable.

Another aspect coming into this publication and Study Resource design is to aid defining common grounds to encourage informed and respectful discussion between Gentile Christians, Messianic Jews, Messianic Gentiles, and Religious Jews. Discussion about the shared Scriptures, therefore a sharred invested interest in the same Creator God and how God has chosen to reveal Himself in relationship to humans. How God uses the example of a Kinsman Redeemer, Adoption and Marriage to explain relationship. How Jews and Gentiles relate to Creator God and to each other. Also the general discussion of identity; both Jew and Gentile in Messiah, Jewish identity in general, and historical identity between Rabbinical Judaism and Nazerine Judaism. The Scriptures of Israel are a common bond, likewise God's teachings found in them revealed to Israel. Scripture teaches, the Jews are to be a light to the Gentiles and the Gentiles are to cause the Jews to be jealous unto their own God. Israel to Gentiles (Is 42:6; Is 51:4; Mic 4:2; Is 2:3; Is 60:3; Is 60:3; Is 56; Eph 5:7-14; 1 John 1:7) and Gentiles to Israel (Deut 32:21; Rom 11:11-16, Rom 9-11; Matt 8:10; Rom 14:19-23; 1 Cor 8:9-13). God designed Jew and Gentile to mutually compliment. My intention is for this Resource Book to stimulate discussion based on mutual understanding establishing mutual respect. To clarify, respect does not mean agreement. I am not proposing the solution, rather to encourage the converstaion to begin with understanding common grounds. Let your light shine!

My goal is to accurately and precisely represent the groups represented in Scripture. That Gentile Christian can learn more about Judaism and its culture. That Rabbinical Jews, who esteem Torah and the Oral Traditions, may consider the Tanach parallels with New Covenant writings. Hopefully both can discuss these topics in a manner that is not abash nor "designed to missionize," rather to facilitate discussion by establishing common grounds. We don't have to agree with each other, rather to consider the others' positions accurately and thoughtfully to hopefully foster a respect when discussing differences in mutually shared topics. This is my hope and intention. Mutual respect thru shared discussion.

My motivation in designing this schollarly project accessable to regular people is simple. Accessability. Knowing who God is by how He has revealed Himself and what he expects of those who are Redeemed by the blood of the lamb God alone provides. This is designed for you to design

your own research and study. “Discover For Yourself” and “Facts and Context”. Sincener questions with honest pursuit of real answers leads to more. Let God direct you in utalizing this study and research tool. Especially those who are not able to attend religious schooling and are called to lead and teach. Be blessed and shine light! Messiah is comming! Messiah Come!

If you are interested in my process and experiences that have brought me to this point, here are some similar resources you can engage with. Published books, you can read “Seeking Allah, Finding Jesus” by Nabeel Qureshi. His process reflect my own, yet I began in Protestant Christianity and discovered my preference towards Messianic Judaism. Both of us prodded the facts to test the truthfulness and validity of what we believe and grew up with. Before starting this project, I found inspiration from one of David Stern’s challenges in his book “Messianic Judaism”. Then the book “Post Missionary Messianic Judaism” by Rabbi Dr. Mark S. Kinzer, especially after discussing identity with him and a few other leaders at a young scholars conference. Books Christians will find accessable that inspired me include “Torah: Law or Grace? Kingdom PRINCIPALS for Kingdom LIVING” by Rabbi Ralph Messer and “Restoration” by Dr. Thomas Lancaster. Both discuss the unique relationship of God, his Word, Torah, and Jew and Gentile believers. “Footsteps of The Messiah” by Arnold Fruchtenbaum is methodical and process orientated, a stimulating book on prophecy and how a whole-Bible perspective aids in Drash and understanding prophecy. For non-book worms, you can watch or stream TV episodes of “Ancient Jewish Wisdom” by Rabbi Daniel Lapkin and “It’s Supernatural” by Sid Roth. Both will engage and stimulate you with information based on “Facts and Context”.

I have worked very hard to publish before and during the *Jubilee Year*, also called the *Yovel* Year, and concluding the *Shmitta*. The first version is published in September 2016, before the High holy Days of 2016, Rabbinic Calendar year 5776, Biblical Hebrew year 6016. There is a special blessing God has in store for us in the coming years, and I feel this Resource Book will have a unique purpose in this. Some features are still to be applied, if you are interested in helping contact OUR Bible. This product is Version 1.0. The author’s intention is to produce more resources. You are encouraged to look up the title of this book and find associated lists and resource guides on various topics. This project is dedicated to Yahweh and His Messiah Yeshua, to God’s glory and his praise, forever more. Messiah come! AMEN!

Introduction by Author Thomas Robinson

# General Introduction to One Unity Resource Bible

Introduction to One Unity Resource Bible – Written by Pastor Jed Cauffman

Dear Reader,

Welcome to the One Unity Resource Bible (OUR Bible, OURb). This labor of love is a product of ten years total, research and application by author Thomas Robinson and multiple volunteer helpers. This study Bible reflects Thomas' devotion to YHWH, and his love for teaching people to find both Bible and culture accessable to their everyday lives. He encourages people to develop a functional knowledge of the Bible to connect topics and discover for yourself!

**Intention and Design**

OUR Bible aims to provide you with resources to do your own study of the Scriptures. Focusing on Facts and Context, related topics are cross-referenced and set apart by the text formatting. Allowing "Facts and Context" to move you forward in your study. Every effort has been made to remove as much bias as possible in the work. Any bias that remains in the work is identified and owned by the author. It is realized that every reader brings their own unique story to the study of Scripture—including cultural, linguistic, interpretation, and denominational slants. This is the way of all people—it is neither good nor bad—we need only to admit and own our unique biases.

If there were only one way to study or interpret the Bible, there would be much less to learn and learning would cease after a point. But, as it is, the Bible allows for multiple facets of interpretation. It's comparable to a multifaceted diamond and looking from different angles to see a unique and consistent display of truth. Like the multiple layers of an onion that grow deep from the core expanding outward. Judaism teaches that there are Four Levels of Interpretation; the Bible is like a multifaceted diamond. (For more discussion, see Appendix "PaRDeS PaRaDiSe: The Four Jewish Levels of Interpretation".)

**Guiding Principles**

Having stated the above, it is best for you to know at the outset these important presuppositions which guide this work:

1. Jesus is a Rabbi, meaning a Jewish Teacher. He was and is a Teacher within a Jewish context.
2. God does not contradict his own identity nor his Word. God is consistent. God's Word is consistent.
3. Rabbi Yeshua and Rabbi Saul (also called Paul) taught directly from the Jewish Scriptures.
4. The Bible is held as the final authority, above people's changing opinions and/or interpretation biases.
5. The Messianic Prophecies are presented as unbiased as the author is capable of. Proposed fulfillments are not manipulated to fit context, to the best of the author's knowledge and intention. The author sees the prophecies as being fulfilled and cannot deny this bias, only present the facts as unbiasedly as possible.

**Features are literally In-Text**

OUR Bible is designed as a Resource Guide within the Biblical text. You are provided with a critically selected portion of Bible texts that covers Torah, Prophecy, Praise, Wisdom, History, and Gospels. Notes are referenced from Jewish Writings, straight-forward textual analysis, and cultural history relevant to the text.

Some key features include:

• Messianic Prophecy, 440+ reliable references with accessable descriptions. This includes Messianic Prophecies from both Christian (MP) and Rabbinical (MPr) sources. (Maroon Letter in text.)

• Key Verse, where the New Covenant quotes from the Old Covenant. **(Bold in text.)**

• The 613 Commands found in Books of Moses categorized inside the 10 Commandments of Exodus 20. Footnotes identify (#1-10.#1-613) (Reference and any relevant context)

• Literal Translation of the Names of God, and some people and places. Name [Literal Translation in Brackets].

• Significant words transliterated from the original texts with literal meaning. *Word in Italics* ·Literal meaning Inside Dots·.

• The 52 Weeks Parasha Reading Schedule in text with parallel Prophets and Gospel readings. Located inside the five Books of Moses.

• Principal of Two-Way cross reference. Where footnotes and citations appear on both ends of the referenced verses.

Multiple lists, facts, and context notes are provided directly in the text so people don't need a second book to look up reference verses. The resource guide is IN the text. Therefore the text itself is less relevant than the footnotes and editorial comments that are being made. OUR Bible is using the public domain WEB version, based on 1901 American Standard Version. Some changes have been made to the text for the purpose of a more Jewish understanding to certain verses. The resources provided are more important than the translation itself. Our desire is to produce a resource that is consistent, and cross-references subjects two ways.

**Audience**

The intended audience for OUR Bible includes but is not limited to: Gentile Christians; Messianic Gentiles, Messianic Jews; Rabbinic Jews. This is intended to build common discussion ground. Also included are people with interest to investigate matters of Biblical knowledge regardless of background.

Its design is intended to be accessable to regular people and stimulate self-directed studies and research, utilizing the facts and context provided. This is not a canned study book that tells you the answer, answers should lead to more questions seeking more depth of knowledge on a topic. Use of the OUR Bible could be considered like an alternative to attending a seminary.

Any serious student of Old Covenant or New Covenant will find the OUR Bible an invaluable tool to unlock the many-faceted wonders of the Bible. May God bless you as you make use of this work!

Pastor Jed Cauffman, 1st Presbyterian Church, September 2016

# Genesis [Origin]
# B'resheet [In the Beginning]

*Context: Written by Moses as an account of history, combined from God's dictation from Mount Sinai and Hebrew oral history. This is one of the oldest, the longest recorded span of time, and most reliable accounts of ancient history of the Mesopotamian region, the Middle Eastern area. Note, Abraham is a contemporary with Job; two of the richest people in their time. This record establishes that God has design and order to creation, God's relationship with humans, and marking the linage of faith that will become the Chosen People of God.*

## Parashah 1: *B'resheet* ·In The Beginning· 1:1-6:8

1 *B'resheet Elohim bara'* ·In the beginning of the beginning, God created
from nothingness· the heavens and the earth. 2 Earth was *tohu v'bohu* ·void
and chaos·. * Darkness was on the surface of the deep and *Ruach Elohim*
·Spirit of God· was hovering over the surface of the waters.
3 † God said, "Let there be light," and there was light. ‡ 4 God saw the
light, and saw that it was good. God divided the light from the darkness.
5 God called the light "day," and the darkness he called "night". § There
was evening and there was morning, the first *yom* ·period of time, day·. *
6 God said, "Let there be an expanse in the middle of the waters, and let it
divide the waters from the waters." 7 God made the expanse, and divided
the waters which were under the expanse from the waters which were
above the expanse; and it was so·. 8 God called the expanse "*shamayim*
·sky, heavens·". † There was evening and there was morning, a second
*yom* ·period of time, day·.
9 God said, "Let the waters under the sky be gathered together to one
place, and let the dry land appear;" and it was so. 10 God called the dry
land "earth," and the gathering together of the waters he called "sea". God
saw that it was good. 11 God said, "Let the earth yield grass, herbs yielding
seeds, and fruit trees bearing fruit after their kind, with their seeds in it,
on the earth;" and it was so. 12 The earth yielded grass, herbs yielding seed
after their kind, and trees bearing fruit, with their seeds in it, after their

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* **1:2** MPr: The expression, "Spirit of God," (Gen 1:2) is explained as "the Spirit of the King Messiah" (Is 11:2). In the phrase "moving on the face of the deep," the deep waters represent repentance (Lam 2:19). (Mishnah 2, Mishnah 8, and Midrash Leviticus 14). (Matt 23:31-39; Luke 19:41-44) † **1:3** MP: Light from God. (John 3:19-20; 1 John 3:8) ‡ **1:3** This light that separates the darkness, God spoke the light of Messiah to be our redemption out from darkness even before the foundations of the world. (Col 1:12-17) says we were called out of Satan's darkness into God's light thru Messiah's redemption. § **1:5** Day 1: God creates the division of *shamayim* ·sky, heaven· and *'aretz* ·earth·; then God separates *'owr* ·light· out of the *choshek* ·darkness·. The *'owr* ·light· part of the day is called *yom* ·period of time, daytime, day· and the dark part of the day is called *layil* ·night·. * **1:5** The Hebrew word *yom* can be translated in five different ways. Daylight (12 hours), a single day (24 hours), a year, or an indefinite amount of time pointing to a day or event, such as Psalm 27:5 "in that day". † **1:8** Day 2: God divides the *mayim* ·waters· creating the earth water and the *shamayim* ·sky, heavens· or literally ·above waters·. Scientifically this shows there is a water cycle. Also, the sky includes water; atmosphere is water, dust, and gas.

kind; and God saw that it was good. ‡ 13 There was evening and there was
morning, a third *yom* ·period of time, day·.
***(A:2)*** 14 God said, "Let there be lights in the expanse of sky to divide
the day from the night; and let them be for signs to mark seasons and
appointed times, days, and years; 15 and let them be for lights in the
expanse of sky to give light on the earth;" and it was so. 16 God made
the two great lights: the greater light to rule the day, and the lesser light
to rule the night. He also made the stars. 17 God set them in the expanse
of sky to give light to the earth, 18 and to rule over the day and over the
night, and to divide the light from the darkness. God saw that it was good.
§ 19 There was evening and there was morning, a fourth *'yom* ·period of
time, day·.
20 God said, "Let the waters abound with living creatures, and let birds
fly above the earth in the open expanse of sky." 21 God created the large
sea creatures and every living creature that moves, with which the waters
swarmed, after their kind, and every winged bird after its kind. God saw
that it was good. 22 God blessed them, saying, "Be fruitful, and multiply,
and fill the waters in the seas, and let birds multiply on the earth." *
23 There was evening and there was morning, a fifth *'yom* ·period of time,
day·.
***(A:3)*** 24 God said, "Let the earth produce *nefesh chai* ·soul living·
creatures after their kind, livestock, creeping things, and animals of the
earth after their kind;" and it was so. 25 God made the animals of the
earth after their kind, and the livestock after their kind, and everything
that creeps on the ground after its kind. † God saw that it was good.
26 God said, "Let us make a *'adam* ·human· in our image, after our
likeness: and let them have authority ‡ over the fish of the sea, and over
the birds of the sky, and over the livestock, and over all the earth, and over
every creeping thing that creeps on the earth." 27 *God* created man *in his
own likeness.* § In God's image he *created him; zachar ·male· and n'keivah
·female·* * he created them. 28 † God blessed them. God said to them,
"Be fruitful, multiply, fill the earth, and bring it into subjection, subdue it.
Have authority over the fish of the sea, over the birds of the sky, and over
every living thing that moves on the earth." 29 God said, "Behold, I have
given you every herb yielding seed, which is on the surface of all the earth,

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‡ **1:12** Day 3: God separates the *yam* ·sea· and the *'aretz* ·earth·. Plants being to grow. § **1:18** Day 4: God separates day and night with sun and moon called *ma'or* ·lights· and the *chochavi'm* ·stars·; this gives us *'owr* ·light·. These lights help identify the *mo'adim* ·seasons, appointed times·. God's calendar has both the harvest schedule and special feast days called *mo'adim* ·seasons, appointed times· (see Lev. 23). * **1:22** Day 5: God populates the above and below waters, the *mayim* and *shamayim*, with creatures that possess a *nefesh chai* ·soul living·. The animals are told to multiply. † **1:25** Day 6a: God populates the earth with creatures that possess a *nefesh chai* ·soul living·. God creates various plants to populate the earth. ‡ **1:26** Hebrew *radah* ·dominion, authority· is like unto a king and his kingdom leadership. The resources of the kingdom is in *chavash* ·subjection to· the king. The king is to govern wisely, not abusing the resources, but rather to use resources to grow the kingdom healthy and strong; the king takes responsibility for his kingdom. § **1:27** Quoted in James 3:9 * **1:27** Quoted in Matt 19:4; Mark 10:6 † **1:28** Gen 1:28 (#7.432): T. To be fruitful and multiply, to fill the earth and *kavash* ·subdue it / bring into submission / conquer it· and *radah* ·rule over / have dominion over· the creatures / R. To have children with one's wife T. Note: *Kavash* ·subdue / conquer· or *radah* ·to have dominion / rule over· in Hebrew is understood as to have dominion as a king who is both tender and firm who rightly controls his subjects

and every tree, which bears fruit yielding seed. It will be your food. 30 To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for food;" and it was so. ‡

31 God saw everything that he had made, and, behold, it was *m'ohd tov* ·exceedingly good·. There was evening and there was morning, a sixth *'yom* ·period of time, day·.

# 2

1 The heavens, the earth, and all their vast array were finished. 2 *On the seventh 'yom ·period of time, day· God finished his work which he had done; and he shavat ·rested·* * on the seventh day from all his work which he had done. 3 God blessed the seventh day, and made it set apart holy, because he rested in it from all his work of *barah'* ·creation from nothingness· which he had done. †

***(A:4, S:2)*** 4 This is the history of the generations of the heavens and of the earth when they were created. On the day that ADONAI God made earth and heaven, 5 no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for ADONAI God had not caused it to rain on the earth. There was no human to till the ground, ‡ 6 but a mist went up from the earth, and watered the whole surface of the ground. 7 ADONAI God formed and framed a human from the dust of ground, and breathed into his nostrils the breaths of lives; and *man became a living soul.* § * 8 ADONAI God planted a garden eastward, in Eden [Delight], and there he put the man whom he had formed. 9 Out of the ground ADONAI God made every tree to grow that is pleasant to the sight, and good for food, including the *'etz chai ·tree of life· in the middle of the garden* † and the tree of the knowledge of good and evil. ‡ 10 A river went out of Eden [Delight] to water the garden; and from there it was parted, and became the source of four rivers. 11 The name of the first is Pishon: it flows through the whole land of Havilah, where there is gold; 12 and the gold of that land is good. Bdellium and onyx stone are also there. 13 The name of the second river is Gihon. It is the same river that flows through the whole land of Cush. 14 The name of the third river is Hiddekel. This is the one which flows in front of Assyria [Level plain]. The fourth river is the Euphrates [Fruitful]. 15 ADONAI God took the man, and put him into the garden of Eden [Delight] to cultivate and keep it. 16 ADONAI God enjoined the man, saying, "You may freely eat of every tree of the garden; 17 but you shall not eat of the tree of

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‡ **1:30** Day 6b: God creates *'adam* ·human being· in his own likeness, this is unique to all other creation. Representing all of God's spectrum, he creates both *zachar* ·male· and *n'keivah* ·female·; representing his unity oneness, God establishes marriage as a oneness and marital intimacy as a bond (Gen 2:24-25). Humans are given both work and sustenance. * **2:2** Quoted in Heb 4:4 † **2:3** Day 7: God rests and appreciates his creation; He spoke and, in obedience, creation came into being (Col 1:12-17). In Hebrew, *shavat* means ·rested·; this is why the seventh day is called *Shabbat* ·repose, desist· (Ex. 20:11). ‡ **2:5** There was no *'adam* ·human· to till the *'adamah* ·ground· § **2:7** Quoted in 1 Cor 15:45 * **2:7** Day 6b: God *yatzar* ·formed, framed· the *'adam* ·human· from the ground dust. God breathes the *nish'mat chayim* ·breaths of lives· into the human and the human becomes a *nefesh chai* ·soul living·. Unique to other creatures with a living soul, humans are given both soul and spirit, that is physical life and spiritual life united. † **2:9** Quoted in Rev 2:7 ‡ **2:9** Day 6a: God creates various plants to populate the earth. In a special place, *Gan-'Eden* ·Garden Paradise, Garden Delight·, God interacts with the first humans. In this place is the *'etz chai* ·tree of life· and the tree of knowledge of *tov v' rah* ·good and evil·. Humans are given both work and sustenance.

the knowledge of good and evil; for in the day § that you eat of it, you will surely have death."

18 ADONAI God said, "It is not good for the man to be alone. * I will make him a help-mate suitable for him." 19 Out of the ground ADONAI God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature became its name. † ***(S:3)*** 20 The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper suitable for him. 21 ADONAI God caused the man to fall into a deep sleep. As the man slept, he took one of his ribs, and closed up the flesh in its place. 22 ADONAI God refined and fashioned an *'ishah* ·wife woman· from the rib which had taken from the man, and brought her to the man. 23 The man said, "This is now bone of my bones, and flesh of my flesh. She will be called *''ishah* ·wife woman·,' because she was taken out of *'ish* ·husband man·." ‡ § 24 *Therefore a husband man will leave his father and his mother, and will dabak ·cling to, worship· with his wife woman, and they will be echad ·one· flesh.* * † 25 The husband man and his wife woman were both naked, and they were not ashamed. ‡

# 3

1 Now the serpent was more subtle than any animal of the field which ADONAI God had made. He said to the woman, "Has God really said, 'You shall not eat of any tree of the garden?' "

2 The woman said to the serpent, "We may eat fruit from the trees of the garden, 3 but not the fruit of the tree which is in the middle of the garden. God has said, 'You shall not eat of it. You shall not touch it, lest you die.' " * †

4 The serpent said to the woman, "You won't surely die, 5 for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took some of its fruit, and ate; and she gave some to her husband with her, and he ate it, too. 7 Their eyes were opened, and they both knew that

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§ **2:17** This is an example of *yom* being used as an indefinite day in the future. What type of death was God making reference to? * **2:18** This is the first time God has identified something *lo-tov* ·not good·, everything else God made was declared *tov* ·good·, even the tree of knowledge. What does this unique statement "not good" tell us? † **2:19** God invites Adam to create in a similar fashion as God did; Adam is allowed to declare for each animal a unique name, the name identifies an essential character of each animal. ‡ **2:23** With Hebrew inserted: "(v22) ADONAI God fashioned an *'ishah* ·wife woman· from the rib which had taken from the *'adam* ·man·, and brought her to the *'adam*. (v23) The man said, 'This is now bone of my bones, and flesh of my flesh. She will be called "*'ishah* ·wife woman·," because she was taken out of *'ish* ·husband man·.' " § **2:23** Adam [Human, Red earth] makes an astounding statement, repeating what God had said. It takes an *'ishah* ·wife woman· to make an *'adam* ·male, human· into a *'ish* ·husband man·. * **2:24** Quoted in Matt 19:5; Mark 10:7-8; 1 Cor 6:16; Eph 5:31 † **2:24** From this verse, we see and know that "marriage" was established by God. ‡ **2:25** Day 6b: God formed the male out of dust, God *banah* fashioned the female out of his rib to be a helpmate; she is not above him nor below him, she is equal from his side. God establishes marriage as a reflection of His own characteristics in unity and blesses intimacy in marriage. * **3:3** Compare what the woman says with what God told the man in (Gen 2:16). † **3:3** Compare (Gen 2:7, 2:16) with (Gen 3: 3-4, 3:23-24). What kind of death is God referring to as punishment?

they were naked. They sewed fig leaves together, and made coverings for themselves. 8 They *sh'ma* ·heard obeyed· ADONAI God's voice walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of ADONAI God among the trees of the garden.
9 ADONAI God called to the man, and said to him, "Where are you?"
10 The man said, "I *sh'ma* ·heard obeyed· your voice in the garden, and I was afraid, because I was naked; and I hid myself."
11 God said, "Who told you that you were naked? Have you eaten from the tree that I enjoined you not to eat from?"
12 The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it."
13 ADONAI God said to the woman, "What have you done?"
The woman said, "The serpent deceived me, and I ate."
14 ADONAI God said to the serpent,
"Because you have done this,
you are cursed above all livestock,
and above every animal of the field.
You shall go on your belly
and you shall eat dust all the days of your life.
15 ‡ I will put hostility between you and the woman,
and between your offspring and her offspring.
§ He will bruise your head,
and you will bruise his heel."
16 To the woman he said,
"I will greatly multiply your pain in childbirth.
In pain you will bear children.
Your desire will be for your husband,
and he will have authority over you."
17 To Adam [Human, Red earth] he said,
"Because you have *sh'ma* ·hear obey· your wife's voice,
and ate from the tree,
about which I enjoined you, saying, 'You shall not eat of it,'
the ground is *cursed* for your sake.
You will eat from it with much labor all the days of your life.
18 *It will yield thorns and thistles* * to you;
and you will eat the herb of the field.
19 By the sweat of your face will you eat bread until you *teshuvah* ·complete return· to the ground,
for out of it you were taken.
For you are dust,
and to dust you shall made *teshuvah* ·complete return·."
20 The man called his wife Eve [Life] because she would be the mother of all the living. 21 ADONAI God made coats of animal skins for Adam [Human, Red earth] and for his wife, and clothed them.
***(A:5, S:4)*** 22 ADONAI God said, "Behold, the man has become like one of us, knowing good and evil. Now, lest he reach out his hand, and also take of the tree of life, and eat, and live forever..." 23 Therefore ADONAI

‡ **3:15** MP: Enmity between "Thy seed and her seed" Women have ovum, not seed as males, therefore this is a miraculous birth. (Luke 1:35; John 12:31) § **3:15** MP: Messiah's heels bruise the serpent's head. The serpent retaliates, but is hurled down from power. (John 12:31-33; Heb 2:14-15; Rev 12:10, 20:1-3) * **3:18** Quoted in Heb 6:8

God physically sent him out from the garden of Eden [Delight], to till the ground from which he was taken. 24 So he *gahrash* ·relationally divorced· the man; and he placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

# 4

1 The man knew Eve [Life] his wife. She conceived, and gave birth to Cain [Acquisition], and said, "I have gotten a man with ADONAI 's help." 2 Again she gave birth, to Cain [Acquisition]'s brother Abel [Vanity, Mourning]. Abel [Vanity, Mourning] was a keeper of sheep, but Cain [Acquisition] was a tiller of the ground. 3 As time passed, Cain [Acquisition] brought an offering to ADONAI from the fruit of the ground. 4 Abel [Vanity, Mourning] also brought some of the firstborn of his flock and of its fat. ADONAI respected Abel [Vanity, Mourning] and his offering, 5 but he didn't respect Cain [Acquisition] and his offering. Cain [Acquisition] was very angry, and the expression on his face fell. 6 ADONAI said to Cain [Acquisition], "Why are you angry? Why has the expression of your face fallen? 7 If you do well, won't it be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." 8 *Cain [Acquisition]* said to *Abel [Vanity, Mourning], his brother,* "Let's go into the field." While they were in the field, Cain [Acquisition] rose up against Abel [Vanity, Mourning], his brother, and *murdered* * him.

9 ADONAI said to Cain [Acquisition], "Where is *Abel [Vanity, Mourning],* your brother?"

He said, "I don't know. Am I my brother's keeper?"

10 ADONAI said, "What have you done? *The* voice of your brother's *blood* cries to me from *the ground.* 11 Now you are cursed because of *the ground,* which has opened its mouth to receive your brother's *blood* † from your hand. 12 From now on, when you till the ground, it won't yield its strength to you. You will be a fugitive and a wanderer in the earth."

13 Cain [Acquisition] said to ADONAI , "My punishment is greater than I can bear. 14 Behold, you have divorced and driven me out today from the surface of the ground. I will be hidden from your face, and I will be a fugitive and a wanderer in the earth. Whoever finds me will kill me."

15 ADONAI said to him, "Therefore whoever slays Cain [Acquisition], vengeance will be taken on him sevenfold." ADONAI appointed a sign for Cain [Acquisition], so that anyone finding him would not strike him.

16 Cain [Acquisition] left ADONAI 's presence, and lived in the land of Nod, east of Eden [Delight]. 17 Cain [Acquisition] knew his wife. She conceived, and gave birth to Enoch. He built a city, and called the name of the city, after the name of his son, Enoch. 18 To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. ***(S:5)*** 19 Lamech took two wives: the name of the first one was Adah, and the name of the second one was Zillah. 20 Adah gave birth to Jabal, who was the father of those who dwell in tents and have livestock. 21 His brother's name was Jubal, who was the father of all who handle the harp and pipe. 22 Zillah also gave birth to Tubal Cain [Acquisition], the forger of every cutting instrument of bronze

* **4:8** Quoted in 1 John 3:12 † **4:11** Quoted in Matt 23:35; Luke 11:51

and iron. Tubal Cain [Acquisition]'s sister was Naamah. 23 Lamech said to
his wives,
"Adah and Zillah, *sh'ma* ·hear obey· my voice.
You wives of Lamech, listen to my speech,
for I have slain a man for wounding me,
a young man for bruising me.
24 If Cain [Acquisition] will be avenged seven times,
truly Lamech seventy-seven times."
25 Adam [Human, Red earth] knew his wife again. She gave birth to a son,
and named him Seth [Appointed], saying, "for God has given me another
child instead of Abel [Vanity, Mourning], for Cain [Acquisition] killed him."
26 A son was also born to Seth [Appointed], and he named him Enosh. At
that time men began to call on ADONAI 's name.

# 5

***(6)*** 1 This is * the book of the generations of Adam [Human, Red earth].
In the day that God created man, he made him in God's likeness. 2 *He*
created *them male and female,* † and blessed them. On the day they were
created, he named them "Adam [Human, Red earth]". 3 Adam [Human,
Red earth] lived one hundred thirty years, and became the father of a
son in his own likeness, after his image, and named him Seth [Appointed].
4 The days of Adam [Human, Red earth] after he became the father of Seth
[Appointed] were eight hundred years, and he became the father of other
sons and daughters. 5 All the days that Adam [Human, Red earth] lived
were nine hundred thirty years, then he died.
6 Seth [Appointed] lived one hundred five years, then became the father
of Enosh. 7 Seth [Appointed] lived after he became the father of Enosh eight
hundred seven years, and became the father of other sons and daughters.
8 All of the days of Seth [Appointed] were nine hundred twelve years, then
he died.
9 Enosh lived ninety years, and became the father of Kenan. 10 Enosh
lived after he became the father of Kenan, eight hundred fifteen years,
and became the father of other sons and daughters. 11 All of the days of
Enosh were nine hundred five years, then he died.
12 Kenan lived seventy years, then became the father of Mahalalel.
13 Kenan lived after he became the father of Mahalalel eight hundred forty
years, and became the father of other sons and daughters 14 and all of the
days of Kenan were nine hundred ten years, then he died.
15 Mahalalel lived sixty-five years, then became the father of Jared.
16 Mahalalel lived after he became the father of Jared eight hundred thirty
years, and became the father of other sons and daughters. 17 All of the
days of Mahalalel were eight hundred ninety-five years, then he died.
18 Jared lived one hundred sixty-two years, then became the father of
Enoch. 19 Jared lived after he became the father of Enoch eight hundred
years, and became the father of other sons and daughters. 20 All of the
days of Jared were nine hundred sixty-two years, then he died.
21 Enoch lived sixty-five years, then became the father of Methuselah.
22 After Methuselah's birth, Enoch walked with God for three hundred
years, and became the father of more sons and daughters. 23 All the days

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* **5:1** MPr: King Messiah will not come till all souls predestined for it have appeared in human bodies on earth. (Gen 5:1 in Midrash 24). (Rom 11:25) † **5:2** Quoted in Matt 9:4; Mark 10:6

of Enoch were three hundred sixty-five years. 24 Enoch walked with God,
and *he was not found, for God took him.* ‡

***(7)*** 25 Methuselah lived one hundred eighty-seven years, then became
the father of Lamech. 26 Methuselah lived after he became the father of
Lamech seven hundred eighty-two years, and became the father of other
sons and daughters. 27 All the days of Methuselah were nine hundred
sixty-nine years, then he died.

28 Lamech lived one hundred eighty-two years, then became the father
of a son. 29 He named him Noah [Rest], saying, "This one will comfort us in
our work and in the toil of our hands, caused by the ground which ADONAI
has cursed." 30 Lamech lived after he became the father of Noah [Rest]
five hundred ninety-five years, and became the father of other sons and
daughters. 31 All the days of Lamech were seven hundred seventy-seven
years, then he died.

32 Noah [Rest] was five hundred years old, then Noah [Rest] became
the father of Shem [Name], Ham [Hot, Intensity, Passion], and Japheth
[Enlargement, Spreading wide].

# 6

1 When men began to multiply on the surface of the ground, and
daughters were born to them, 2 *Beni-Elohim* ·Sons of Elohim God· saw that
men's daughters were beautiful, and they took any that they wanted for
themselves as wives. 3 ADONAI said, "My Spirit will not strive with man
forever, because he also is flesh; so his days will be one hundred twenty
years." 4 The Nephilim were in the earth in those days, and also after that,
when the *Beni-Elohim* ·Sons of Elohim God· came in to men's daughters
and had children with them. Those were the mighty men who were of old,
men of renown.

***(Maftir ·Conclusion·)*** 5 ADONAI saw that the wickedness of man was
great in the earth, and that every imagination of the thoughts of man's
heart was continually only evil. 6 ADONAI was sorry that he had made
man on the earth, and it grieved him in his heart. 7 ADONAI said, "I will
destroy man whom I have created from the surface of the ground— man,
along with animals, creeping things, and birds of the sky— for I am sorry
that I have made them." 8 But Noah [Rest] found *chen* ·grace· in ADONAI 's
eyes.

*Haftarah B'resheet ·Taking leave · In The Beginning·:*

*Yesha'yahu / Isaiah 42:5-43:10 (A); 42:5-21 (S)*

*B'rit Hadashah ·New Covenant·: John 1:1-18*

## Parashah 2: *Noach* ·Noah [Rest]· 6:9-11:32

9 This is the history of the generations of Noah [Rest]: Noah [Rest] was a
upright man, blameless among the people of his time. Noah [Rest] walked
with God. 10 Noah [Rest] became the father of three sons: Shem [Name],
Ham [Hot, Intensity, Passion], and Japheth [Enlargement, Spreading wide].
11 The earth was corrupt before God, and the earth was filled with violence.
12 God saw the earth, and saw that it was corrupt, for all flesh had
corrupted their way on the earth.

‡ **5:24** Quoted in Heb 11:5

13 God said to Noah [Rest], "I will bring an end to all flesh, for the earth
is filled with violence through them. Behold, I will destroy them and the
earth. 14 Make a ship of gopher wood. You shall make rooms in the ship,
and shall seal it inside and outside with pitch. 15 This is how you shall
make it. The length of the ship shall be three hundred cubits [450 ft; 1,372
m], its width fifty cubits [75 ft; 228.6 m], and its height thirty cubits [45 ft;
137.16 m]. 16 You shall make a roof in the ship, and you shall finish it to a
cubit [18 in; 45.72 cm] upward. You shall set the door of the ship in its side.
You shall make it with lower, second, and third levels. 17 I, even I, do bring
the flood of waters on this earth, to destroy all flesh having the breath of
life from under the sky. Everything that is in the earth will die. 18 But I
will establish my covenant ·binding contract between two or more parties·
with you. You shall come into the ship, you, your sons, your wife, and your
sons' wives with you. 19 Of every living thing of all flesh, you shall bring
two of every sort into the ship, to keep them alive with you. They shall be
male and female. 20 Of the birds after their kind, of the livestock after their
kind, of every creeping thing of the ground after its kind, two of every sort
will come to you, to keep them alive. 21 Take with you of all food that is
eaten, and gather it to yourself; and it will be for food for you, and for
them." 22 Thus Noah [Rest] did. He did all that God enjoined him.

# 7

***(2)*** 1 ADONAI said to Noah [Rest], "Come with all of your household into
the ship, for I have seen your righteousness before me in this generation.
2 You shall take seven pairs of every clean animal with you, the male and
his female. Of the animals that are not clean, take two, the male and his
female. 3 Also of the birds of the sky, seven and seven, male and female, to
keep seed alive on the surface of all the earth. 4 In seven days, I will cause
it to rain on the earth for forty days and forty nights. Every living thing
that I have made, I will destroy from the surface of the ground."
5 Noah [Rest] did everything that ADONAI enjoined him.
6 Noah [Rest] was six hundred years old when the flood of waters came
on the earth. 7 *Noah [Rest] went into the ship* with his sons, his wife,
and his sons' wives, because of *the flood waters.* * 8 Clean animals,
unclean animals, birds, and everything that creeps on the ground 9 went
by pairs to Noah [Rest] into the ship, male and female, as God enjoined
Noah [Rest]. 10 After the seven days, the flood waters came on the earth.
11 In the six hundredth year of Noah [Rest]'s life, in the second month, on
the seventeenth day of the month, on the same day all the fountains of
the great deep were burst open, and the sky's windows were opened. 12 It
rained on the earth forty days and forty nights.
13 In the same day Noah [Rest], and Shem [Name], Ham [Hot, Intensity,
Passion], and Japheth [Enlargement, Spreading wide]— the sons of Noah—
and Noah [Rest]'s wife and the three wives of his sons with them, entered
into the ship— 14 they, and every animal after its kind, all the livestock after
their kind, every creeping thing that creeps on the earth after its kind, and
every bird after its kind, every bird of every sort. 15 Pairs from all flesh
with the breath of life in them went to Noah [Rest] into the ship. 16 Those
who went in, went in male and female of all flesh, as God enjoined him;
then ADONAI shut him in. ***(3)*** 17 The flood was forty days on the earth.

* **7:7** Quoted in Matt 24:37; Luke 17:27

The waters increased, and lifted up the ship, and it was lifted up above the
earth. 18 The waters rose, and increased greatly on the earth; and the ship
floated on the surface of the waters. 19 The waters rose very high on the
earth. All the high mountains that were under the whole sky were covered.
20 The waters rose fifteen cubits [22.5 ft; 68.58 m] higher, and the mountains
were covered. 21 All flesh died that moved on the earth, including birds,
livestock, animals, every creeping thing that creeps on the earth, and every
man. 22 All on the dry land, in whose nostrils was the breath of the spirit
of life, died. 23 Every living thing was destroyed that was on the surface
of the ground, including man, livestock, creeping things, and birds of the
sky. They were destroyed from the earth. Only Noah [Rest] was left, and
those who were with him in the ship. 24 The waters flooded the earth one
hundred fifty days.

# 8

1 God remembered Noah [Rest], all the animals, and all the livestock
that were with him in the ship; and God made a wind to pass over the
earth. The waters subsided. 2 The deep's fountains and the sky's windows
were also stopped, and the rain from the sky was restrained. 3 The waters
continually receded from the earth. After the end of one hundred fifty
days the waters decreased. 4 The ship rested in the seventh month, on
the seventeenth day of the month, on Ararat's mountains. 5 The waters
receded continually until the tenth month. In the tenth month, on the first
day of the month, the tops of the mountains were visible.

6 At the end of forty days, Noah [Rest] opened the window of the ship
which he had made, 7 and he sent out a raven. It went back and forth,
until the waters were dried up from the earth. 8 He himself sent out a
dove to see if the waters were abated from the surface of the ground, 9 but
the dove found no place to rest her foot, and she returned to him into the
ship, for the waters were on the surface of the whole earth. He put out
his hand, and took her, and brought her to him into the ship. 10 He waited
yet another seven days; and again he sent the dove out of the ship. 11 The
dove came back to him at evening and, behold, in her mouth was a freshly
plucked olive leaf. So Noah [Rest] knew that the waters were abated from
the earth. 12 He waited yet another seven days, and sent out the dove; and
she didn't return to him any more.

13 In the six hundred first year, in the first month, the first day of the
month, the waters were dried up from the earth. Noah [Rest] removed the
covering of the ship, and looked. He saw that the surface of the ground was
dried. 14 In the second month, on the twenty-seventh day of the month, the
earth was dry.

***(4)*** 15 God spoke to Noah [Rest], saying, 16 "Go out of the ship, you, and
your wife, and your sons, and your sons' wives with you. 17 Bring out
with you every living thing that is with you of all flesh, including birds,
livestock, and every creeping thing that creeps on the earth, that they may
breed abundantly in the earth, and be fruitful, and multiply on the earth."

18 Noah [Rest] went out, with his sons, his wife, and his sons' wives
with him. 19 Every animal, every creeping thing, and every bird, whatever
moves on the earth, after their families, went out of the ship.

20 Noah [Rest] built an altar to ADONAI , and took of every clean animal,
and of every clean bird, and offered burnt offerings on the altar. 21 ADONAI

smelled the *pleasant aroma.* * ADONAI said in his heart, "I will not again curse the ground any more for man's sake because the imagination of man's heart is evil from his youth. I will never again strike every living thing, as I have done. 22 While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night will not cease."

# 9

1 God blessed Noah [Rest] and his sons, and said to them, "Be fruitful, and multiply, and replenish the earth. 2 The fear of you and the dread of you will be on every animal of the earth, and on every bird of the sky. Everything that moves along the ground, and all the fish of the sea, are delivered into your hand. 3 Every moving thing that lives will be food for you. As I gave you the green herb, I have given everything to you. 4 But flesh with its life, that is, its blood, you shall not eat. 5 I will surely require your blood of your lives; at the hand of every animal I will require it. At the hand of man, even at the hand of every man's brother, I will require the life of man. 6 Whoever sheds man's blood, his blood will be shed by man, for God made man in his own image. 7 Be fruitful and multiply. Increase abundantly in the earth, and multiply in it."

***(5)*** 8 God spoke to Noah [Rest] and to his sons with him, saying, 9 "As for me, behold, I establish my covenant ·binding contract between two or more parties· with you, and with your offspring after you, 10 and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you, of all that go out of the ship, even every animal of the earth. 11 I will establish my covenant with you: All flesh will not be cut off any more by the waters of the flood. There will never again be a flood to destroy the earth." 12 God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I set my rainbow in the cloud, and it will be a sign of a covenant between me and the earth. 14 When I bring a cloud over the earth, that the rainbow will be seen in the cloud, 15 and I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh. 16 The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between God and every living creature of all flesh that is on the earth." 17 God said to Noah [Rest], "This is the token of the covenant which I have established between me and all flesh that is on the earth."

***(6)*** 18 The sons of Noah [Rest] who went out from the ship were Shem [Name], Ham [Hot, Intensity, Passion], and Japheth [Enlargement, Spreading wide]. Ham [Hot, Intensity, Passion] is the father of Canaan [Humbled]. 19 These three were the sons of Noah [Rest], and from these, the whole earth was populated.

20 Noah [Rest] began to be a farmer, and planted a vineyard. 21 He drank of the wine and got drunk. He was uncovered within his tent. 22 Ham [Hot, Intensity, Passion], the father of Canaan [Humbled], saw the nakedness of his father, and told his two brothers outside. 23 Shem [Name] and Japheth [Enlargement, Spreading wide] took a garment, and laid it on both their shoulders, went in backwards, and covered the nakedness of their father. Their faces were backwards, and they didn't see their father's nakedness.

* **8:21** Quoted in Phil 4:18

24 Noah [Rest] awoke from his wine, and knew what his youngest son had
done to him. 25 He said,
"Canaan [Humbled] is cursed.
He will be a servant of servants to his brothers."
26 He said,
* "Blessed be ADONAI , the God of Shem [Name].
Let Canaan [Humbled] be his servant.
27 May God enlarge Japheth [Enlargement, Spreading wide].
Let him dwell in the tents of Shem [Name].
Let Canaan [Humbled] be his servant."
28 Noah [Rest] lived three hundred fifty years after the flood. 29 All the
days of Noah [Rest] were nine hundred fifty years, and then he died.

# 10

1 Now this is the history of the generations of the sons of Noah [Rest] and
of Shem [Name], Ham [Hot, Intensity, Passion], and Japheth [Enlargement,
Spreading wide]. Sons were born to them after the flood.
2 The sons of Japheth [Enlargement, Spreading wide] were: Gomer,
Magog [From roof-top], Madai, Javan, Tubal, Meshech, and Tiras. 3 The
sons of Gomer were: Ashkenaz, Riphath, and Togarmah. 4 The sons of
Javan were: Elishah, Tarshish, Kittim, and Dodanim. 5 Of these were the
islands of the nations divided in their lands, everyone after his language,
after their families, in their nations.
6 The sons of Ham [Hot, Intensity, Passion] were: Cush, Mizraim, Put,
and Canaan [Humbled]. 7 The sons of Cush were: Seba, Havilah, Sabtah,
Raamah, and Sabteca. The sons of Raamah were: Sheba and Dedan. 8 Cush
became the father of Nimrod [Let us rebel]. He began to be a mighty one
in the earth. 9 He was a mighty hunter before ADONAI . Therefore it is
said, "like Nimrod [Let us rebel], a mighty hunter before ADONAI ". 10 The
beginning of his kingdom was Babel [Confusion], Erech, Accad, and Calneh,
in the land of Shinar. 11 Out of that land he went into Assyria [Level plain],
and built Nineveh [Offspring's Habitation], Rehoboth Ir, Calah, 12 and
Resen between Nineveh [Offspring's Habitation] and the great city Calah.
13 Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim,
14 Pathrusim, Casluhim (which the Philistines [To roll in dust (As an insult)]
descended from), and Caphtorim.
15 Canaan [Humbled] became the father of Sidon (his firstborn), Heth
[Trembling fear], 16 the Jebusites [Descendants of Thresher], the Amorites
[Descendants of Talkers], the Girgashites [Descendants of Who arrives
from pilgrimage], 17 the Hivites [Wicked], the Arkites, the Sinites, 18 the
Arvadites, the Zemarites, and the Hamathites. Afterward the families of the
Canaanites [Descendants of Humbled] were spread abroad. 19 The border
of the Canaanites [Descendants of Humbled] was from Sidon— as you go
toward Gerar— to Gaza— as you go toward Sodom [Burning], Gomorrah
[Rebellious people, Tyrants], Admah, and Zeboiim— to Lasha. 20 These are
the sons of Ham [Hot, Intensity, Passion], after their families, according to
their languages, in their lands and their nations.
21 Children were also born to Shem [Name], the father of all the children
of Eber, the elder brother of Japheth [Enlargement, Spreading wide]. 22 The
sons of Shem [Name] were: Elam, Asshur, Arpachshad, Lud, and Aram
[Elevated]. 23 The sons of Aram [Elevated] were: Uz, Hul, Gether, and Mash.

* **9:26** MP: Descendant of Shem – "blessed be the God of Shem." (Gal 3:8)

24 Arpachshad became the father of Shelah. Shelah became the father of
Eber. 25 To Eber were born two sons. The name of the one was Peleg, for in
his days the earth was divided. His brother's name was Joktan. 26 Joktan
became the father of Almodad, Sheleph, Hazarmaveth, Jerah, 27 Hadoram,
Uzal, Diklah, 28 Obal, Abimael, Sheba, 29 Ophir, Havilah, and Jobab. All
these were the sons of Joktan. 30 Their dwelling extended from Mesha, as
you go toward Sephar, the mountain of the east. 31 These are the sons of
Shem [Name], by their families, according to their languages, lands, and
nations.
32 These are the families of the sons of Noah [Rest], by their generations,
according to their nations. The nations divided from these in the earth
after the flood.

# 11

***(7)*** 1 The whole earth was of one language and of one speech. 2 As
they traveled east, they found a plain in the land of Shinar, and they lived
there. 3 They said to one another, "Come, let's make bricks, and burn them
thoroughly." They had brick for stone, and they used tar for mortar. 4 They
said, "Come, let's build ourselves a city, and a tower whose top reaches to
the sky, and let's make a name for ourselves, lest we be scattered abroad
on the surface of the whole earth."
5 ADONAI came down to see the city and the tower, which the children
of men built. 6 ADONAI said, "Behold, they are one people, and they have
all one language, and this is what they begin to do. Now nothing will be
withheld from them, which they intend to do. 7 Come, let's go down, and
there confuse their language, that they may not *sh'ma* ·hear understand
obey· one another's speech." 8 So ADONAI scattered them abroad from
there on the surface of all the earth. They stopped building the city.
9 Therefore its name was called Babel [Confusion], because there ADONAI
confused the language of all the earth. From there, ADONAI scattered them
abroad on the surface of all the earth.
10 This is the history of the generations of Shem [Name]: Shem [Name]
was one hundred years old when he became the father of Arpachshad two
years after the flood. 11 Shem [Name] lived five hundred years after he
became the father of Arpachshad, and became the father of more sons
and daughters.
12 Arpachshad lived thirty-five years and became the father of Shelah.
13 Arpachshad lived four hundred three years after he became the father
of Shelah, and became the father of more sons and daughters.
14 Shelah lived thirty years, and became the father of Eber. 15 Shelah
lived four hundred three years after he became the father of Eber, and
became the father of more sons and daughters.
16 Eber lived thirty-four years, and became the father of Peleg. 17 Eber
lived four hundred thirty years after he became the father of Peleg, and
became the father of more sons and daughters.
18 Peleg lived thirty years, and became the father of Reu. 19 Peleg lived
two hundred nine years after he became the father of Reu, and became
the father of more sons and daughters.
20 Reu lived thirty-two years, and became the father of Serug. 21 Reu
lived two hundred seven years after he became the father of Serug, and
became the father of more sons and daughters.

22 Serug lived thirty years, and became the father of Nahor. 23 Serug lived
two hundred years after he became the father of Nahor, and became the
father of more sons and daughters.
24 Nahor lived twenty-nine years, and became the father of Terah.
25 Nahor lived one hundred nineteen years after he became the father
of Terah, and became the father of more sons and daughters.
26 Terah lived seventy years, and became the father of Avram [Exalted
father], Nahor, and Haran [Mountaineer].
27 Now this is the history of the generations of Terah. Terah became
the father of Avram [Exalted father], Nahor, and Haran [Mountaineer].
Haran [Mountaineer] became the father of Lot [Veil, Covering]. 28 Haran
[Mountaineer] died before his father Terah in the land of his birth, in Ur
of the Chaldees. ***(Maftir ·Conclusion·)*** 29 Avram [Exalted father] and
Nahor married wives. The name of Avram [Exalted father]'s wife was
Sarai [Mockery], and the name of Nahor's wife was Milcah, the daughter of
Haran [Mountaineer] who was also the father of Iscah. 30 Sarai [Mockery]
was barren. She had no child. 31 Terah took Avram [Exalted father] his son,
Lot [Veil, Covering] the son of Haran [Mountaineer], his son's son, and Sarai
[Mockery] his daughter-in-law, his son Avram [Exalted father]'s wife. They
went from Ur of the Chaldees, to go into the land of Canaan [Humbled].
They came to Haran [Mountaineer] and lived there. 32 The days of Terah
were two hundred five years. Terah died in Haran [Mountaineer].

*Haftarah Noach ·Taking leave · Noah [Rest]·:*

*Yesha'yahu / Isaiah 54:1-55:5 (A); 54:1-10 (S);*

*(Messianic adaptation: Begin the reading at 52:13)*

*B'rit Hadashah ·New Covenant·: Luke 1:1-80*

## Parashah 3: *Lekh L'kha* ·Go Into yourself· 12:1-17:27

# 12

1 Now ADONAI *said to Avram [Exalted father], "Leave* * *your country, and
your relatives, and your father's house, and go to the land that I will show
you.* † 2 I will make of you a great nation. I will bless you and make your
name great. You will be a blessing. 3 I will bless those who bless you, and I
will curse him who curses you. ‡ *All the families of the earth will be blessed
through you."* §
4 So Avram [Exalted father] *went out,* * as ADONAI had told him. Lot
[Veil, Covering] went with him. Avram [Exalted father] was seventy-five
years old when he departed from Haran [Mountaineer]. 5 Avram [Exalted
father] took Sarai [Mockery] his wife, Lot [Veil, Covering] his brother's son,
all their possessions that they had gathered, and the people whom they
had acquired in Haran [Mountaineer], and they went to go into the land
of Canaan [Humbled]. They entered into the land of Canaan [Humbled].
6 Avram [Exalted father] passed through the land to the place of Shechem,
to the oak of Moreh. The Canaanites [Descendants of Humbled] were in
the land, then.

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* **12:1** Quoted in Heb 11:8 † **12:1** Quoted in Acts 7:3 ‡ **12:3** MP: Descendant of Abraham - "By you all the nations of the earth (the Gentiles, non-Jews) will be blessed." (Luke 24:47; Gal 3:16)
§ **12:3** Quoted in Gal 3:8 * **12:4** Quoted in Heb 11:8

7 ADONAI appeared to Avram [Exalted father] and said, “I will give this land † *to your seed.”* ‡
He built an altar there to ADONAI , who had appeared to him. 8 He left from there to go to the mountain on the east of Beth-el [House of God] and pitched his tent, having Beth-el [House of God] on the west, and Ai on the east. There he built an altar to ADONAI and called on ADONAI ’s name. 9 Avram [Exalted father] traveled, still going on toward the South.
10 There was a famine in the land. Avram [Exalted father] went down into Egypt [Abode of slavery] to live as a foreigner there, for the famine was severe in the land. 11 When he had come near to enter Egypt [Abode of slavery], he said to Sarai [Mockery] his wife, “See now, I know that you are a beautiful woman to look at. 12 It will happen, when the Egyptians [people from Abode of slavery] see you, that they will say, ‘This is his wife.’ They will kill me, but they will save you alive. 13 Please say that you are my sister, that it may be well with me for your sake, and that my soul may live because of you.”
***(2)*** 14 When Avram [Exalted father] had come into Egypt [Abode of slavery], Egyptians [people from Abode of slavery] saw that the woman was very beautiful. 15 The princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh’s house. 16 He dealt well with Avram [Exalted father] for her sake. He had sheep, cattle, male donkeys, male servants, female servants, female donkeys, and camels. 17 ADONAI afflicted Pharaoh and his house with great plagues because of Sarai [Mockery], Avram [Exalted father]’s wife. 18 Pharaoh called Avram [Exalted father] and said, “What is this that you have done to me? Why didn’t you tell me that she was your wife? 19 Why did you say, ‘She is my sister,’ so that I took her to be my wife? Now therefore, see your wife, take her, and go your way.”
20 Pharaoh enjoined men concerning him, and they escorted him away with his wife and all that he had.

# 13

1 Avram [Exalted father] went up out of Egypt [Abode of slavery]— he, his wife, all that he had, and Lot [Veil, Covering] with him— into the South. 2 Avram [Exalted father] was very rich in livestock, in silver, and in gold. 3 He went on his journeys from the South even to Beth-el [House of God], to the place where his tent had been at the beginning, between Beth-el [House of God] and Ai, 4 to the place of the altar, which he had made there at the first. There Avram [Exalted father] called on ADONAI ’s name.
***(3)*** 5 Lot [Veil, Covering] also, who went with Avram [Exalted father], had flocks, herds, and tents. 6 The land was not able to bear them, that they might live together; for their substance was great, so that they could not live together. 7 There was strife between the herdsmen of Avram [Exalted father]’s livestock and the herdsmen of Lot [Veil, Covering]’s livestock. The Canaanites [Descendants of Humbled] and the Perizzites [Descendants of Belonging to village] lived in the land at that time. 8 Avram [Exalted father] said to Lot [Veil, Covering], “Please, let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are relatives.

† **12:7** MP: The blessing will come “in your seed.” - Seed refers to refers to Messiah, as promised in (Gen 3:15). Seed also identifies him as a descendant of Abraham. This is the blessing, to restore right relationship with God. (John 1:29-30; Acts 3:25-26; Rom 4:9; Gal 3:14) ‡ **12:7** Quoted in Acts 7:5; Rom 4:13, 4:15; Gal 3:16

9 Is not the whole land before you? Please separate yourself from me. If
you go to the left hand, then I will go to the right. Or if you go to the right
hand, then I will go to the left."
10 Lot [Veil, Covering] lifted up his eyes, and saw all the plain of the
Jordan [Descender], that it was well-watered everywhere, before ADONAI
destroyed Sodom [Burning] and Gomorrah [Rebellious people, Tyrants],
like the garden of ADONAI , like the land of Egypt [Abode of slavery], as
you go to Zoar [Small]. 11 So Lot [Veil, Covering] chose the Plain of the
Jordan [Descender] for himself. Lot [Veil, Covering] traveled east, and they
separated themselves the one from the other. 12 Avram [Exalted father]
lived in the land of Canaan [Humbled], and Lot [Veil, Covering] lived in
the 'Ieyr HaKikar [Cities of the Round], and moved his tent as far as Sodom
[Burning]. 13 Now the men of Sodom [Burning] were exceedingly wicked
and sinners against ADONAI .
14 ADONAI said to Avram [Exalted father], after Lot [Veil, Covering] was
separated from him, "Now, lift up 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 will *give to you, and to your offspring forever.*
* 16 I will make your offspring as the dust of the earth, so that if a man
can count the dust of the earth, then your offspring may also be counted.
17 Arise, walk through the land in its length and in its width; for I will give
it to you."
18 Avram [Exalted father] moved his tent, and came and lived by the oaks
of Mamre [Bitter, Fatness], which are in Hebron, and built an altar there
to ADONAI .

# 14

***(4)*** 1 In the days of Amraphel, king of Shinar, Arioch, king of Ellasar,
Chedorlaomer, king of Elam, and Tidal, king of Goiim, 2 they made war
with Bera, king of Sodom [Burning], and with Birsha, king of Gomorrah
[Rebellious people, Tyrants], Shinab, king of Admah, and Shemeber, king
of Zeboiim, and the king of Bela (also called Zoar [Small]). 3 All these joined
together in the valley of Siddim (also called the Salt Sea). 4 They served
Chedorlaomer for twelve years, and in the thirteenth year, they rebelled.
5 In the fourteenth year Chedorlaomer came, and the kings who were with
him, and struck the Rephaim [Descendants of Terrible one] in Ashteroth
Karnaim, and the Zuzim in Ham [Hot, Intensity, Passion], and the Emim
in Shaveh Kiriathaim, 6 and the Horites in their Mount Seir, to El Paran,
which is by the wilderness. 7 They returned, and came to En Mishpat (also
called Kadesh), and struck all the country of the Amalekites [Descendants
of Man who licks up], and also the Amorites [Descendants of Talkers], that
lived in Hazazon Tamar [Palm tree]. 8 The king of Sodom [Burning], and
the king of Gomorrah [Rebellious people, Tyrants], and the king of Admah,
and the king of Zeboiim, and the king of Bela (also called Zoar [Small])
went out; and they set the battle in array against them in the valley of
Siddim; 9 against Chedorlaomer king of Elam, and Tidal king of Goiim, and
Amraphel king of Shinar, and Arioch king of Ellasar; four kings against
the five. 10 Now the valley of Siddim was full of tar pits; and the kings
of Sodom [Burning] and Gomorrah [Rebellious people, Tyrants] fled, and
some fell there, and those who remained fled to the hills. 11 They took all

* **13:15** Quoted in Luke 1:55; Acts 7:5; Gal 3:16

the goods of Sodom [Burning] and Gomorrah [Rebellious people, Tyrants], and all their food, and went their way. 12 They took Lot [Veil, Covering], Avram [Exalted father]'s brother's son, who lived in Sodom [Burning], and his goods, and departed.

13 One who had escaped came and told Avram [Exalted father], the *Hebrew* [Immigrant]. At that time, he lived by the oaks of Mamre [Bitter, Fatness], the Amorite [Descendants of Talkers], brother of Eshcol, and brother of Aner; and they were allies of Avram [Exalted father]. 14 When Avram [Exalted father] *sh'ma* ·heard obeyed· that his relative was taken captive, he led out his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan [He judged]. 15 He divided himself against them by night, he and his servants, and struck them, and pursued them to Hobah, which is on the left hand of Damascus [Bucket of blood]. 16 He brought back all the goods, and also brought back his relative, Lot [Veil, Covering], and his goods, and the women also, and the other people.

17 The king of Sodom [Burning] went out to *meet him after his return from the slaughter* of Chedorlaomer and the kings who were with him, at the valley of Shaveh (that is, the King's Valley). 18 *Malki-Tzedek king of Shalem [My king Righteousness king of City peace]* brought out bread and wine. He was a *priest of El 'Elyon [God Most High],* 19 so he *blessed him* saying, "Blessed be Avram [Exalted father] of *El 'Elyon* [God Most High], possessor of heaven and earth: 20 and blessed be *El 'Elyon* [God Most High], who has delivered your enemies into your hand."

*Avram [Exalted father] gave him a tenth of all.* *

***(5)*** 21 The king of Sodom [Burning] said to Avram [Exalted father], "Give me the people, and take the goods for yourself."

22 Avram [Exalted father] said to the king of Sodom [Burning], "I have lifted up my hand to ADONAI , *El 'Elyon* [God Most High], possessor of heaven and earth, 23 that I will not take a thread nor a sandal strap nor anything that is yours, lest you should say, 'I have made Avram [Exalted father] rich.' 24 I will accept nothing from you except that which the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre [Bitter, Fatness]. Let them take their portion."

# 15

1 After these things *Davar Yahweh* [Word of He sustains breathing] came to Avram [Exalted father] in a vision, saying, "Don't be afraid, Avram [Exalted father]. I am your shield, your exceedingly great reward."

2 Avram [Exalted father] said, "Lord ADONAI , what will you give me, since I go childless, and he who will inherit my estate is Eliezer of Damascus [Bucket of blood]?" 3 Avram [Exalted father] said, "Behold, to me you have given no children: and, behold, one born in my house is my heir."

4 Behold, ADONAI 's word came to him, saying, "This man will not be your heir, but he who will come out of your own body will be your heir." 5 ADONAI brought him outside, and said, "Look now toward the *sky,* and count the *stars,* * if you are able to count them." He said to Avram [Exalted father], *"So will your offspring be."* † 6 *He believed in ADONAI , who credited it to him for righteousness.* ‡ ***(6)*** 7 He said to Avram [Exalted father], "I

* **14:20** Quoted in Heb 7:1-2 * **15:5** Quoted in Heb 11:12 † **15:5** Quoted in Rom 4:18 ‡ **15:6** Quoted in Rom 4:3, 4:9; 4:22-23; Gal 3:6; James 2:23

am ADONAI who brought you out of Ur of the Chaldees, to give you this land to inherit it."

8 He said, "Lord ADONAI , how will I know that I will inherit it?"

9 He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." 10 He brought him all these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds. 11 The birds of prey came down on the carcasses, and Avram [Exalted father] drove them away.

12 When the sun was going down, a deep sleep fell on Avram [Exalted father]. Now terror and great darkness fell on him. 13 He said to Avram [Exalted father], "Know for sure that *your offspring will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years.* 14 *I will also judge that nation,* whom they will serve. *Afterward they will come out with great wealth,* § 15 but you will go to your fathers in peace. You will be buried at a good old age. 16 In the fourth generation they will come here again, for the iniquity of the Amorite [Descendants of Talkers] is not yet full." 17 It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch passed between these pieces. 18 In that day ADONAI made a covenant ·binding contract between two or more parties· with Avram [Exalted father], saying, "I have given this land to your offspring, from the river of Egypt [Abode of slavery] to the great river, the river Euphrates [Fruitful]: 19 the Kenites [Descendants of Acquisition], the Kenezites [Descendants of Purchase], the Kadmonites [Descendants of Ancients, Chiefs], 20 the Hittites [Descendants of Trembling fear], the Perizzites [Descendants of Belonging to village], the Rephaim [Descendants of Terrible one], 21 the Amorites [Descendants of Talkers], the Canaanites [Descendants of Humbled], the Girgashites [Descendants of Who arrives from pilgrimage], and the Jebusites [Descendants of Thresher]."

# 16

1 Now Sarai [Mockery], Avram [Exalted father]'s wife, bore him no children. She had a servant, an Egyptian [person from Abode of slavery], whose name was Hagar [Flight]. * 2 Sarai [Mockery] said to Avram [Exalted father], "See now, ADONAI has restrained me from bearing. Please go in to my servant. It may be that I will obtain children by her." Avram [Exalted father] *sh'ma* ·hear obey· the voice of Sarai [Mockery]. 3 Sarai [Mockery], Avram [Exalted father]'s wife, took Hagar [Flight] the Egyptian [person from Abode of slavery], her servant, after Avram [Exalted father] had lived ten years in the land of Canaan [Humbled], and gave her to Avram [Exalted father] her husband to be his wife. 4 He went in to Hagar [Flight], and she conceived. When she saw that she had conceived, her mistress was

§ **15:14** Quoted in Acts 7:6-7 * **16:1** Context: Hagar: In (Gen. 12:10–20) Abraham and "his sister" Sarah went down to Egypt, Sarah was taken to the house of Pharaoh. In response, ADONAI afflicted Pharaoh and all his household with mighty plagues. In the midrash (Gen. Rabbah 45:1), Pharoah sees the character and relationship to the God that Sarah and Abraham have, so he gives Sarah his own daughter so that she can learn to be of this type of person. He said: "It would be better for my daughter to be a handmaiden in this house than a noblewoman in another Egyptian."

despised in her eyes. † 5 Sarai [Mockery] said to Avram [Exalted father],
"This wrong is your fault. I gave my servant into your bosom, and when
she saw that she had conceived, I was despised in her eyes. ADONAI judge
between me and you."
6 But Avram [Exalted father] said to Sarai [Mockery], "Behold, your maid
is in your hand. Do to her whatever is good in your eyes." Sarai [Mockery]
dealt harshly with her, and she fled from her face.
7 *Ha mal'ak Yahweh* [The Angel of He sustains breathing] found her by
a fountain of water in the wilderness, by the fountain on the way to Shur.
8 He said, "Hagar [Flight], Sarai [Mockery]'s servant, where did you come
from? Where are you going?"
She said, "I am fleeing from the face of my mistress Sarai [Mockery]."
9 *Ha mal'ak Yahweh* [The Angel of He sustains breathing] said to her,
"*Teshuvah* ·Completely return· to your mistress, and submit yourself
under her hands." 10 *Ha mal'ak Yahweh* [The Angel of He sustains
breathing] said to her, "I will greatly multiply your offspring, that they
will not be counted for multitude." 11 *Ha mal'ak Yahweh* [The Angel of He
sustains breathing] said to her, "Behold, you are with child, and will bear a
son. You shall call his name Ishmael [Pays attention God], because ADONAI
has *sh'ma* ·heard obeyed· your affliction. 12 He will be like a wild donkey
among men. His hand will be against every man, and every man's hand
against him. He will live opposite all of his brothers."
13 She called the name of ADONAI who spoke to her, "You are *El Ro'i
Ra'ah* [God who sees me / God who provides]," for she said, "Have I even
stayed alive after seeing him?" 14 Therefore the well was called *Beer Lahai
Roi* [Well of the one who lives and sees]. Behold, it is between Kadesh and
Bered.
15 Hagar [Flight] bore a son for Avram [Exalted father]. Avram [Exalted
father] called the name of his son, whom Hagar [Flight] bore, Ishmael
[Pays attention God]. 16 Avram [Exalted father] was eighty-six years old
when Hagar [Flight] bore Ishmael [Pays attention God] to Avram [Exalted
father].

# 17

1 When Avram [Exalted father] was ninety-nine years old, ADONAI
appeared to Avram [Exalted father], and said to him, "I am *El Shaddai* [God
Almighty]. Walk before me, and be blameless. 2 *I will make my covenant
·binding contract between two or more parties· between me and you,* * and
will multiply you exceedingly."
3 Avram [Exalted father] fell on his face. God talked with him, saying,
4 "As for me, behold, my covenant is with you. You will be the father
of a multitude of nations. 5 Your name will no more be called Avram
[Exalted father], but your name will be Abraham [Father of a multitude];
for *I have made you the father of a multitude of nations.* † 6 I will make
you exceedingly fruitful, and I will make nations of you. Kings will come
out of you. ***(7)*** 7 I will establish my covenant between me and you *and
your offspring* ‡ after you throughout their generations for an everlasting

† **16:4** Context: Hagar is the second wife but she was and is first Sarah's maid. The elevated status of second wife brings both blessing and frustration. Sarah speaks to Hagar as she had before the marriage, this is a source of contention combined with one woman having a child and the other woman barren. * **17:2** Paraphrase Quoted in Luke 1:73 † **17:5** Quoted in Rom 4:17-18 ‡ **17:7** Quoted in Gal 3:16

covenant, to be a God to you and to your offspring after you. 8 *I will give to you, and to your offspring* after you, the land where you are traveling, all the land of Canaan [Humbled], for an everlasting *possession.* § I will be their God."

9 God said to Abraham [Father of a multitude], "As for you, you will keep my covenant, you and your offspring after you throughout their generations. 10 This is my covenant, which you shall keep, between me and you and your offspring after you. Every male among you shall be circumcised. 11 You shall be circumcised in the flesh of your foreskin. It will be a token of the covenant between me and you. 12 He who is eight days old will be circumcised among you, every male throughout all your generations, he who is born in the house, or bought with money from any foreigner who is not of your offspring. 13 He who is born in your house, and he who is bought with your money, must be circumcised. My covenant will be in your flesh for an everlasting covenant. 14 The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He has broken my covenant ·binding contract between two or more parties·."

15 God said to Abraham [Father of a multitude], "As for Sarai [Mockery] your wife, you shall not call her name Sarai [Mockery], but her name will be Sarah [Princess]. 16 I will bless her, and moreover I will give you a son by her. Yes, I will bless her, and she will be a mother of nations. Kings of peoples will come from her."

17 Then Abraham [Father of a multitude] fell on his face, and laughed, and said in his heart, "Will a child be born to him who is one hundred years old? Will Sarah [Princess], who is ninety years old, give birth?" 18 Abraham [Father of a multitude] said to God, "Oh that Ishmael [Pays attention God] might live before you!"

19 God said, "No, but Sarah [Princess], your wife, will bear you a son. You shall call his name Isaac [Laughter]. I will establish my covenant with him for an *everlasting* covenant ·binding contract between two or more parties· for *his offspring after him.* * 20 As for Ishmael [Pays attention God], I have *sh'ma* ·heard obeyed· you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. 21 But my covenant I establish with Isaac [Laughter], whom Sarah [Princess] will bear to you at this set time next year."

22 When he finished talking with him, † the *kavod Yahweh* ·weighty glory of He sustains breathing· went up from Abraham [Father of a multitude]. 23 Abraham [Father of a multitude] took Ishmael [Pays attention God] his son, all who were born in his house, and all who were bought with his money; every male among the men of Abraham [Father of a multitude]'s house, and circumcised the flesh of their foreskin in the same day, as God had said to him. ***(Maftir ·Conclusion·)*** 24 Abraham [Father of a multitude] was ninety-nine years old, when he was circumcised in the flesh of his foreskin. 25 Ishmael [Pays attention God], his son, was thirteen years

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§ **17:8** Quoted in Acts 7:5 * **17:19** Quoted in Luke 1:55 † **17:22** Aramaic Text: What is rendered as "God" in the Hebrew *Masoretic* Text is rendered "Glory of God" in the Aramaic text. In the book, "The Targums of Onkelos" on the five book of Moses, the foot notes on (Gen 17:22) give alternative rendering saying, "Same verse, 'The Angel of The Lord' " which in Hebrew is *ha mal'ak Yahweh.*

old when he circumcised the flesh of his foreskin. ‡ 26 In the same day
both Abraham [Father of a multitude] and Ishmael [Pays attention God],
his son, were circumcised. 27 All the men of his house, those born in the
house, and those bought with money from a foreigner, were circumcised
with him.

*Haftarah Lekh L'kha ·Taking leave · Go Into yourself·:*

*Yesha'yahu / Isaiah 40:27-41:16*

*B'rit Hadashah ·New Covenant·: Matt 1:1-17*

## Parashah 4: *Vayera* ·He appeared· 18:1-22:24

# 18

1 ADONAI appeared to him by the oaks of Mamre [Bitter, Fatness], as he
sat in the tent door in the heat of the day. 2 He lifted up his eyes and looked,
and saw that three men stood opposite him. When he saw them, he ran
to meet them from the tent door, and bowed himself to the earth, 3 and
said, "My lord, if now I have found *chen* ·grace· in your sight, please don't
go away from your servant. 4 Now let a little water be fetched, wash your
feet, and rest yourselves under the tree. 5 I will get a morsel of bread so
you can refresh your heart. After that you may go your way, now that you
have come to your servant."

They said, "Very well, do as you have said."

6 Abraham [Father of a multitude] hurried into the tent to Sarah
[Princess], and said, "Quickly prepare three seahs [23.1 qt; 21.9 L] of fine
meal, knead it, and make cakes." 7 Abraham [Father of a multitude] ran
to the herd, and fetched a tender and good calf, and gave it to the servant.
He hurried to dress it. 8 He took butter, milk, and the calf which he had
dressed, and set it before them. He stood by them under the tree, and they
ate.

9 They asked him, "Where is Sarah [Princess], your wife?"

He said, "See, in the tent."

10 He said, *"I will certainly return to you when the season comes round.
Behold, Sarah [Princess] your wife will have a son."* *

Sarah [Princess] *sh'ma* ·hear obey· in the tent door, which was behind
him. 11 Now Abraham [Father of a multitude] and Sarah [Princess]
were old, well advanced in age. Sarah [Princess] had passed the age of
childbearing. 12 Sarah [Princess] laughed within herself, saying, "After I
have grown old will I have pleasure, my lord being old also?"

13 ADONAI said to Abraham [Father of a multitude], "Why did Sarah
[Princess] laugh, saying, 'Will I really bear a child, yet I am old?' 14 Is
anything too hard for ADONAI ? *At the set time I will return* to you, when
the season comes round, *and Sarah [Princess] will have a son."* †

***(2)*** 15 Then Sarah [Princess] denied it, saying, "I didn't laugh," for she
was afraid.

He said, "No, but you did laugh."

16 The men rose up from there, and looked toward Sodom [Burning].
Abraham [Father of a multitude] went with them to see them on their

‡ **17:25** Context: In Hebrew it can be read that Ishmael circumcised himself and therefore not Abraham. This calls to debate if Ishmael was circumcised within the covenant that Abraham received from God or if he did so himself in response to what God had told Abraham. * **18:10** Quoted in Rom 9:9 † **18:14** Quoted in Rom 9:9

way. 17 ADONAI said, “Will I hide from Abraham [Father of a multitude]
what I do, 18 since Abraham [Father of a multitude] will surely become a
great and mighty nation, and all the nations of the earth will be blessed in
him? 19 For I have known him, to the end that he may enjoin his children
and his household after him, that they may keep the way of ADONAI ,
to do righteousness and right judgement; to the end that ADONAI may
bring on Abraham [Father of a multitude] that which he has spoken of
him.” 20 ADONAI said, “Because the cry of Sodom [Burning] and Gomorrah
[Rebellious people, Tyrants] is great, and because their sin is very grievous,
21 I will go down now, and see whether their deeds are as bad as the reports
which have come to me. If not, I will know.”
22 The men turned from there, and went toward Sodom [Burning], but
Abraham [Father of a multitude] stood yet before ADONAI . 23 Abraham
[Father of a multitude] came near, and said, “Will you consume the upright
with the wicked? 24 What if there are fifty upright within the city? Will you
consume and not spare the place for the fifty upright who are in it? 25 Be
it far from you to do things like that, to kill the upright with the wicked,
so that the upright should be like the wicked. May that be far from you.
Should not the Judge of all the earth do right judgement?”
26 ADONAI said, “If I find in Sodom [Burning] fifty upright within the city,
then I will spare the whole place for their sake.” 27 Abraham [Father of a
multitude] answered, “See now, I have taken it on myself to speak to the
Lord, although I am dust and ashes. 28 What if there will lack five of the
fifty upright? Will you destroy all the city for lack of five?”
He said, “I will not destroy it, if I find forty-five there.”
29 He spoke to him yet again, and said, “What if there are forty found
there?”
He said, “I will not do it for the forty’s sake.”
30 He said, “Oh don’t let the Lord be angry, and I will speak. What if
there are thirty found there?”
He said, “I will not do it, if I find thirty there.”
31 He said, “See now, I have taken it on myself to speak to the Lord. What
if there are twenty found there?”
He said, “I will not destroy it for the twenty’s sake.”
32 He said, “Oh don’t let the Lord be angry, and I will speak just once
more. What if ten are found there?”
He said, “I will not destroy it for the ten’s sake.”
33 ADONAI went his way, as soon as he had finished communing with
Abraham [Father of a multitude], and Abraham [Father of a multitude]
returned to his place.

# 19

***(3)*** 1 The two angels came to Sodom [Burning] at evening. Lot [Veil,
Covering] sat in the gate of Sodom [Burning]. Lot [Veil, Covering] saw them,
and rose up to meet them. He bowed himself with his face to the earth,
2 and he said, “See now, my lords, please turn aside into your servant’s
house, stay all night, wash your feet, and you can rise up early, and go on
your way.”
They said, “No, but we will stay in the street all night.”
3 He urged them greatly, and they came in with him, and entered into
his house. He made them a feast, and baked *matzah* ·unleavened bread·,
and they ate. 4 But before they lay down, the men of the city, the men

of Sodom [Burning], surrounded the house, both young and old, all the people from every quarter. 5 They called to Lot [Veil, Covering], and said to him, "Where are the men who came in to you this night? Bring them out to us, that we may have sex with them."

6 Lot [Veil, Covering] went out to them to the door, and shut the door after him. 7 He said, "Please, my brothers, don't act so wickedly. 8 See now, I have two virgin daughters. Please let me bring them out to you, and you may do to them what seems good to you. Only don't do anything to these men, because they have come under the shadow of my roof."

9 They said, "Stand back!" Then they said, "This one fellow came in to live as a foreigner, and he appoints himself a judge. Now will we deal worse with you, than with them!" They pressed hard on the man Lot [Veil, Covering], and came near to break the door. 10 But the men reached out their hand, and brought Lot [Veil, Covering] into the house to them, and shut the door. 11 They struck the men who were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.

12 The men said to Lot [Veil, Covering], "Do you have anybody else here? Sons-in-law, your sons, your daughters, and whoever you have in the city, bring them out of the place: 13 for we will destroy this place, because the outcry against them has grown great before ADONAI that ADONAI has sent us to destroy it."

14 Lot [Veil, Covering] went out, and spoke to his sons-in-law, who were pledged to marry his daughters, and said, "Get up! Get out of this place, for ADONAI will destroy the city."

But he seemed to his sons-in-law to be joking. 15 When the morning came, then the angels hurried Lot [Veil, Covering], saying, "Get up! Take your wife, and your two daughters who are here, lest you be consumed in the iniquity of the city." 16 But he lingered; and the men grabbed his hand, his wife's hand, and his two daughters' hands, ADONAI being merciful to him; and they took him out, and set him outside of the city. 17 It came to pass, when they had taken them out, that he said, "Escape for your life! Don't look behind you, and don't stay anywhere in the plain. Escape to the mountains, lest you be consumed!"

18 Lot [Veil, Covering] said to them, "Oh, not so, my lord. 19 See now, your servant has found *chen* ·grace· in your sight, and you have magnified your *cheshed* ·loving-kindness·, which you have shown to me in saving my life. I can't escape to the mountain, lest evil overtake me, and I die. 20 See now, this city is near to flee to, and it is a little town. Oh let me escape there, is not it a little one?, and there I will be safe."

***(4)*** 21 He said to him, "Behold, I have granted your request concerning this thing also, that I will not overthrow the city of which you have spoken. 22 Hurry, escape there, for I can't do anything until you get there." Therefore the name of the city was called Zoar [Small].

23 The sun had risen on the earth when *Lot [Veil, Covering]* came to Zoar [Small]. 24 Then ADONAI *caused sulfur and fire to rain down upon Sodom [Burning] and Gomorrah [Rebellious people, Tyrants] from* ADONAI *out of the sky.* * 25 He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground. 26 But *his wife* † looked back from behind him, and she became a pillar of salt.

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* **19:24** Quoted in Luke 17:29 † **19:26** Quoted in Luke 17:32

27 Abraham [Father of a multitude] got up early in the morning to the
place where he had stood before ADONAI . 28 He looked toward Sodom
[Burning] and Gomorrah [Rebellious people, Tyrants], and toward all the
land of the plain, and looked, and saw that the smoke of the land went up
as the smoke of a furnace.
29 When God destroyed the 'Ieyr HaKikar [Cities of the Round], God
remembered Abraham [Father of a multitude], and sent Lot [Veil, Covering]
out of the middle of the overthrow, when he overthrew the cities in which
Lot [Veil, Covering] lived.
30 Lot [Veil, Covering] went up out of Zoar [Small], and lived in the
mountain, and his two daughters with him; for he was afraid to live in
Zoar [Small]. He lived in a cave with his two daughters. 31 The firstborn
said to the younger, "Our father is old, and there is not a man in the earth
to come in to us in the way of all the earth. 32 Come, let's make our father
drink wine, and we will lie with him, that we may preserve our father's
family line." 33 They made their father drink wine that night: and the
firstborn went in, and lay with her father. He didn't know when she
lay down, nor when she arose. 34 It came to pass on the next day, that
the firstborn said to the younger, "Behold, I lay last night with my father.
Let us make him drink wine again, tonight. You go in, and lie with him,
that we may preserve our father's family line." 35 They made their father
drink wine that night also. The younger went and lay with him. He didn't
know when she lay down, nor when she got up. 36 Thus both of Lot [Veil,
Covering]'s daughters were with child by their father. 37 The firstborn bore
a son, and named him Moab [From father]. He is the father of the Moabites
[Descendants of From father] to this day. 38 The younger also bore a son,
and called his name Ben Ammi [Son of my people]. He is the father of the
children of Ammon [Tribal people] to this day.

# 20

1 Abraham [Father of a multitude] traveled from there toward the land
of the South, and lived between Kadesh and Shur. He lived as a foreigner
in Gerar. 2 Abraham [Father of a multitude] said about Sarah [Princess]
his wife, "She is my sister." Abimelech [My father king] king of Gerar sent,
and took Sarah [Princess]. 3 But God came to Abimelech [My father king]
in a dream of the night, and said to him, "Behold, you are a dead man,
because of the woman whom you have taken. For she is a man's wife."
4 Now Abimelech [My father king] had not come near her. He said, "Lord,
will you kill even a upright nation? 5 Didn't he tell me, 'She is my sister?'
She, even she herself, said, 'He is my brother.' In the integrity of my heart
and the innocence of my hands have I done this."
6 God said to him in the dream, "Yes, I know that in the integrity of your
heart you have done this, and I also withheld you from sinning against
me. Therefore I didn't allow you to touch her. 7 Now therefore, restore
the man's wife. For he is a prophet, and he will pray for you, and you will
live. If you don't restore her, know for sure that you will die, you, and all
who are yours."
8 Abimelech [My father king] rose early in the morning, and called all his
servants, and told all these things in their ear. The men were very scared.
9 Then Abimelech [My father king] called Abraham [Father of a multitude],
and said to him, "What have you done to us? How have I sinned against
you, that you have brought on me and on my kingdom a great sin? You

have done deeds to me that ought not to be done!" 10 Abimelech [My father king] said to Abraham [Father of a multitude], "What did you see, that you have done this thing?"

11 Abraham [Father of a multitude] said, "Because I thought, 'Surely the fear of God is not in this place. They will kill me for my wife's sake.' 12 Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. 13 When God caused me to wander from my father's house, I said to her, 'This is your *cheshed* ·loving-kindness· which you shall show to me. Everywhere that we go, say of me, "He is my brother." ' "

14 Abimelech [My father king] took sheep and cattle, male servants and female servants, and gave them to Abraham [Father of a multitude], and restored Sarah [Princess], his wife, to him. 15 Abimelech [My father king] said, "Behold, my land is before you. Dwell where it pleases you." 16 To Sarah [Princess] he said, "Behold, I have given your brother a thousand pieces of silver. Behold, it is for you a covering of the eyes to all that are with you. In front of all you are vindicated."

17 Abraham [Father of a multitude] prayed to God. God healed Abimelech [My father king], and his wife, and his female servants, and they bore children. 18 For ADONAI had closed up tight all the wombs of the house of Abimelech [My father king], because of Sarah [Princess], Abraham [Father of a multitude]'s wife.

# 21

1 ADONAI visited Sarah [Princess] as he had said, and ADONAI did to Sarah [Princess] as he had spoken. 2 Sarah [Princess] conceived, and bore Abraham [Father of a multitude] a son in his old age, at the set time of which God had spoken to him. 3 Abraham [Father of a multitude] called his son who was born to him, whom Sarah [Princess] bore to him, Isaac [Laughter]. 4 Abraham [Father of a multitude] circumcised his son, Isaac [Laughter], when he was eight days old, as God had enjoined him. ***(5)*** 5 Abraham [Father of a multitude] was one hundred years old when his son, Isaac [Laughter], was born to him. 6 Sarah [Princess] said, "God has made me laugh. Everyone who *sh'ma* ·hears obeys· will laugh with me." 7 She said, "Who would have said to Abraham [Father of a multitude], that Sarah [Princess] would nurse children? For I have borne him a son in his old age."

8 The child grew, and was cameled. * Abraham [Father of a multitude] made a great feast on the day that Isaac [Laughter] was cameled. 9 Sarah [Princess] saw the son of Hagar [Flight] the Egyptian [person from Abode of slavery], whom she had borne to Abraham [Father of a multitude], *metzahek* ·lewd and irreverent jokes·. † 10 Therefore she said to Abraham

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* **21:8** Idiom: Cameled: Meaning Issac was able to fend for himself by walking on his own and thinking on his own; Issac was ready to engage God and life with his own decisions, independence but not leaving the family. The camel is an independent creature that can cross vast distances of dry desert. Its independence comes from consuming voluminous quantities of water. The idiom for water in Scripture represents the entire Bible (that is divine wisdom). This is like the figure of speech, "thirst for knowledge". † **21:9** Note: The word used has multiple meanings, in this context it can mean exposing the younger brother to crude humor about sex, worship, prayer, and death. This can be seen in the word usage context (Gen 19:14, 26:8; Ex 32:6). The older brother is exposing the younger brother to ideas that would impede his moral behavior growth, to be like Abraham and Sarah. This is why it is recorded and Sarah was so angry.

[Father of a multitude], *"Divorce and cast out this servant and her son! For the son of this servant will not be heir with my son, Isaac [Laughter]."* ‡
11 The thing was very grievous in Abraham [Father of a multitude]'s sight
on account of his son. 12 God said to Abraham [Father of a multitude],
"Don't let it be grievous in your sight because of the boy, and because of
your servant. In all that Sarah [Princess] says to you, *sh'ma* ·hear obey· her
voice. *For your offspring will be accounted as from Isaac [Laughter].* § 13 I
will also make a nation of the son of the servant, because he is your child."
14 Abraham [Father of a multitude] rose up early in the morning, and took
bread and a bottle of water, and gave it to Hagar [Flight], putting it on
her shoulder; and gave her the child, and sent her away. She departed,
and wandered in the wilderness of Be'er-Sheva [Well of Seven, Well of an
Oath]. 15 The water in the bottle was spent, and she cast the child under
one of the shrubs. 16 She went and sat down opposite him, a good way off,
about a bow shot away. For she said, "Don't let me see the death of the
child." She sat over against him, and lifted up her voice, and wept. 17 God
*sh'ma* ·heard obeyed· the voice of the boy.
*Ha mal'ak Elohim* [The Angel of God] called to Hagar [Flight] out of the
sky, and said to her, "What ails you, Hagar [Flight]? Don't be afraid. For
God has *sh'ma* ·hear obey· the voice of the boy where he is. 18 Get up, lift up
the boy, and hold him in your hand. For I will make him a great nation."
19 God opened her eyes, and she saw a well of water. She went, filled the
bottle with water, and gave the boy drink. 20 God was with the boy, and he
grew. He lived in the wilderness, and became, as he grew up, an archer.
21 He lived in the wilderness of Paran. His mother took a wife for him out
of the land of Egypt [Abode of slavery].
***(6)*** 22 At that time, Abimelech [My father king] and Phicol the captain of
his army spoke to Abraham [Father of a multitude], saying, "God is with
you in all that you do. 23 Now, therefore, swear to me here by God that you
will not deal falsely with me, nor with my son, nor with my son's son. But
according to the *cheshed* ·loving-kindness· that I have done to you, you
shall do to me, and to the land in which you have lived as a foreigner."
24 Abraham [Father of a multitude] said, "I will swear." 25 Abraham
[Father of a multitude] complained to Abimelech [My father king] because
of a water well, which Abimelech [My father king]'s servants had violently
taken away. 26 Abimelech [My father king] said, "I don't know who has
done this thing. You didn't tell me, and I didn't *sh'ma* ·heard obeyed· of it
until today."
27 Abraham [Father of a multitude] took sheep and cattle, and gave
them to Abimelech [My father king]. Those two made a covenant ·binding
contract between two or more parties·. 28 Abraham [Father of a multitude]
set seven ewe lambs of the flock by themselves. 29 Abimelech [My father
king] said to Abraham [Father of a multitude], "What do these seven ewe
lambs which you have set by themselves mean?"
30 He said, "You shall take these seven ewe lambs from my hand, that it
may be a witness to me, that I have dug this well." 31 Therefore he called
that place Be'er-Sheva [Well of Seven, Well of an Oath], because they both
swore there. 32 So they made a covenant at Be'er-Sheva [Well of Seven, Well
of an Oath]. Abimelech [My father king] rose up with Phicol, the captain
of his army, and they returned into the land of the Philistines [To roll in

‡ **21:10** Quoted in Gal 4:30 § **21:12** Quoted in Rom 9:7; Heb 11:18

dust (As an insult)]. 33 Abraham [Father of a multitude] planted a tamarisk tree in Be'er-Sheva [Well of Seven, Well of an Oath], and called there on the name of ADONAI , the *El 'Olam* [God Everlasting]. 34 Abraham [Father of a multitude] lived as a foreigner in the land of the Philistines [To roll in dust (As an insult)] many days.

# 22

***(7)*** 1 After these things, God tested Abraham [Father of a multitude], and said to him, "Abraham [Father of a multitude]!"

He said, "Here I am."

2 He said, "Now take your son, your only son, whom you *'ahavta* ·affectionately love·, even Isaac [Laughter], and go into the land of Moriah. Offer him there as a burnt offering on one of the mountains which I will tell you of."

3 Abraham [Father of a multitude] rose early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac [Laughter] his son. He split the wood for the burnt offering, and rose up, and went to the place of which God had told him. 4 On the third day Abraham [Father of a multitude] lifted up his eyes, and saw the place far off. 5 Abraham [Father of a multitude] said to his young men, "Stay here with the donkey. The boy and I will go yonder. We will *hawa* ·bow low, prostrate· in worship, and come back to you." 6 Abraham [Father of a multitude] took the wood of the burnt offering and laid it on Isaac [Laughter] his son. He took in his hand the fire and the knife. They both went together. 7 Isaac [Laughter] spoke to Abraham [Father of a multitude] his father, and said, "My father?"

He said, "Here I am, my son."

He said, "Here is the fire and the wood, but where is the lamb for a burnt offering?"

8 Abraham [Father of a multitude] said, * "God will provide himself the lamb for a burnt offering, my son." So they both went together. 9 They came to the place which God had told him of. Abraham [Father of a multitude] built the altar there, and laid the wood in order, bound Isaac [Laughter] his son, and laid him on the altar, on the wood. 10 Abraham [Father of a multitude] stretched out his hand, and took the knife to kill his son.

11 *Ha mal'ak Yahweh* [The Angel of He sustains breathing] called to him out of the sky, and said, "Abraham, Abraham! [Father of a multitude, Father of a multitude]!"

He said, "Here I am."

12 He said, "Don't lay your hand on the boy or do anything to him. For now I know that you fear God, since you have not withheld your son, your only son, from me."

13 Abraham [Father of a multitude] lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham [Father of a multitude] went and took the ram, and offered him up for a burnt offering instead of his son. 14 † Abraham [Father of a multitude] called the name of that place *Yahweh Yeer'eh* [Yahweh will be seen / He

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* **22:8** MP: Messiah is like a sacrificial lamb - "God will provide himself a lamb." (Luke 23:33; John 1:29) † **22:14** MP: Mount Moriah is where Abraham offered Issac and where Solomon's Temple is located (2 Chr 3:1). On the same Saddle Mountain, Golgotha is the peak of Mountain Range. As a person ascends to Moriah, one could keep going higher and will reach Golgotha. Parallel events of sacrifice to God are seen on the same mountain range, outside the city gate (Heb 13:11-13). (Gal 3:14)

sustains breathing will provide]. As it is said to this day, "On ADONAI 's mountain, it will be provided."
15 *Ha mal'ak Yahweh* [The Angel of He sustains breathing] called to
Abraham [Father of a multitude] a second time out of the sky, 16 and said,
*"I have sworn by myself,* says ADONAI , because you have done this thing,
and have not withheld your son, your only son, 17 *I will bless you greatly,*
*and I will multiply your offspring* ‡ *greatly like the stars of the heavens, and*
*like the sand which is on the seashore.* § Your offspring will possess the
gate of his enemies. 18 * *By your offspring,* † *all the nations of the earth*
*will be blessed* ‡ because you have *sh'ma* ·heard obeyed· my voice."
19 So Abraham [Father of a multitude] returned to his young men, and
they rose up and went together to Be'er-Sheva [Well of Seven, Well of an
Oath]. Abraham [Father of a multitude] lived at Be'er-Sheva [Well of Seven,
Well of an Oath].
***(Maftir ·Conclusion·)*** 20 After these things, Abraham [Father of a
multitude] was told, "Behold, Milcah, she also has borne children to your
brother Nahor: 21 Uz his firstborn, Buz his brother, Kemuel the father of
Aram [Elevated], 22 Chesed, Hazo, Pildash, Jidlaph, and Bethuel." 23 Bethuel
became the father of Rebekah [Securely bound]. These eight Milcah bore
to Nahor, Abraham [Father of a multitude]'s brother. 24 His concubine,
whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

*Haftarah Vayera ·Taking leave · He appeared·:*

*M'lakhim Bet / 2 Kings 4:1-37 (A); 4:1-23 (S)*

*B'rit Hadashah ·New Covenant·: Luke 2:1-38*

## Parashah 5: *Hayyei-Sarah* ·Life of Sarah [Princess]· 23:1-25:18

### 23

1 Sarah [Princess] lived one hundred twenty-seven years. This was the
length of Sarah [Princess]'s life. 2 Sarah [Princess] died in Kiriath Arba
(also called Hebron), in the land of Canaan [Humbled]. Abraham [Father
of a multitude] came to mourn for Sarah [Princess], and to weep for her.
3 Abraham [Father of a multitude] rose up from before his dead, and spoke
to the children of Heth [Trembling fear], saying, 4 "I am a *stranger and a*
*foreigner* * living with you. Give me a possession of a burying-place with
you, that I may bury my dead out of my sight."
5 The children of Heth [Trembling fear] answered Abraham [Father of
a multitude], saying to him, 6 "*Sh'ma* ·hear obey· us, my lord. You are a
prince of God among us. Bury your dead in the best of our tombs. None
of us will withhold from you his tomb. Bury your dead."
7 Abraham [Father of a multitude] rose up, and bowed himself to the
people of the land, even to the children of Heth [Trembling fear]. 8 He
talked with them, saying, "If you agree that I should bury my dead out of
my sight, *sh'ma* ·hear obey· me, and entreat for me to Ephron [Fawn-like]
the son of Zohar, 9 that he may give me the cave of Machpelah [Double],

‡ **22:17** Quoted in Heb 6:13-14 § **22:17** Quoted in Heb 11:12 * **22:18** MP: The promised "seed" in which all nations will be blessed comes through Abraham. (Matt 1:1-2; Luke 3:34; Gal 3:16) † **22:18** Quoted in Gal 3:16 ‡ **22:18** Quoted in Acts 3:25 * **23:4** Quoted in Heb 11:13; 1 Pet 2:11

which he has, which is in the end of his field. For the full price let him
give it to me among you for a possession of a burying-place."
10 Now Ephron [Fawn-like] was sitting in the middle of the children
of Heth [Trembling fear]. Ephron [Fawn-like] the Hittite [Descendant of
Trembling fear] answered Abraham [Father of a multitude] in the hearing
of the children of Heth [Trembling fear], even of all who went in at the gate
of his city, saying, 11 "No, my lord, *sh'ma* ·hear obey· me. I give you the
field, and I give you the cave that is in it. In the presence of the children
of my people I give it to you. Bury your dead."
12 Abraham [Father of a multitude] bowed himself down before the
people of the land. 13 He spoke to Ephron [Fawn-like] in the audience
of the people of the land, saying, "But if you will, please *sh'ma* ·hear obey·
me. I will give the price of the field. Take it from me, and I will bury my
dead there."
14 Ephron [Fawn-like] answered Abraham [Father of a multitude], saying
to him, 15 "My lord, *sh'ma* ·hear obey· unto me. What is a piece of land
worth four hundred shekels [10 lb; 4.54 kg] of silver between me and you?
Therefore bury your dead."
16 Abraham [Father of a multitude] *sh'ma* ·heard obeyed· to Ephron
[Fawn-like]. Abraham [Father of a multitude] weighed to Ephron [Fawn-
like] the silver which he had named in the audience of the children of Heth
[Trembling fear], four hundred shekels [10 lb; 4.54 kg] of silver, according
to the current merchants' standard [where one shekel is 0.4 oz; 11.34 g].
***(2)*** 17 So the field of Ephron [Fawn-like], which was in Machpelah
[Double], which was before Mamre [Bitter, Fatness], the field, the cave
which was in it, and all the trees that were in the field, that were in all
of its borders, were deeded 18 to Abraham [Father of a multitude] for a
possession in the presence of the children of Heth [Trembling fear], before
all who went in at the gate of his city. 19 After this, Abraham [Father of
a multitude] buried Sarah [Princess] his wife in the cave of the field of
Machpelah [Double] before Mamre [Bitter, Fatness] (that is, Hebron), in
the land of Canaan [Humbled]. 20 The field, and the cave that is in it, were
deeded to Abraham [Father of a multitude] for a possession of a burying
place by the children of Heth [Trembling fear].

# 24

1 Abraham [Father of a multitude] was old, and well stricken in age.
ADONAI had blessed Abraham [Father of a multitude] in all things.
2 Abraham [Father of a multitude] said to his servant, the elder of his house,
who ruled over all that he had, "Please put your hand under my thigh. 3 I
will make you swear by ADONAI , the God of heaven and the God of the
earth, that you shall not take a wife for my son of the daughters of the
Canaanites [Descendants of Humbled], among whom I live. 4 But you shall
go to my country, and to my relatives, and take a wife for my son Isaac
[Laughter]."
5 The servant said to him, "What if the woman is not willing to follow
me to this land? Must I bring your son again to the land you came from?"
6 Abraham [Father of a multitude] said to him, "Beware that you don't
bring my son there again. 7 ADONAI , the God of heaven, who took me from
my father's house, and from the land of my birth, who spoke to me, and
who swore to me, saying, 'I *will give this land to your offspring.* * He will

* **24:7** Quoted in Acts 7:5

send his angel before you, and you shall take a wife for my son from there.
8 If the woman is not willing to follow you, then you shall be clear from
this oath to me. Only you shall not bring my son there again."
9 The servant put his hand under the thigh of Abraham [Father of a
multitude] his master, and swore to him concerning this matter. ***(3)*** 10 The
servant took ten camels, of his master's camels, and departed, having a
variety of good things of his master's with him. He arose, and went to
Mesopotamia, to the city of Nahor. 11 He made the camels kneel down
outside the city by the well of water at the time of evening, the time that
women go out to draw water. 12 He said, "ADONAI , the God of my master
Abraham [Father of a multitude], please give me success today, and show
*cheshed* ·loving-kindness· to my master Abraham [Father of a multitude].
13 Behold, I am standing by the spring of water. The daughters of the men
of the city are coming out to draw water. 14 Let it happen, that the young
lady to whom I will say, 'Please let down your pitcher, that I may drink,'
and she will say, 'Drink, and I will also give your camels a drink,' —let her
be the one you have appointed for your servant Isaac [Laughter]. By this I
will know that you have shown *cheshed* ·loving-kindness· to my master."
15 Before he had finished speaking, behold, Rebekah [Securely bound]
came out, who was born to Bethuel the son of Milcah, the wife of
Nahor, Abraham [Father of a multitude]'s brother, with her pitcher on
her shoulder. 16 The young lady was very beautiful to look at, a virgin. No
man had known her. She went down to the spring, filled her pitcher, and
came up. 17 The servant ran to meet her, and said, "Please give me a drink,
a little water from your pitcher."
18 She said, "Drink, my lord." She hurried, and let down her pitcher on
her hand, and gave him drink. 19 When she had done giving him drink,
she said, "I will also draw for your camels, until they have done drinking."
20 She hurried, and emptied her pitcher into the trough, and ran again to
the well to draw, and drew for all his camels.
21 The man looked steadfastly at her, remaining silent, to know whether
ADONAI had made his journey prosperous or not. 22 As the camels had
done drinking, the man took a golden ring of half a shekel [0.2 oz; 5.67
g], and two bracelets for her hands of ten shekels [4 oz; 113.4 g] of gold,
23 and said, "Whose daughter are you? Please tell me. Is there room in
your father's house for us to lodge in?"
24 She said to him, "I am the daughter of Bethuel the son of Milcah, whom
she bore to Nahor." 25 She said moreover to him, "We have both straw and
feed enough, and room to lodge in."
26 The man bowed his head, and worshiped ADONAI . ***(4)*** 27 He
said, "Blessed be ADONAI , the God of my master Abraham [Father of a
multitude], who has not forsaken his *cheshed* ·loving-kindness· and his
truth toward my master. As for me, ADONAI has led me on the way to the
house of my master's relatives."
28 The young lady ran, and told her mother's house about these words.
29 Rebekah [Securely bound] had a brother, and his name was Laban
[White]. Laban [White] ran out to the man, to the spring. 30 When he
saw the ring, and the bracelets on his sister's hands, and when he *sh'ma*
·heard obeyed· the words of Rebekah [Securely bound] his sister, saying,
"This is what the man said to me," he came to the man. Behold, he was
standing by the camels at the spring. 31 He said, "Come in, you blessed of

ADONAI . Why do you stand outside? For I have prepared the house, and room for the camels."
32 The man came into the house, and he unloaded the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him. 33 Food was set before him to eat, but he said, "I will not eat until I have told my message."

He said, "Speak on."

34 He said, "I am Abraham [Father of a multitude]'s servant. 35 ADONAI has blessed my master greatly. He has become great. He has given him flocks and herds, silver and gold, male servants and female servants, and camels and donkeys. 36 Sarah [Princess], my master's wife, bore a son to my master when she was old. He has given all that he has to him. 37 My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites [Descendants of Humbled], in whose land I live, 38 but you shall go to my father's house, and to my relatives, and take a wife for my son.' 39 I asked my master, 'What if the woman will not follow me?' 40 He said to me, 'ADONAI , before whom I walk, will send his angel with you, and prosper your way. You shall take a wife for my son from my relatives, and of my father's house. 41 Then will you be clear from my oath, when you come to my relatives. If they don't give her to you, you shall be clear from my oath.' 42 I came today to the spring, and said, 'ADONAI , the God of my master Abraham [Father of a multitude], if now you do prosper my way which I go— 43 behold, I am standing by this spring of water. Let it happen, that the maiden who comes out to draw, to whom I will say, "Please give me a little water from your pitcher to drink," 44 and she will tell me, "Drink, and I will also draw for your camels,"— let her be the woman whom ADONAI has appointed for my master's son.' 45 Before I had finished speaking in my heart, behold, Rebekah [Securely bound] came out with her pitcher on her shoulder. She went down to the spring, and drew. I said to her, 'Please let me drink.' 46 She hurried and let down her pitcher from her shoulder, and said, 'Drink, and I will also give your camels a drink.' So I drank, and she also gave the camels a drink. 47 I asked her, and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' I put the ring on her nose, and the bracelets on her hands. 48 I bowed my head, and worshiped ADONAI , and blessed ADONAI , the God of my master Abraham [Father of a multitude], who had led me in the right way to take my master's brother's daughter for his son. 49 Now if you will deal with *cheshed* ·loving-kindness· and truly with my master, tell me. If not, tell me, that I may turn to the right hand, or to the left."

50 Then Laban [White] and Bethuel answered, "The thing proceeds from ADONAI . We can't speak to you bad or good. 51 Behold, Rebekah [Securely bound] is before you. Take her, and go, and let her be your master's son's wife, as ADONAI has spoken."

52 When Abraham [Father of a multitude]'s servant *sh'ma* ·heard obeyed· their words, he bowed himself down to the earth to ADONAI . ***(5)*** 53 The servant brought out jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah [Securely bound]. He also gave precious things to her brother and her mother. 54 They ate and drank, he and the men who were with him, and stayed all night. They rose up in the morning, and he said, "Send me away to my master."

55 Her brother and her mother said, “Let the young lady stay with us a
few days, at least ten. After that she will go.”
56 He said to them, “Don’t hinder me, since ADONAI has prospered my
way. Send me away that I may go to my master.”
57 They said, “We will call the young lady, and ask her.” 58 They called
Rebekah [Securely bound], and said to her, “Will you go with this man?”
She said, “I will go.”
59 They sent away Rebekah [Securely bound], their sister, with her nurse,
Abraham [Father of a multitude]’s servant, and his men. 60 They blessed
Rebekah [Securely bound], and said to her, “Our sister, may you be the
mother of thousands of ten thousands, and let your offspring possess the
gate of those who hate them.”
61 Rebekah [Securely bound] arose with her ladies. They rode on the
camels, and followed the man. The servant took Rebekah [Securely bound],
and went his way. 62 Isaac [Laughter] came from the way of Beer Lahai
Roi [Well of the one who lives and sees], for he lived in the land of the
South. 63 Isaac [Laughter] went out to meditate in the field at the evening.
He lifted up his eyes, and saw, and, behold, there were camels coming.
64 Rebekah [Securely bound] lifted up her eyes, and when she saw Isaac
[Laughter], she dismounted from the camel. 65 She said to the servant,
“Who is the man who is walking in the field to meet us?”
The servant said, “It is my master.”
She took her veil, and covered herself. 66 The servant told Isaac
[Laughter] all the things that he had done. 67 Isaac [Laughter] brought
her into his mother Sarah [Princess]’s tent, and took Rebekah [Securely
bound], and she became his wife. He *'ahav* ·affectionately loved· her.
Isaac [Laughter] was comforted after his mother’s death.

# 25

***(6)*** 1 Abraham [Father of a multitude] took another wife, and her name
was Keturah [Incense]. 2 She bore him Zimran, Jokshan, Medan, Midian
[Strife], Ishbak, and Shuah. 3 Jokshan became the father of Sheba, and
Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. 4 The
sons of Midian [Strife] were: Ephah, Epher, Hanoch, Abida, and Eldaah.
All these were the children of Keturah [Incense]. 5 Abraham [Father of
a multitude] gave all that he had to Isaac [Laughter], 6 but to the sons
of Abraham [Father of a multitude]’s concubines, Abraham [Father of a
multitude] gave gifts. He sent them away from Isaac [Laughter] his son,
while he yet lived, eastward, to the east country. 7 These are the days of
the years of Abraham [Father of a multitude]’s life which he lived: one
hundred seventy-five years. 8 Abraham [Father of a multitude] gave up
his spirit, and died in a good old age, an old man, and full of years, and
was gathered to his people. 9 Isaac [Laughter] and Ishmael [Pays attention
God], his sons, buried him in the cave of Machpelah [Double], in the field of
Ephron [Fawn-like], the son of Zohar the Hittite [Descendant of Trembling
fear], which is before Mamre [Bitter, Fatness], 10 the field which Abraham
[Father of a multitude] purchased of the children of Heth [Trembling fear].
Abraham [Father of a multitude] was buried there with Sarah [Princess],
his wife. 11 After the death of Abraham [Father of a multitude], God blessed
Isaac [Laughter], his son. Isaac [Laughter] lived by Beer Lahai Roi [Well of
the one who lives and sees].

***(7)*** 12 Now this is the history of the generations of Ishmael [Pays attention God], Abraham [Father of a multitude]'s son, whom Hagar [Flight] the Egyptian [person from Abode of slavery], Sarah [Princess]'s servant, bore to Abraham [Father of a multitude]. 13 These are the names of the sons of Ishmael [Pays attention God], by their names, according to the order of their birth: the firstborn of Ishmael [Pays attention God], Nebaioth, then Kedar, Adbeel, Mibsam, 14 Mishma, Dumah, Massa, 15 Hadad, Tema, Jetur, Naphish, and Kedemah. ***(Maftir ·Conclusion·)*** 16 These are the sons of Ishmael [Pays attention God], and these are their names, by their villages, and by their encampments: twelve princes, according to their nations. 17 These are the years of the life of Ishmael [Pays attention God]: one hundred thirty-seven years. He gave up his spirit and died, and was gathered to his people. 18 They lived from Havilah to Shur that is before Egypt [Abode of slavery], as you go toward Assyria [Level plain]. He lived opposite all his relatives.

*Haftarah Hayyei Sarah [Princess] · Taking leave · Life of Sarah [Princess]·:*

*M'lakhim Alef / 1 Kings 1:1-31*

*B'rit Hadashah ·New Covenant·: Matt 2:1-23*

## Parashah 6: *Tol'dot* ·Generations· 25:19-28:9

19 This is the history of the generations of Isaac [Laughter], Abraham [Father of a multitude]'s son. Abraham [Father of a multitude] became the father of Isaac [Laughter]. 20 Isaac [Laughter] was forty years old when he took Rebekah [Securely bound], the daughter of Bethuel the Syrian of Paddan Aram [Elevated], the sister of Laban [White] the Syrian, to be his wife. 21 Isaac [Laughter] entreated ADONAI for his wife, because she was barren. ADONAI was entreated by him, and Rebekah [Securely bound] his wife conceived. 22 The children struggled together within her. She said, "If it is so, why do I live?" She went to inquire of ADONAI . 23 ADONAI said to her,

"Two nations are in your womb.
Two peoples will be separated from your body.
The one people will be stronger than the other people.
*The elder will serve the younger."* *

24 When her days to be delivered were fulfilled, behold, there were twins in her womb. 25 The first came out red all over, like a hairy garment. They named him Esau [Hairy]. 26 After that, his brother came out, and his hand had hold on Esau [Hairy]'s heel. He was named Jacob [Supplanter]. † Isaac [Laughter] was sixty years old when she bore them.

27 The boys grew. Esau [Hairy] was a skillful hunter, a man of the field. Jacob [Supplanter] was a quiet man, living in tents. 28 Now Isaac [Laughter] *'ahav* ·affectionately loved· Esau [Hairy], because he ate Esau's venison. Rebekah [Securely bound] *'ahav* ·affectionately loved· Jacob [Supplanter]. 29 Jacob [Supplanter] boiled stew. Esau [Hairy] came in from the field, and

* **25:23** Quoted in Rom 9:12 † **25:26** Note: The name Jacob [Supplanter] is commonly translated as [Surplanter]. It can also mean [To catch the heel], this is not so much as a power grab but a self protection (see Gen 25:22). Babies have a soft spot on their head, if damaged it can cause mental or physical harm or death. To grab the heel was an act of control and protection so Jacob would not be born already dead by a foot to the head. This struggle prefigures their future relations.

he was famished. 30 Esau [Hairy] said to Jacob [Supplanter], “Please feed
me with that same red stew, for I am famished.” Therefore his name was
called Edom [Red].
31 Jacob [Supplanter] said, “First, sell me your birthright.”
32 Esau [Hairy] said, “Behold, I am about to die. What good is the
birthright to me?”
33 Jacob [Supplanter] said, “Swear to me first.”
He swore to him. He sold his birthright to Jacob [Supplanter]. 34 Jacob
[Supplanter] gave Esau [Hairy] bread and stew of lentils. He ate and drank,
rose up, and went his way. So Esau [Hairy] despised his birthright.

# 26

1 There was a famine in the land, besides the first famine that was in
the days of Abraham [Father of a multitude]. Isaac [Laughter] went to
Abimelech [My father king] king of the Philistines [To roll in dust (As an
insult)], to Gerar. 2 ADONAI appeared to him, and said, “Don’t go down
into Egypt [Abode of slavery]. Live in the land I will tell you about. 3 Live
in this land, and I will be with you, and will bless you. For I will give to
you, and to your offspring, all these lands, and I will establish the oath
which I swore to Abraham [Father of a multitude] your father. 4 I will
multiply your offspring as the stars of the sky, and will give all these lands
to your offspring. *By your seed, all the nations of the earth be blessed,* *
5 because Abraham [Father of a multitude] *sh'ma* ·heard obeyed· my voice,
and heeded what I told him to do— he followed my *mitzvot* ·instructions·,
my regulations, and my *torot* ·teachings·.”
***(2)*** 6 Isaac [Laughter] lived in Gerar. 7 The men of the place asked him
about his wife. He said, “She is my sister,” for he was afraid to say, “My
wife,” lest, he thought, “the men of the place might kill me for Rebekah
[Securely bound], because she is beautiful to look at.” 8 When he had been
there a long time, Abimelech [My father king] king of the Philistines [To roll
in dust (As an insult)] looked out at a window, and saw, and, behold, Isaac
[Laughter] was caressing Rebekah [Securely bound], his wife. 9 Abimelech
[My father king] called Isaac [Laughter], and said, “Behold, surely she is
your wife. Why did you say, ‘She is my sister?’ ”
Isaac [Laughter] said to him, “Because I said, ‘Lest I die because of her.’ ”
10 Abimelech [My father king] said, “What is this you have done to us?
One of the people might easily have lain with your wife, and you would
have brought guilt on us!”
11 Abimelech [My father king] enjoined all the people, saying, “He who
touches this man or his wife will surely be put to death.”
12 Isaac [Laughter] sowed in that land, and reaped in the same year one
hundred times what he planted. ADONAI blessed him. ***(3)*** 13 The man
grew great, and grew more and more until he became very great. 14 He
had possessions of flocks, possessions of herds, and a great household. The
Philistines [To roll in dust (As an insult)] envied him. 15 Now all the wells
which his father’s servants had dug in the days of Abraham [Father of
a multitude] his father, the Philistines [To roll in dust (As an insult)] had
stopped, and filled with earth. 16 Abimelech [My father king] said to Isaac
[Laughter], “Go from us, for you are much mightier than we.”
17 Isaac [Laughter] departed from there, encamped in the valley of Gerar,
and lived there.

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* **26:4** Quoted in Acts 3:25

18 Isaac [Laughter] dug again the wells of water, which they had dug in
the days of Abraham [Father of a multitude] his father. For the Philistines
[To roll in dust (As an insult)] had stopped them after the death of Abraham
[Father of a multitude]. He called their names after the names by which his
father had called them. 19 Isaac [Laughter]'s servants dug in the valley, and
found there a well of springing water. 20 The herdsmen of Gerar argued
with Isaac [Laughter]'s herdsmen, saying, "The water is ours." He called
the name of the well Esek, because they contended with him. 21 They dug
another well, and they argued over that, also. He called its name Sitnah.
22 He left that place, and dug another well. They didn't argue over that
one. He called it Rehoboth. He said, "For now ADONAI has made room for
us, and we will be fruitful in the land."

***(4)*** 23 He went up from there to Be'er-Sheva [Well of Seven, Well of an
Oath]. 24 ADONAI appeared to him the same night, and said, "I am the God
of Abraham [Father of a multitude] your father. Don't be afraid, for I am
with you, and will bless you, and multiply your offspring for my servant
Abraham [Father of a multitude]'s sake."

25 He built an altar there, and called on ADONAI 's name, and pitched his
tent there. There Isaac [Laughter]'s servants dug a well.

26 Then Abimelech [My father king] went to him from Gerar, and
Ahuzzath his friend, and Phicol the captain of his army. 27 Isaac [Laughter]
said to them, "Why have you come to me, since you hate me, and have sent
me away from you?"

28 They said, "We saw plainly that ADONAI was with you. We said, 'Let
there now be an oath between us, even between us and you, and let us
make a covenant ·binding contract between two or more parties· with you,
29 that you will do us no harm, as we have not touched you, and as we have
done to you nothing but good, and have sent you away in peace.' You are
now the blessed of ADONAI ."

***(5)*** 30 He made them a feast, and they ate and drank. 31 They rose up
some time in the morning, and swore to one another. Isaac [Laughter] sent
them away, and they departed from him in peace. 32 The same day, Isaac
[Laughter]'s servants came, and told him concerning the well which they
had dug, and said to him, "We have found water." 33 He called it Shibah.
Therefore the name of the city is Be'er-Sheva [Well of Seven, Well of an
Oath] to this day.

34 When Esau [Hairy] was forty years old, he took as wife Judith,
the daughter of Beeri the Hittite [Descendant of Trembling fear], and
Basemath, the daughter of Elon the Hittite [Descendant of Trembling fear].
35 They grieved Isaac [Laughter]'s and Rebekah [Securely bound]'s spirits.

# 27

1 When Isaac [Laughter] was old, and his eyes were dim, so that he could
not see, he called Esau [Hairy] his elder son, and said to him, "My son?"

He said to him, "Here I am."

2 He said, "See now, I am old. I don't know the day of my death. 3 Now
therefore, please take your weapons, your quiver and your bow, and go
out to the field, and take me venison. 4 Make me savory food, such as I
*'ahav* ·affectionately love·, and bring it to me, that I may eat, and that my
soul may bless you before I die."

5 Rebekah [Securely bound] *sh'ma* ·heard obeyed· when Isaac [Laughter]
spoke to Esau [Hairy] his son. Esau [Hairy] went to the field to hunt

for venison, and to bring it. 6 Rebekah [Securely bound] spoke to Jacob
[Supplanter] her son, saying, "Behold, I *sh'ma* ·heard obeyed· your father
speak to Esau [Hairy] your brother, saying, 7 'Bring me venison, and make
me savory food, that I may eat, and bless you before ADONAI before my
death.' 8 Now therefore, my son, *sh'ma* ·hear obey· my voice according to
that which I enjoin you. 9 Go now to the flock, and get me from there two
good young goats. I will make them savory food for your father, such as
he *'ahav* ·affectionately loves·. 10 You shall bring it to your father, that he
may eat, so that he may bless you before his death."
11 Jacob [Supplanter] said to Rebekah [Securely bound] his mother,
"Behold, Esau [Hairy] my brother is a hairy man, and I am a smooth man.
12 What if my father touches me? I will seem to him as a deceiver, and I
would bring a curse on myself, and not a blessing."
13 His mother said to him, "Let your curse be on me, my son. Only *sh'ma*
·hear obey· my voice, and go get them for me."
14 He went, and got them, and brought them to his mother. His
mother made savory food, such as his father *'ahav* ·affectionately loved·.
15 Rebekah [Securely bound] took the good clothes of Esau [Hairy], her
elder son, which were with her in the house, and put them on Jacob
[Supplanter], her younger son. 16 She put the skins of the young goats
on his hands, and on the smooth of his neck. 17 She gave the savory food
and the bread, which she had prepared, into the hand of her son Jacob
[Supplanter].
18 He came to his father, and said, "My father?"
He said, "Here I am. Who are you, my son?"
19 Jacob [Supplanter] said to his father, "I am Esau [Hairy] your firstborn.
I have done what you asked me to do. Please arise, sit and eat of my
venison, that your soul may bless me."
20 Isaac [Laughter] said to his son, "How is it that you have found it so
quickly, my son?"
He said, "Because ADONAI your God gave me success."
21 Isaac [Laughter] said to Jacob [Supplanter], "Please come near, that I
may feel you, my son, whether you are really my son Esau [Hairy] or not."
22 Jacob [Supplanter] went near to Isaac [Laughter] his father. He felt
him, and said, "The voice is Jacob [Supplanter]'s voice, but the hands are
the hands of Esau [Hairy]." 23 He didn't recognize him, because his hands
were hairy, like his brother, Esau [Hairy]'s hands. So he blessed him. 24 He
said, "Are you really my son Esau [Hairy]?"
He said, "I am."
25 He said, "Bring it near to me, and I will eat of my son's venison, that
my soul may bless you."
He brought it near to him, and he ate. He brought him wine, and he
drank. 26 His father Isaac [Laughter] said to him, "Come near now, and
kiss me, my son." 27 He came near, and kissed him. He smelled the smell
of his clothing, and blessed him, and said,
"Behold, the smell of my son
is as the smell of a field which ADONAI has blessed.
***(6)*** 28 God give you of the dew of the sky,
of the fatness of the earth,
and plenty of grain and new wine.
29 Let peoples serve you,

and nations bow down to you.
Be lord over your brothers.
Let your mother's sons bow down to you.
Cursed be everyone who curses you.
Blessed be everyone who blesses you."
30 As soon as Isaac [Laughter] had finished blessing Jacob [Supplanter],
and Jacob [Supplanter] had just gone out from the presence of Isaac
[Laughter] his father, Esau [Hairy] his brother came in from his hunting.
31 He also made savory food, and brought it to his father. He said to his
father, "Let my father arise, and eat of his son's venison, that your soul
may bless me."
32 Isaac [Laughter] his father said to him, "Who are you?"
He said, "I am your son, your firstborn, Esau [Hairy]."
33 Isaac [Laughter] trembled violently, and said, "Who, then, is he who
has taken venison, and brought it me, and I have eaten of all before you
came, and have blessed him? Yes, he will be blessed."
34 When Esau [Hairy] *sh'ma* ·heard obeyed· the words of his father, he
cried with an exceeding great and bitter cry, and said to his father, "Bless
me, even me also, my father."
35 He said, "Your brother came with deceit, and has taken away your
blessing."
36 He said, "Is not he rightly named Jacob [Supplanter]? For he has
supplanted me these two times. He took away my birthright. See, now he
has taken away my blessing." He said, "Haven't you reserved a blessing
for me?"
37 Isaac [Laughter] answered Esau [Hairy], "Behold, I have made him
your lord, and all his brothers have I given to him for servants. With grain
and new wine have I sustained him. What then will I do for you, my son?"
38 Esau [Hairy] said to his father, "Have you but one blessing, my father?
Bless me, even me also, my father." Esau [Hairy] lifted up his voice, and
wept.
39 Isaac [Laughter] his father answered him,
"Behold, of the fatness of the earth will be your dwelling,
and of the dew of the sky from above.
40 By your sword will you live, and you will serve your brother.
It will happen, when you will break loose,
that you shall shake his yoke from off your neck."
41 Esau [Hairy] hated Jacob [Supplanter] because of the blessing with
which his father blessed him. Esau [Hairy] said in his heart, "The days
of mourning for my father are at hand. Then I will kill my brother Jacob
[Supplanter]."
42 The words of Esau [Hairy], her elder son, were told to Rebekah
[Securely bound]. She sent and called Jacob [Supplanter], her younger son,
and said to him, "Behold, your brother Esau [Hairy] comforts himself about
you by planning to kill you. 43 Now therefore, my son, *sh'ma* ·hear obey· my
voice. Arise, flee to Laban [White], my brother, in Haran [Mountaineer].
44 Stay with him a few days, until your brother's fury turns away; 45 until
your brother's anger turn away from you, and he forgets what you have
done to him. Then I will send, and get you from there. Why should I be
bereaved of you both in one day?"
46 Rebekah [Securely bound] said to Isaac [Laughter], "I am weary of
my life because of the daughters of Heth [Trembling fear]. If Jacob

[Supplanter] takes a wife of the daughters of Heth [Trembling fear], such as these, of the daughters of the land, what good will my life do me?"

# 28

1 Isaac [Laughter] called Jacob [Supplanter], blessed him, and enjoined him, "You shall not take a wife of the daughters of Canaan [Humbled]. 2 Arise, go to Paddan Aram [Elevated], to the house of Bethuel your mother's father. Take a wife from there from the daughters of Laban [White], your mother's brother. 3 May *El Shaddai* [God Almighty] bless you, and make you fruitful, and multiply you, that you may be a company of peoples, 4 and give you the blessing of Abraham [Father of a multitude], to you, and to your offspring with you, that you may inherit the land where you travel, which God gave to Abraham [Father of a multitude]."

***(7)*** 5 Isaac [Laughter] sent Jacob [Supplanter] away. He went to Paddan Aram [Elevated] to Laban [White], son of Bethuel the Syrian, Rebekah [Securely bound]'s brother, Jacob [Supplanter]'s and Esau [Hairy]'s mother.

6 Now Esau [Hairy] saw that Isaac [Laughter] had blessed Jacob [Supplanter] and sent him away to Paddan Aram [Elevated], to take him a wife from there,and as he blessed him, Issac [Laughter] enjoined these words to Esau [Hairy], saying, "You shall not take a wife of the daughters of Canaan [Humbled]," ***(Maftir ·Conclusion·)*** 7 and that Jacob [Supplanter] *sh'ma* ·heard obeyed· his father and his mother, and was gone to Paddan Aram [Elevated]. 8 Esau [Hairy] saw that the daughters of Canaan [Humbled] didn't please Isaac [Laughter], his father. 9 Esau [Hairy] went to Ishmael [Pays attention God], and took, besides the wives that he had, Mahalath the daughter of Ishmael [Pays attention God], Abraham [Father of a multitude]'s son, the sister of Nebaioth, to be his wife.

*Haftarah Tol'dot ·Taking leave · Generations·:*

*Mal'akhi / Malachi 1:1-2:7*

*B'rit Hadashah ·New Covenant·: Luke 3:1-18*

## Parashah 7: *Vayetze* ·And he went out· 28:10-32:2

10 Jacob [Supplanter] went out from Be'er-Sheva [Well of Seven, Well of an Oath], and went toward Haran [Mountaineer]. 11 He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. 12 He dreamed. Behold, a stairway set upon the earth, and its top reached to *heaven.* Behold, *the angels of God ascending and descending* * on it. 13 Behold, ADONAI stood above it, and said, "I am ADONAI , the God of Abraham [Father of a multitude] your father, and the God of Isaac [Laughter]. The land whereon you lie, to you will I give it, and to your offspring. 14 Your offspring will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your offspring will all the families of the earth be blessed. 15 Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you."

* **28:12** Quoted in John 1:51

16 Jacob [Supplanter] awakened out of his sleep, and he said, “Surely ADONAI is in this place, and I didn’t know it.” 17 He was afraid, and said, “How dreadful is this place! This is none other than God’s house, and this is the gate of heaven.”
18 Jacob [Supplanter] rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on its top. 19 He called the name of that place Beth-el [House of God], but the name of the city was Luz at the first. 20 Jacob [Supplanter] vowed a vow, saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, 21 so that I come again to my father’s house in peace, and ADONAI will be my God, 22 then this stone, which I have set up for a pillar, will be God’s house. Of all that you will give me I will surely give a tenth to you.”

# 29

***(2)*** 1 Then Jacob [Supplanter] went on his journey, and came to the land of the children of the east. 2 He looked, and behold, a well in the field, and, behold, three flocks of sheep lying there by it. For out of that well they watered the flocks. The stone on the well’s mouth was large. 3 There all the flocks were gathered. They rolled the stone from the well’s mouth, and watered the sheep, and put the stone again on the well’s mouth in its place. 4 Jacob [Supplanter] said to them, “My relatives, where are you from?”
They said, “We are from Haran [Mountaineer].”
5 He said to them, “Do you know Laban [White], the son of Nahor?”
They said, “We know him.”
6 He said to them, “Is it well with him?”
They said, “It is well. See, Rachel [Ewe sheep], his daughter, is coming with the sheep.”
7 He said, “Behold, it is still the middle of the day, not time to gather the livestock together. Water the sheep, and go and feed them.”
8 They said, “We can’t, until all the flocks are gathered together, and they roll the stone from the well’s mouth. Then we water the sheep.”
9 While he was yet speaking with them, Rachel [Ewe sheep] came with her father’s sheep, for she kept them. 10 When Jacob [Supplanter] saw Rachel [Ewe sheep] the daughter of Laban [White], his mother’s brother, and the sheep of Laban [White], his mother’s brother, Jacob [Supplanter] went near, and rolled the stone from the well’s mouth, and watered the flock of Laban [White] his mother’s brother. 11 Jacob [Supplanter] kissed Rachel [Ewe sheep], and lifted up his voice, and wept. 12 Jacob [Supplanter] told Rachel [Ewe sheep] that he was her father’s brother, and that he was Rebekah [Securely bound]’s son. She ran and told her father.
13 When Laban [White] *sh'ma* ·heard obeyed· the news of Jacob [Supplanter], his sister’s son, he ran to meet Jacob [Supplanter], and embraced him, and kissed him, and brought him to his house. Jacob [Supplanter] told Laban [White] all these things. 14 Laban [White] said to him, “Surely you are my bone and my flesh.” He lived with him for a month. 15 Laban [White] said to Jacob [Supplanter], “Because you are my brother, should you therefore serve me for nothing? Tell me, what will your wages be?”
16 Laban [White] had two daughters. The name of the elder was Leah [Weary], and the name of the younger was Rachel [Ewe sheep]. 17 Leah

[Weary]'s eyes were weak, but Rachel [Ewe sheep] was beautiful in form and attractive. ***(3)*** 18 Jacob [Supplanter] *'ahav* ·affectionately loved· Rachel [Ewe sheep]. He said, "I will serve you seven years for Rachel [Ewe sheep], your younger daughter."
19 Laban [White] said, "It is better that I give her to you, than that I should give her to another man. Stay with me."
20 Jacob [Supplanter] served seven years for Rachel [Ewe sheep]. They seemed to him but a few days, for the love he had for her.
21 Jacob [Supplanter] said to Laban [White], "Give me my wife, for my days are fulfilled, that I may go in to her."
22 Laban [White] gathered together all the men of the place, and made a feast. 23 In the evening, he took Leah [Weary] his daughter, and brought her to him. He went in to her. 24 Laban [White] gave Zilpah [Frailty] his servant to his daughter Leah [Weary] for a servant. 25 In the morning, behold, it was Leah [Weary]. He said to Laban [White], "What is this you have done to me? Didn't I serve with you for Rachel [Ewe sheep]? Why then have you deceived me?"
26 Laban [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 we will give you the other also for the service which you will serve with me yet seven other years."
28 Jacob [Supplanter] did so, and fulfilled her week. He gave him Rachel [Ewe sheep] his daughter as wife. 29 Laban [White] gave to Rachel [Ewe sheep] his daughter Bilhah [Bashful], his servant, to be her servant. 30 He went in also to Rachel [Ewe sheep], yet he *'ahav* ·affectionately loved· Rachel [Ewe sheep] more than Leah [Weary]. Jacob [Supplanter] served Laban [White] yet seven other years.
31 ADONAI saw that Leah [Weary] was hated, and he opened her womb, but Rachel [Ewe sheep] was barren. 32 Leah [Weary] conceived, and bore a son, and she named him Reuben [See, a son!]. For she said, "Because ADONAI has looked at my affliction. For now my husband will *'ahav* ·affectionately love· me." 33 She conceived again, and bore a son, and said, "Because ADONAI has *sh'ma* ·heard obeyed· that I am hated, he has therefore given me this son also." She named him Simeon [Hearing]. 34 She conceived again, and bore a son. Said, "Now this time will my husband be joined to me, because I have borne him three sons." Therefore his name was called Levi [United with]. 35 She conceived again, and bore a son. She said, "This time will I *yadah* ·extend hands in thankful praise· to ADONAI ." Therefore she named him Judah [Praised]. Then she stopped bearing.

# 30

1 When Rachel [Ewe sheep] saw that she bore Jacob [Supplanter] no children, Rachel [Ewe sheep] envied her sister. She said to Jacob [Supplanter], "Give me children, or else I will die."
2 Jacob [Supplanter]'s anger burned against Rachel [Ewe sheep], and he said, "Am I in God's place, who has withheld from you the fruit of the womb?"
3 She said, "Behold, my maid Bilhah [Bashful]. Go in to her, that she may bear on my knees, and I also may obtain children by her." 4 She gave him Bilhah [Bashful] her servant as wife, and Jacob [Supplanter] went in to her.
5 Bilhah [Bashful] conceived, and bore Jacob [Supplanter] a son. 6 Rachel

[Ewe sheep] said, “God has judged me, and has also *sh'ma* ·heard obeyed· my voice, and has given me a son.” Therefore called she his name Dan [He judged]. 7 Bilhah [Bashful], Rachel [Ewe sheep]’s servant, conceived again, and bore Jacob [Supplanter] a second son. 8 Rachel [Ewe sheep] said, “With mighty wrestlings have I wrestled with my sister, and have prevailed.” She named him Naphtali [My wrestling].

9 When Leah [Weary] saw that she had finished bearing, she took Zilpah [Frailty], her servant, and gave her to Jacob [Supplanter] as a wife. 10 Zilpah [Frailty], Leah [Weary]’s servant, bore Jacob [Supplanter] a son. 11 Leah [Weary] said, “How fortunate!” She named him Gad [Good fortune]. 12 Zilpah [Frailty], Leah [Weary]’s servant, bore Jacob [Supplanter] a second son. 13 Leah [Weary] said, “Happy am I, for the daughters will call me happy.” She named him Asher [Happy].

***(4)*** 14 Reuben [See, a son!] went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother, Leah [Weary]. Then Rachel [Ewe sheep] said to Leah [Weary], “Please give me some of your son’s mandrakes.”

15 She said to her, “Is it a small matter that you have taken away my husband? Would you take away my son’s mandrakes, also?”

Rachel [Ewe sheep] said, “Therefore he will lie with you tonight for your son’s mandrakes.”

16 Jacob [Supplanter] came from the field in the evening, and Leah [Weary] went out to meet him, and said, “You must come in to me; for I have surely hired you with my son’s mandrakes.”

He lay with her that night. 17 God *sh'ma* ·heard obeyed· to Leah [Weary], and she conceived, and bore Jacob [Supplanter] a fifth son. 18 Leah [Weary] said, “God has given me my hire, because I gave my servant to my husband.” She named him Issachar [Hire, Reward]. 19 Leah [Weary] conceived again, and bore a sixth son to Jacob [Supplanter]. 20 Leah [Weary] said, “God has endowed me with a good dowry. Now my husband will live with me, because I have borne him six sons.” She named him Zebulun [Living together]. 21 Afterwards, she bore a daughter, and named her Dinah.

22 God remembered Rachel [Ewe sheep], and God *sh'ma* ·heard obeyed· to her, and opened her womb. 23 She conceived, bore a son, and said, “God has taken away my reproach.” 24 She named him Joseph [May he add], saying, “May ADONAI add another son to me.”

25 When Rachel [Ewe sheep] had borne Joseph [May he add], Jacob [Supplanter] said to Laban [White], “Send me away, that I may go to my own place, and to my country. 26 Give me my wives and my children for whom I have served you, and let me go; for you know my service with which I have served you.”

27 Laban [White] said to him, “If now I have found *chen* ·grace· in your eyes, stay here, for I have divined that ADONAI has blessed me for your sake.” ***(5)*** 28 He said, “Appoint me your wages, and I will give it.”

29 He said to him, “You know how I have served you, and how your livestock have fared with me. 30 For it was little which you had before I came, and it has increased to a multitude. ADONAI has blessed you wherever I turned. Now when will I provide for my own house also?”

31 He said, “What shall I give you?”

Jacob [Supplanter] said, "You shall not give me anything. If you will
do this thing for me, I will again feed your flock and keep it. 32 I will
pass through all your flock today, removing from there every speckled and
spotted one, and every black one among the sheep, and the spotted and
speckled among the goats. This will be my hire. 33 So my righteousness
will answer for me hereafter, when you come concerning my hire that is
before you. Every one that is not speckled and spotted among the goats,
and black among the sheep, that might be with me, will be considered
stolen."
34 Laban [White] said, "Behold, let it be according to your word."
35 That day, he removed the male goats that were streaked and spotted,
and all the female goats that were speckled and spotted, every one that had
white in it, and all the black ones among the sheep, and gave them into
the hand of his sons. 36 He set three days' journey between himself and
Jacob [Supplanter], and Jacob [Supplanter] fed the rest of Laban [White]'s
flocks.
37 Jacob [Supplanter] took to himself rods of fresh poplar, almond, plane
tree, peeled white streaks in them, and made the white appear which was
in the rods. 38 He set the rods which he had peeled opposite the flocks in
the gutters in the watering-troughs where the flocks came to drink. They
conceived when they came to drink. 39 The flocks conceived before the
rods, and the flocks produced streaked, speckled, and spotted. 40 Jacob
[Supplanter] separated the lambs, and set the faces of the flocks toward the
streaked and all the black in the flock of Laban [White]: and he put his own
droves apart, and didn't put them into Laban [White]'s flock. 41 Whenever
the stronger of the flock conceived, Jacob [Supplanter] laid the rods in front
of the eyes of the flock in the gutters, that they might conceive among the
rods; 42 but when the flock were feeble, he didn't put them in. So the more
feeble were Laban [White]'s, and the stronger Jacob [Supplanter]'s. 43 The
man increased exceedingly, and had large flocks, female servants and male
servants, and camels and donkeys.

# 31

1 He *sh'ma* ·heard obeyed· the words of Laban [White]'s sons, saying,
"Jacob [Supplanter] has taken away all that was our father's. From that
which was our father's, has he gotten all this wealth." 2 Jacob [Supplanter]
saw the expression on Laban [White]'s face, and, behold, it was not toward
him as before. 3 ADONAI said to Jacob [Supplanter], "*Teshuvah* ·Completely
return· to the land of your fathers, and to your relatives, and I will be with
you."
4 Jacob [Supplanter] sent and called Rachel [Ewe sheep] and Leah
[Weary] to the field to his flock, 5 and said to them, "I see the expression
on your father's face, that it is not toward me as before; but the God of
my father has been with me. 6 You know that I have served your father
with all of my strength. 7 Your father has deceived me, and changed my
wages ten times, but God didn't allow him to hurt me. 8 If he said this, 'The
speckled will be your wages,' then all the flock bore speckled. If he said
this, 'The streaked will be your wages,' then all the flock bore streaked.
9 Thus God has taken away your father's livestock, and given them to me.
10 During mating season, I lifted up my eyes, and saw in a dream, and
behold, the male goats which leaped on the flock were streaked, speckled,
and grizzled. 11 *Ha mal'ak Elohim* [The Angel of God] said to me in the

dream, 'Jacob [Supplanter],' and I said, 'Here I am.' 12 He said, 'Now lift
up your eyes, and behold, all the male goats which leap on the flock are
streaked, speckled, and grizzled, for I have seen all that Laban [White] does
to you. 13 I am *HaEl Beit-El* [the God of House of God], where you anointed
a pillar, where you vowed a vow to me. * Now arise, get out from this
land, and *teshuvah* ·completely return· to the land of your birth.' "
14 Rachel [Ewe sheep] and Leah [Weary] answered him, "Is there yet
any portion or inheritance for us in our father's house? 15 Are not we
accounted by him as foreigners? For he has sold us, and has also quite
devoured our money. 16 For all the riches which God has taken away from
our father, that is ours and our children's. Now then, whatever God has
said to you, do."
***(6)*** 17 Then Jacob [Supplanter] rose up, and set his sons and his wives
on the camels, 18 and he took away all his livestock, and all his possessions
which he had gathered, including the livestock which he had gained in
Paddan Aram [Elevated], to go to Isaac [Laughter] his father, to the land
of Canaan [Humbled]. 19 Now Laban [White] had gone to shear his sheep:
and Rachel [Ewe sheep] stole the household deities that were her father's.
20 Jacob [Supplanter] deceived Laban [White] the Syrian, in that he didn't
tell him that he was running away. 21 So he fled with all that he had. He
rose up, passed over the River, and set his face toward the mountain of
Gilead.
22 Laban [White] was told on the third day that Jacob [Supplanter] had
fled. 23 He took his relatives with him, and pursued him seven days'
journey. He overtook him in the mountain of Gilead. 24 God came to Laban
[White], the Syrian, in a dream of the night, and said to him, "Be careful
that you don't speak to Jacob [Supplanter] either good or bad."
25 Laban [White] caught up with Jacob [Supplanter]. Now Jacob
[Supplanter] had pitched his tent in the mountain, and Laban [White] with
his relatives encamped in the mountain of Gilead. 26 Laban [White] said
to Jacob [Supplanter], "What have you done, that you have deceived me,
and carried away my daughters like captives of the sword? 27 Why did you
flee secretly, and deceive me, and didn't tell me, that I might have sent
you away with mirth and with songs, with tambourine and with harp;
28 and didn't allow me to kiss my sons and my daughters? Now have you
done foolishly. 29 It is in the power of my hand to hurt you, but the God
of your father spoke to me last night, saying, 'Be careful that you don't
speak to Jacob [Supplanter] either good or bad.' 30 Now, you want to be
gone, because you greatly longed for your father's house, but why have
you stolen my deities?"
31 Jacob [Supplanter] answered Laban [White], "Because I was afraid, for
I said, 'Lest you should take your daughters from me by force.' 32 Anyone
you find your deities with shall not live. Before our relatives, discern what
is yours with me, and take it." For Jacob [Supplanter] didn't know that
Rachel [Ewe sheep] had stolen them.
33 Laban [White] went into Jacob [Supplanter]'s tent, into Leah [Weary]'s
tent, and into the tent of the two female servants; but he didn't find them.
He went out of Leah [Weary]'s tent, and entered into Rachel [Ewe sheep]'s
tent. 34 Now Rachel [Ewe sheep] had taken the household deities, put them
in the camel's saddle, and sat on them. Laban [White] felt around all the

* **31:13** See (Gen 28) for Beth-El reference.

tent, but didn't find them. 35 She said to her father, "Don't let my lord
be angry that I can't rise up before you; for I'm having my period." He
searched, but didn't find the household deities.
36 Jacob [Supplanter] was angry, and argued with Laban [White]. Jacob
[Supplanter] answered Laban [White], "What is my trespass? What is my
sin, that you have hotly pursued me? 37 Now that you have felt around in
all my stuff, what have you found of all your household stuff? Set it here
before my relatives and your relatives, that they may judge between us
two.
38 "These twenty years I have been with you. Your ewes and your female
goats have not cast their young, and I haven't eaten the rams of your flocks.
39 That which was torn of animals, I didn't bring to you. I bore its loss. Of
my hand you required it, whether stolen by day or stolen by night. 40 This
was my situation: in the day the drought consumed me, and the frost by
night; and my sleep fled from my eyes. 41 These twenty years I have been
in your house. I served you fourteen years for your two daughters, and six
years for your flock, and you have changed my wages ten times. 42 Unless
the God of my father, the God of Abraham [Father of a multitude], and the
fear of Isaac [Laughter], had been with me, surely now you would have
sent me away empty. God has seen my affliction and the labor of my hands,
and rebuked you last night."
***(7)*** 43 Laban [White] answered Jacob [Supplanter], "The daughters are
my daughters, the children are my children, the flocks are my flocks, and
all that you see is mine: and what can I do today to these my daughters,
or to their children whom they have borne? 44 Now come, let us make a
covenant ·binding contract between two or more parties·, you and I; and
let it be for a witness between me and you."
45 Jacob [Supplanter] took a stone, and set it up for a pillar. 46 Jacob
[Supplanter] said to his relatives, "Gather stones." They took stones, and
made a heap. They ate there by the heap. 47 Laban [White] called it
Jegar Sahadutha [Heap of witness], but Jacob [Supplanter] called it Galeed
[Heap of stones, Heap of witness]. 48 Laban [White] said, "This heap is
witness between me and you today." Therefore it was named Galeed [Heap
of stones, Heap of witness] 49 and Mizpah, for he said, "ADONAI watch
between me and you, when we are absent one from another. 50 If you
afflict my daughters, or if you take wives besides my daughters, no man
is with us; behold, God is witness between me and you." 51 Laban [White]
said to Jacob [Supplanter], "See this heap, and see the pillar, which I have
set between me and you. 52 May this heap and the pillar be witness, that I
will not pass over this heap to you, and that you will not pass over this
heap and this pillar to me, for harm. 53 The God of Abraham [Father
of a multitude], and the God of Nahor, the God of their father, judge
between us." Then Jacob [Supplanter] swore by the fear of his father,
Isaac [Laughter]. 54 Jacob [Supplanter] offered a sacrifice in the mountain,
and called his relatives to eat bread. They ate bread, and stayed all night
in the mountain. ***(Maftir ·Conclusion·)*** 55 † Early in the morning, Laban
[White] rose up, and kissed his sons and his daughters, and blessed them.
Laban [White] departed and returned to his place.

# 32

1 Jacob [Supplanter] went on his way, and the angels of God met him.

† **31:55** Hebrew ch. 32 v. 1

2 * When he saw them, Jacob [Supplanter] said, “This is God’s army.” He called the name of that place Mahanaim [Two camps].

*Haftarah Vayetze ·Taking leave · And he went out·:*

*Hoshea / Hosea 12:12-14:9 (A); 11:7-12:11 (S)*

*B'rit Hadashah ·New Covenant·: Matt 3:13-4:11*

## Parashah 8: *Vayishlach* ·And he sent· 32:3-36:43

3 † Jacob [Supplanter] sent messengers in front of him to Esau [Hairy], his brother, to the land of Seir, the field of Edom [Red]. 4 He enjoined them, saying, “This is what you shall tell my lord, Esau [Hairy]: ‘This is what your servant, Jacob [Supplanter], says. I have lived as a foreigner with Laban [White], and stayed until now. 5 I have cattle, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, that I may find *chen* ·grace· in your sight.’ ” 6 The messengers returned to Jacob [Supplanter], saying, “We came to your brother Esau [Hairy]. Not only that, but he comes to meet you, and four hundred men with him.” 7 Then Jacob [Supplanter] was greatly afraid and was distressed. He divided the people who were with him, and the flocks, and the herds, and the camels, into two companies; 8 and he said, “If Esau [Hairy] comes to the one company, and strikes it, then the company which is left will escape.” 9 Jacob [Supplanter] said, “God of my father Abraham [Father of a multitude], and God of my father Isaac [Laughter], ADONAI , who said to me, ‘*Teshuvah* ·Completely return· to your country, and to your relatives, and I will do you good,’ 10 I am not worthy of the least of all the *cheshed* ·loving-kindnesses·, and of all the truth, which you have shown to your servant; for with just my staff I crossed over this Jordan [Descender]; and now I have become two companies. 11 Please deliver me from the hand of my brother, from the hand of Esau [Hairy]: for I fear him, lest he come and strike me, and the mothers with the children. 12 You said, ‘I will surely do you good, and make your offspring as the sand of the sea, which can’t be counted because there are so many.’ ”

***(2)*** 13 ‡ He stayed there that night, and took from that which he had with him, a present for Esau [Hairy], his brother: 14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams, 15 thirty milk camels and their colts, forty cows, ten bulls, twenty female donkeys and ten foals. 16 He delivered them into the hands of his servants, every herd by itself, and said to his servants, “Pass over before me, and put a space between herd and herd.” 17 He enjoined the foremost, saying, “When Esau [Hairy], my brother, meets you, and asks you, saying, ‘Whose are you? Where are you going? Whose are these before you?’ 18 Then you shall say, ‘They are your servant, Jacob [Supplanter]’s. It is a present sent to my lord, Esau [Hairy]. Behold, he also is behind us.’ ” 19 He enjoined also the second, and the third, and all that followed the herds, saying, “This is how you shall speak to Esau [Hairy], when you find him. 20 You shall say, ‘Not only that, but behold, your servant, Jacob [Supplanter], is behind us.’ ” For, he said, “I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me.”

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* **32:2** Hebrew ch. 32 v. 3 † **32:3** Hebrew ch. 32 v. 4 ‡ **32:13** Hebrew ch. 32 v. 14

21 So the present passed over before him, and he himself stayed that night in the camp.
22 He rose up that night, and took his two wives, and his two servants, and his eleven sons, and crossed over the ford of the Jabbok. 23 He took them, and sent them over the stream, and sent over that which he had. 24 Jacob [Supplanter] was left alone, and wrestled with a man there until the breaking of the day. 25 When he saw that he didn't prevail against him, he touched the hollow of his thigh, and the hollow of Jacob [Supplanter]'s thigh was strained, as he wrestled. 26 The man said, "Let me go, for the day breaks."
Jacob [Supplanter] said, "I won't let you go, unless you bless me."
27 He said to him, "What is your name?" §
He said, "Jacob [Supplanter]". 28 He said, "Your name will no longer be called Jacob [Supplanter], but Israel [God prevails]; for you have fought with God and with men, and have prevailed."
29 Jacob [Supplanter] asked him, "Please tell me your name."
He said, "Why is it that you ask what my name is?" and he blessed him there.
***(3)*** 30 * Jacob [Supplanter] called the name of the place Peniel: for, he said, "I have seen God face to face, and my life is preserved." 31 The sun rose on him as he passed over Peniel, and he limped because of his thigh. 32 † Therefore the children of Israel [God prevails] don't eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Jacob [Supplanter]'s thigh in the sinew of the hip.

# 33

1 Jacob [Supplanter] lifted up his eyes, and looked, and, behold, Esau [Hairy] was coming, and with him four hundred men. He divided the children between Leah [Weary], Rachel [Ewe sheep], and the two servants. 2 He put the servants and their children in front, Leah [Weary] and her children after, and Rachel [Ewe sheep] and Joseph [May he add] at the rear. 3 He himself passed over in front of them, and bowed himself to the ground seven times, until he came near to his brother.
4 Esau [Hairy] ran to meet him, embraced him, fell on his neck, kissed him, and they wept. 5 He lifted up his eyes, and saw the women and the children; and said, "Who are these with you?"
He said, "The children whom God has graciously given your servant."
***(4)*** 6 Then the servants came near with their children, and they bowed themselves. 7 Leah [Weary] also and her children came near, and bowed themselves. After them, Joseph [May he add] came near with Rachel [Ewe sheep], and they bowed themselves.
8 Esau [Hairy] said, "What do you mean by all this company which I met?"

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§ **32:27** Asking the Name; this is a very cultural question. To have the name is perceived as having power over that thing. Some religions had secret names of deities to summon. Here, the wrestler is asking Jacob to submit by announcing his name, and the meaning thereof. Compare with (Ex 3:14-15, 6:3) where God gives his memorial name for all generations. Consider, having the name of an evil spirit is sometimes part of casting out and rejecting, deaf, dumb, blind, etc. (Num 5:14; Luke 7:21-23; Mark 9:25) because a name has authority linked to the bearer of the name. * **32:30** Hebrew ch. 32 v. 31 † **32:32** Gen 32:32 (Gen 32:21-32) [Heb Bible Gen 32:33 (Gen 32:22-33)] (#3.188): T. This is a tradition observed, not a direct command in and of itself / R. Not to eat the sinew nor tendon of the thigh muscle that passes along the hip socket

Jacob [Supplanter] said, "To find *chen* ·grace· in the sight of my lord."
9 Esau [Hairy] said, "I have enough, my brother; let that which you have be yours."
10 Jacob [Supplanter] said, "Please, no, if I have now found *chen* ·grace· in your sight, then receive my present at my hand, because I have seen your face, as one sees the face of God, and you were pleased with me. 11 Please take the gift that I brought to you, because God has dealt graciously with me, and because I have enough." He urged him, and he took it.
12 Esau [Hairy] said, "Let us take our journey, and let us go, and I will go before you."
13 Jacob [Supplanter] said to him, "My lord knows that the children are tender, and that the flocks and herds with me have their young, and if they overdrive them one day, all the flocks will die. 14 Please let my lord pass over before his servant, and I will lead on gently, according to the pace of the livestock that are before me and according to the pace of the children, until I come to my lord to Seir."
15 Esau [Hairy] said, "Let me now leave with you some of the folk who are with me."
He said, "Why? Let me find *chen* ·grace· in the sight of my lord."
16 So Esau [Hairy] *teshuvah* ·completely returned· that day on his way to Seir. 17 Jacob [Supplanter] traveled to Sukkot, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Sukkot [Booths].
18 Jacob [Supplanter] came in peace to the city of Shechem, which is in the land of Canaan [Humbled], when he came from Paddan Aram [Elevated]; and encamped before the city. 19 He bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for one hundred pieces of money. 20 He erected an altar there, and called it *El-Elohei-Isra'el* [God the God of God prevails].

# 34

***(5)*** 1 Dinah, the daughter of Leah [Weary], whom she bore to Jacob [Supplanter], went out to see the daughters of the land. 2 Shechem the son of Hamor the Hivite [Wicked], the prince of the land, saw her. He took her, lay with her, and humbled her. 3 His soul joined to Dinah, the daughter of Jacob [Supplanter], and he *'ahav* ·affectionately loved· the young lady, and spoke kindly to the young lady. 4 Shechem spoke to his father, Hamor, saying, "Get me this young lady as a wife."
5 Now Jacob [Supplanter] *sh'ma* ·heard obeyed· that he had defiled Dinah, his daughter; and his sons were with his livestock in the field. Jacob [Supplanter] held his peace until they came. 6 Hamor the father of Shechem went out to Jacob [Supplanter] to talk with him. 7 The sons of Jacob [Supplanter] came in from the field when they *sh'ma* ·heard obeyed· it. The men were grieved, and they were very angry, because he had done folly in Israel [God prevails] in lying with Jacob [Supplanter]'s daughter; a thing ought not to be done. 8 Hamor talked with them, saying, "The soul of my son, Shechem, has *chasak* ·set his affection· on your daughter. Please give her to him as a wife. 9 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. Live and trade in it, and get possessions in it."

11 Shechem said to her father and to her brothers, “Let me find *chen* ·grace· in your eyes, and whatever you will tell me I will give. 12 Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife.”

13 The sons of Jacob [Supplanter] answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister, 14 and said to them, “We can’t do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. 15 Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised; 16 then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if you will not *sh'ma* ·hear obey· unto us, to be circumcised, then we will take our sister, and we will be gone.”

18 Their words pleased Hamor and Shechem, Hamor’s son. 19 The young man didn’t wait to do this thing, because he had delight in Jacob [Supplanter]’s daughter, and he was honored above all the house of his father. 20 Hamor and Shechem, his son, came to the gate of their city, and talked with the men of their city, saying, 21 “These men are peaceful with us. Therefore let them live in the land and trade in it. For behold, the land is large enough for them. Let us take their daughters to us for wives, and let us give them our daughters. 22 Only on this condition will the men consent to us to live with us, to become one people, if every male among us is circumcised, as they are circumcised. 23 Won’t their livestock and their possessions and all their animals be ours? Only let us give our consent to them, and they will dwell with us.”

24 All who went out of the gate of his city *sh'ma* ·heard obeyed· to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city. 25 On the third day, when they were sore, two of Jacob [Supplanter]’s sons, Simeon [Hearing] and Levi [United with], Dinah’s brothers, each took his sword, came upon the unsuspecting city, and killed all the males. 26 They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem’s house, and went away. 27 Jacob [Supplanter]’s sons came on the dead, and plundered the city, because they had defiled their sister. 28 They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field, 29 and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house. 30 Jacob [Supplanter] said to Simeon [Hearing] and Levi [United with], “You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites [Descendants of Humbled] and the Perizzites [Descendants of Belonging to village]. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house.”

31 They said, “Should he deal with our sister as with a prostitute?”

# 35

1 God said to Jacob [Supplanter], “Arise, go up to Beth-el [House of God], and live there. Make there an altar to God, who appeared to you when you fled from the face of Esau [Hairy] your brother.”

2 Then Jacob [Supplanter] said to his household, and to all who were with him, “Put away the foreign deities that are among you, purify yourselves, change your garments. 3 Let us arise, and go up to Beth-el [House of God].

I will make there an altar to God, who answered me in the day of my distress, and was with me on the way which I went."

4 They gave to Jacob [Supplanter] all the foreign deities which were in their hands, and the rings which were in their ears; and Jacob [Supplanter] hid them under the oak which was by Shechem. 5 They traveled, and a terror of God was on the cities that were around them, and they didn't pursue the sons of Jacob [Supplanter]. 6 So Jacob [Supplanter] came to Luz (that is, Beth-el [House of God]), which is in the land of Canaan [Humbled], he and all the people who were with him. 7 He built an altar there, and called the place *El Beit-El* [God of House of God]; because there God was revealed to him, when he fled from the face of his brother. 8 Deborah, Rebekah [Securely bound]'s nurse, died, and she was buried below Beth-el [House of God] under the oak; and its name was called Allon Bacuth.

9 God appeared to Jacob [Supplanter] again, when he came from Paddan Aram [Elevated], and blessed him. 10 God said to him, "Your name is Jacob [Supplanter]. Your name shall not be Jacob [Supplanter] any more, but your name will be Israel [God prevails]." He named him Israel [God prevails]. 11 God said to him, "I am *El Shaddai* [God Almighty]. Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your body. ***(A:6)*** 12 The land which I gave to Abraham [Father of a multitude] and Isaac [Laughter], I will give it to you, and to your offspring after you will I give the land."

13 God went up from him in the place where he spoke with him. ***(S:6)*** 14 Jacob [Supplanter] set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink offering on it, and poured oil on it. 15 Jacob [Supplanter] called the name of the place where God spoke with him "Beth-el [House of God]".

16 They traveled from Beth-el [House of God]. There was still some distance to come to Ephrath, and Rachel [Ewe sheep] travailed. She had hard labor. 17 When she was in hard labor, the midwife said to her, "Don't be afraid, for now you will have another son."

18 As her soul was departing (for she died), she named him Benoni, but his father named him Benjamin [Son of right hand, Son of south]. 19 Rachel [Ewe sheep] died, and was buried on the way to Ephrath (also called Bethlehem [House of Bread]). 20 Jacob [Supplanter] set up a pillar on her grave. The same is the Pillar of Rachel [Ewe sheep]'s grave to this day. 21 Israel [God prevails] traveled, and spread his tent beyond the tower of Eder. 22 While Israel [God prevails] lived in that land, Reuben [See, a son!] went and lay with Bilhah [Bashful], his father's concubine, and Israel [God prevails] *sh'ma* ·heard obeyed· of it.

Now the sons of Jacob [Supplanter] were twelve. 23 The sons of Leah [Weary]: Reuben [See, a son!] (Jacob [Supplanter]'s firstborn), Simeon [Hearing], Levi [United with], Judah [Praised], Issachar [Hire, Reward], and Zebulun [Living together]. 24 The sons of Rachel [Ewe sheep]: Joseph [May he add] and Benjamin [Son of right hand, Son of south]. 25 The sons of Bilhah [Bashful] (Rachel [Ewe sheep]'s servant): Dan [He judged] and Naphtali [My wrestling]. 26 The sons of Zilpah [Frailty] (Leah [Weary]'s servant): Gad [Good fortune] and Asher [Happy]. These are the sons of Jacob [Supplanter], who were born to him in Paddan Aram [Elevated]. 27 Jacob [Supplanter] came to Isaac [Laughter] his father, to Mamre [Bitter,

Fatness], to Kiriath Arba (which is Hebron), where Abraham [Father of a multitude] and Isaac [Laughter] lived as foreigners.

28 The days of Isaac [Laughter] were one hundred eighty years. 29 Isaac [Laughter] gave up the spirit, and died, and was gathered to his people, old and full of days. Esau [Hairy] and Jacob [Supplanter], his sons, buried him.

# 36

1 Now this is the history of the generations of Esau [Hairy] (that is, Edom [Red]). 2 Esau [Hairy] took his wives from the daughters of Canaan [Humbled]: Adah the daughter of Elon, the Hittite [Descendant of Trembling fear]; and Oholibamah the daughter of Anah, the daughter of Zibeon, the Hivite [Wicked]; 3 and Basemath, Ishmael [Pays attention God]'s daughter, sister of Nebaioth. 4 Adah bore to Esau [Hairy] Eliphaz. Basemath bore Reuel. 5 Oholibamah bore Jeush, Jalam, and Korach [Bald one, Frost]. These are the sons of Esau [Hairy], who were born to him in the land of Canaan [Humbled]. 6 Esau [Hairy] took his wives, his sons, his daughters, and all the members of his household, with his livestock, all his animals, and all his possessions, which he had gathered in the land of Canaan [Humbled], and went into a land away from his brother Jacob [Supplanter]. 7 For their substance was too great for them to dwell together, and the land of their travels couldn't bear them because of their livestock. 8 Esau [Hairy] lived in the hill country of Seir. Esau [Hairy] is Edom [Red].

9 This is the history of the generations of Esau [Hairy] the father of the Edomites [Red] in the hill country of Seir: 10 these are the names of Esau [Hairy]'s sons: Eliphaz, the son of Adah, the wife of Esau [Hairy]; and Reuel, the son of Basemath, the wife of Esau [Hairy]. 11 The sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 12 Timna was concubine to Eliphaz, Esau [Hairy]'s son; and she bore to Eliphaz Amalek [Man who licks up]. These are the sons of Adah, Esau [Hairy]'s wife. 13 These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau [Hairy]'s wife. 14 These were the sons of Oholibamah, the daughter of Anah, the daughter of Zibeon, Esau [Hairy]'s wife: she bore to Esau [Hairy] Jeush, Jalam, and Korach [Bald one, Frost].

15 These are the chiefs of the sons of Esau [Hairy]: the sons of Eliphaz the firstborn of Esau [Hairy]: chief Teman, chief Omar, chief Zepho, chief Kenaz, 16 chief Korach [Bald one, Frost], chief Gatam, chief Amalek [Man who licks up]: these are the chiefs who came of Eliphaz in the land of Edom [Red]; these are the sons of Adah. 17 These are the sons of Reuel, Esau [Hairy]'s son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs who came of Reuel in the land of Edom [Red]; these are the sons of Basemath, Esau [Hairy]'s wife. 18 These are the sons of Oholibamah, Esau [Hairy]'s wife: chief Jeush, chief Jalam, chief Korach [Bald one, Frost]: these are the chiefs who came of Oholibamah the daughter of Anah, Esau [Hairy]'s wife. 19 These are the sons of Esau [Hairy] (that is, Edom [Red]), and these are their chiefs.

***(7)*** 20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, 21 Dishon, Ezer, and Dishan. These are the chiefs who came of the Horites, the children of Seir in the land of Edom [Red]. 22 The children of Lotan were Hori and Heman. Lotan's sister was Timna. 23 These are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. 24 These are the children of Zibeon: Aiah and

Anah. This is Anah who found the hot springs in the wilderness, as he
fed the donkeys of Zibeon his father. 25 These are the children of Anah:
Dishon and Oholibamah, the daughter of Anah. 26 These are the children
of Dishon: Hemdan, Eshban, Ithran, and Cheran. 27 These are the children
of Ezer: Bilhan, Zaavan, and Akan. 28 These are the children of Dishan: Uz
and Aran. 29 These are the chiefs who came of the Horites: chief Lotan,
chief Shobal, chief Zibeon, chief Anah, 30 chief Dishon, chief Ezer, and chief
Dishan: these are the chiefs who came of the Horites, according to their
chiefs in the land of Seir.
31 These are the kings who reigned in the land of Edom [Red], before
any king reigned over the children of Israel [God prevails]. 32 Bela, the
son of Beor, reigned in Edom [Red]. The name of his city was Dinhabah.
33 Bela died, and Jobab, the son of Zerah of Bozrah, reigned in his place.
34 Jobab died, and Husham of the land of the Temanites reigned in his
place. 35 Husham died, and Hadad, the son of Bedad, who struck Midian
[Strife] in the field of Moab [From father], reigned in his place. The name
of his city was Avith. 36 Hadad died, and Samlah of Masrekah reigned in
his place. 37 Samlah died, and Shaul [Asked for] of Rehoboth by the river,
reigned in his place. 38 Shaul [Asked for] died, and Baal Hanan, the son
of Achbor reigned in his place. 39 Baal Hanan the son of Achbor died, and
Hadar reigned in his place. The name of his city was Pau. His wife's name
was Mehetabel, the daughter of Matred, the daughter of Mezahab.
***(Maftir ·Conclusion·)*** 40 These are the names of the chiefs who came
from Esau [Hairy], according to their families, after their places, and by
their names: chief Timna, chief Alvah, chief Jetheth, 41 chief Oholibamah,
chief Elah, chief Pinon, 42 chief Kenaz, chief Teman, chief Mibzar, 43 chief
Magdiel, and chief Iram. These are the chiefs of Edom [Red], according to
their habitations in the land of their possession. This is Esau [Hairy], the
father of the Edomites [Red].

*Haftarah Vayishlach ·Taking leave · And he sent·:*

*Hoshea / Hosea 11:7-12:11 (A); 'Ovadyah / Obadiah 1:21 (S)*

*B'rit Hadashah ·New Covenant·: John 1:19-2:12*

## Parashah 9: *Vayeshev* ·And he continued living· 37:1-40:23

# 37

1 Jacob [Supplanter] lived in the land of his father's travels, in the land
of Canaan [Humbled]. 2 This is the history of the generations of Jacob
[Supplanter]. Joseph [May he add], being seventeen years old, was feeding
the flock with his brothers. He was a boy with the sons of Bilhah [Bashful]
and Zilpah [Frailty], his father's wives. Joseph [May he add] brought
an evil report of them to their father. 3 Now Israel [God prevails] *'ahav*
·affectionately loved· Joseph [May he add] more than all his children,
because he was the son of his old age, and he made him a coat of many
colors. 4 His brothers saw that their father *'ahav* ·affectionately loved·
him more than all his brothers, and they hated him, and couldn't speak
peaceably to him.
5 Joseph [May he add] dreamed a dream, and he told it to his brothers,
and they hated him all the more. 6 He said to them, "Please *sh'ma* ·hear

obey· this dream which I have dreamed: 7 for behold, we were binding
sheaves in the field, and behold, my sheaf arose and also stood upright;
and behold, your sheaves came around, and bowed down to my sheaf."
8 His brothers said to him, "Will you indeed reign over us? Or will you
indeed have dominion over us?" They hated him all the more for his
dreams and for his words. 9 He dreamed yet another dream, and told
it to his brothers, and said, "Behold, I have dreamed yet another dream:
and behold, the sun and the moon and eleven stars bowed down to me."
10 He told it to his father and to his brothers. His father rebuked him, and
said to him, "What is this dream that you have dreamed? Will I and your
mother and your brothers indeed come to bow ourselves down to you to
the earth?" 11 *His brothers envied him,* * but his father kept this saying in
mind.
***(2)*** 12 His brothers went to feed their father's flock in Shechem. 13 Israel
[God prevails] said to Joseph [May he add], "Are not your brothers feeding
the flock in Shechem? Come, and I will send you to them." He said to him,
"Here I am."
14 He said to him, "Go now, see whether it is well with your brothers, and
well with the flock; and bring me word again." So he sent him out of the
valley of Hebron, and he came to Shechem. 15 A certain man found him,
and behold, he was wandering in the field. The man asked him, "What are
you looking for?"
16 He said, "I am looking for my brothers. Tell me, please, where they
are feeding the flock."
17 The man said, "They have left here, for I *sh'ma* ·heard obeyed· them
say, 'Let us go to Dothan.' "
Joseph [May he add] went after his brothers, and found them in Dothan.
18 They saw him afar off, and before he came near to them, they conspired
against him to kill him. 19 They said to one another, "Behold, this dreamer
comes. 20 Come now therefore, and let's kill him, and cast him into one of
the pits, and we will say, 'An evil animal has devoured him.' We will see
what will become of his dreams."
21 Reuben [See, a son!] *sh'ma* ·heard obeyed· it, and delivered him out of
their hand, and said, "Let's not take his life." 22 Reuben [See, a son!] said
to them, "Shed no blood. Throw him into this pit that is in the wilderness,
but lay no hand on him"— that he might deliver him out of their hand, to
restore him to his father. ***(3)*** 23 When Joseph [May he add] came to his
brothers, they stripped Joseph [May he add] of his coat, the coat of many
colors that was on him; 24 and they took him, and threw him into the pit.
The pit was empty. There was no water in it.
25 They sat down to eat bread, and they lifted up their eyes and looked,
and saw a caravan of Ishmaelites [Pays attention God] was coming from
Gilead, with their camels bearing spices and balm and myrrh, going to
carry it down to Egypt [Abode of slavery]. 26 Judah [Praised] said to his
brothers, "What profit is it if we kill our brother and conceal his blood?
27 Come, and let's sell him to the Ishmaelites [Pays attention God], and not
let our hand be on him; for he is our brother, our flesh." His brothers
*sh'ma* ·heard obeyed· him. 28 Midianites [Descendants of Strife] who were
merchants passed by, and they drew and lifted up Joseph [May he add] out
of the pit, *and sold Joseph [May he add]* to the Ishmaelites [Pays attention

* **37:11** Quoted in Acts 7:9

God] for twenty pieces of silver. They brought Joseph [May he add] *into Egypt [Abode of slavery].* †

29 Reuben [See, a son!] returned to the pit; and saw that Joseph [May he add] was not in the pit; and he tore his clothes. 30 He *teshuvah* ·completely returned· to his brothers, and said, "The child is no more; and I, where will I go?" 31 They took Joseph [May he add]'s coat, and killed a male goat, and dipped the coat in the blood. 32 They took the coat of many colors, and they brought it to their father, and said, "We have found this. Examine it, now, whether it is your son's coat or not."

33 He recognized it, and said, "It is my son's coat. An evil animal has devoured him. Joseph [May he add] is without doubt torn in pieces." 34 Jacob [Supplanter] tore his clothes, and put sackcloth on his waist, and mourned for his son many days. 35 All his sons and all his daughters rose up to comfort him, but he refused to be comforted. He said, "For I will go down to *Sheol* ·Place of the dead· to my son mourning." His father wept for him. 36 The Midianites [Descendants of Strife] sold him into Egypt [Abode of slavery] to Potiphar, an officer of Pharaoh's, the captain of the guard.

# 38

***(4)*** 1 At that time, Judah [Praised] went down from his brothers, and visited a certain Adullamite, whose name was Hirah. 2 Judah [Praised] saw there a daughter of a certain Canaanite [Descendant of Humbled] whose name was Shua. He took her, and went in to her. 3 She conceived, and bore a son; and he named him Er. 4 She conceived again, and bore a son; and she named him Onan. 5 She yet again bore a son, and named him Shelah: and he was at Chezib, when she bore him. 6 Judah [Praised] took a wife for Er, his firstborn, and her name was Tamar [Palm tree]. 7 Er, Judah [Praised]'s firstborn, was wicked in ADONAI 's sight. ADONAI killed him. 8 Judah [Praised] said to Onan, "Go in to your brother's wife, and perform the duty of a husband's brother to her, and raise up offspring for your brother." 9 Onan knew that the offspring wouldn't be his; and when he went in to his brother's wife, he spilled it on the ground, lest he should give offspring to his brother. 10 The thing which he did was evil in ADONAI 's sight, and he killed him also. 11 Then Judah [Praised] said to Tamar [Palm tree], his daughter-in-law, "Remain a widow in your father's house, until Shelah, my son, is grown up;" for he said, "Lest he also die, like his brothers." Tamar [Palm tree] went and lived in her father's house.

12 After many days, Shua's daughter, the wife of Judah [Praised], died. Judah [Praised] was comforted, and went up to his sheep shearers to Timnah, he and his friend Hirah, the Adullamite. 13 Tamar [Palm tree] was told, "Behold, your father-in-law is going up to Timnah to shear his sheep." 14 She took off of her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given to him as a wife. 15 When Judah [Praised] saw her, he thought that she was a prostitute, for she had covered her face. 16 He turned to her by the way, and said, "Please come, let me come in to you," for he didn't know that she was his daughter-in-law.

She said, "What will you give me, that you may come in to me?"

17 He said, "I will send you a young goat from the flock."

† **37:28** Quoted in Acts 7:9

She said, “Will you give me a pledge, until you send it?”

18 He said, “What pledge will I give you?”

She said, “Your signet and your cord, and your staff that is in your hand.”

He gave them to her, and came in to her, and she conceived by him. 19 She arose, and went away, and put off her veil from her, and put on the garments of her widowhood. 20 Judah [Praised] sent the young goat by the hand of his friend, the Adullamite, to receive the pledge from the woman’s hand, but he didn’t find her. 21 Then he asked the men of her place, saying, “Where is the prostitute, that was at Enaim by the road?”

They said, “There has been no prostitute here.”

22 He returned to Judah [Praised], and said, “I haven’t found her; and also the men of the place said, ‘There has been no prostitute here.’ ” 23 Judah [Praised] said, “Let her keep it, lest we be shamed. Behold, I sent this young goat, and you haven’t found her.”

24 About three months later, Judah [Praised] was told, “Tamar [Palm tree], your daughter-in-law, has played the prostitute. Moreover, behold, she is with child by prostitution.”

Judah [Praised] said, “Bring her out, and let her be burned.” 25 When she was brought out, she sent to her father-in-law, saying, “By the man, whose these are, I am with child.” She also said, “Please discern whose are these— the signet, and the cords, and the staff.”

26 Judah [Praised] acknowledged them, and said, “She is more upright than I, because I didn’t give her to Shelah, my son.”

He knew her again no more. 27 In the time of her travail, behold, twins were in her womb. 28 When she travailed, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, “This came out first.” 29 As he drew back his hand, behold, his brother came out, and she said, “Why have you made a breach for yourself?” Therefore his name was called Perez. 30 Afterward his brother came out, that had the scarlet thread on his hand, and his name was called Zerah.

# 39

***(5)*** 1 Joseph [May he add] was brought down to Egypt [Abode of slavery]. Potiphar, an officer of Pharaoh’s, the captain of the guard, an Egyptian [person from Abode of slavery], bought him from the hand of the Ishmaelites [Pays attention God] that had brought him down there. 2 ADONAI was with Joseph [May he add], and he was a prosperous man. He was in the house of his master the Egyptian [person from Abode of slavery]. 3 His master saw that *ADONAI was with him,* * and that ADONAI made all that he did prosper in his hand. 4 Joseph [May he add] found *chen ·grace· in his sight.* † He ministered to him, and he made him overseer over his house, and all that he had he put into his hand. 5 From the time that he made him overseer in his house, and over all that he had, ADONAI blessed the Egyptian’s [person from Abode of slavery] house for Joseph [May he add]’s sake. ADONAI ’s blessing was on all that he had, in the house and in the field. 6 He left all that he had in Joseph [May he add]’s hand. He didn’t concern himself with anything, except for the food which he ate.

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* **39:3** Quoted in Acts 7:9 † **39:4** Quoted in Acts 7:10

Joseph [May he add] was well-built and handsome. ***(6)*** 7 After these
things, his master's wife set her eyes on Joseph [May he add]; and she
said, "Lie with me."
8 But he refused, and said to his master's wife, "Behold, my master does
not know what is with me in the house, and he has put all that he has into
my hand. 9 No one is greater in this house than I am, and he has not kept
back anything from me but you, because you are his wife. How then can
I do this great wickedness, and sin against God?"
10 As she spoke to Joseph [May he add] day by day, he didn't *sh'ma* ·hear
obey· her, to lie by her, or to be with her. 11 About this time, he went into
the house to do his work, and there were none of the men of the house
inside. 12 She caught him by his garment, saying, "Lie with me!"
He left his garment in her hand, and ran outside. 13 When she saw that
he had left his garment in her hand, and had run outside, 14 she called to
the men of her house, and spoke to them, saying, "Behold, he has brought
in a *Hebrew* [Immigrant] to us to mock us. He came in to me to lie with me,
and I cried with a loud voice. 15 When he *sh'ma* ·heard obeyed· that I lifted
up my voice and cried, he left his garment by me, and ran outside." 16 She
laid up his garment by her, until his master came home. 17 She spoke to
him according to these words, saying, "The *Hebrew* [Immigrant] servant,
whom you have brought to us, came in to me to mock me, 18 and as I lifted
up my voice and cried, he left his garment by me, and ran outside."
19 When his master *sh'ma* ·heard obeyed· the words of his wife, which she
spoke to him, saying, "This is what your servant did to me," his wrath was
kindled. 20 Joseph [May he add]'s master took him, and put him into the
prison, the place where the king's prisoners were bound, and he was there
in custody. 21 But *ADONAI was with Joseph [May he add],* ‡ and showed
*cheshed* ·loving-kindness· to him, and gave him *chen* ·grace· in the sight of
the keeper of the prison. 22 The keeper of the prison committed to Joseph
[May he add]'s hand all the prisoners who were in the prison. Whatever
they did there, he was responsible for it. 23 The keeper of the prison didn't
look after anything that was under his hand, because *ADONAI was with
him;* § and that which he did, ADONAI made it prosper.

# 40

***(7)*** 1 After these things, the butler of the king of Egypt [Abode of slavery]
and his baker offended their lord, the king of Egypt [Abode of slavery].
2 Pharaoh was angry with his two officers, the chief cup bearer and the
chief baker. 3 He put them in custody in the house of the captain of the
guard, into the prison, the place where Joseph [May he add] was bound.
4 The captain of the guard assigned them to Joseph [May he add], and he
took care of them. They stayed in prison many days. 5 They both dreamed
a dream, each man his dream, in one night, each man according to the
interpretation of his dream, the cup bearer and the baker of the king of
Egypt [Abode of slavery], who were bound in the prison. 6 Joseph [May he
add] came in to them in the morning, and saw them, and saw that they
were sad. 7 He asked Pharaoh's officers who were with him in custody in
his master's house, saying, "Why do you look so sad today?"
8 They said to him, "We have dreamed a dream, and there is no one who
can interpret it."

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‡ **39:21** Quoted in Acts 7:9 § **39:23** Quoted in Acts 7:9

Joseph [May he add] said to them, “Don’t interpretations belong to God?
Please tell it to me.”
9 The chief cup bearer told his dream to Joseph [May he add], and said
to him, “In my dream, behold, a vine was in front of me, 10 and in the
vine were three branches. It was as though it budded, it blossomed, and
its clusters produced ripe grapes. 11 Pharaoh’s cup was in my hand; and I
took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup
into Pharaoh’s hand.”
12 Joseph [May he add] said to him, “This is its interpretation: the three
branches are three days. 13 Within three more days, Pharaoh will lift up
your head, and restore you to your office. You will give Pharaoh’s cup into
his hand, the way you did before his judgement, when you were his cup
bearer. 14 But remember me when it will be well with you, and please show
*cheshed* ·loving-kindness· to me, and make mention of me to Pharaoh, and
bring me out of this house. 15 For indeed, I was stolen away out of the land
of the Hebrews, and here also have I done nothing that they should put
me into the dungeon.”
16 When the chief baker saw that the interpretation was good, he said to
Joseph [May he add], “I also was in my dream, and behold, three baskets
of white bread were on my head. 17 In the uppermost basket there were all
kinds of baked food for Pharaoh, and the birds ate them out of the basket
on my head.”
18 Joseph [May he add] answered, “This is its interpretation. The three
baskets are three days. 19 Within three more days, Pharaoh will lift up your
head from off you, and will hang you on a tree; and the birds will eat your
flesh from off you.” ***(Maftir ·Conclusion·)*** 20 On the third day, which
was Pharaoh’s birthday, he made a feast for all his servants, and he lifted
up the head of the chief cup bearer and the head of the chief baker among
his servants. 21 He restored the chief cup bearer to his position again, and
he gave the cup into Pharaoh’s hand; 22 but he hanged the chief baker, as
Joseph [May he add] had interpreted to them. 23 Yet the chief cup bearer
didn’t remember Joseph [May he add], but forgot him.

*Haftarah Vayeshev ·Taking leave · And he continued living·:*

*'Amos / Amos 2:6-3:8*

*B'rit Hadashah ·New Covenant·: John 2:13-4:42*

## Parashah 10: *Mikketz* ·At the end· 41:1-44:17

# 41

1 At the end of two full years, Pharaoh dreamed: and behold, he stood by
the river. 2 Behold, there came up out of the river seven cattle, sleek and
fat, and they fed in the marsh grass. 3 Behold, seven other cattle came up
after them out of the river, ugly and thin, and stood by the other cattle
on the brink of the river. 4 The ugly and thin cattle ate up the seven
sleek and fat cattle. So Pharaoh awoke. 5 He slept and dreamed a second
time: and behold, seven heads of grain came up on one stalk, healthy
and good. 6 Behold, seven heads of grain, thin and blasted with the east
wind, sprung up after them. 7 The thin heads of grain swallowed up the
seven healthy and full ears. Pharaoh awoke, and behold, it was a dream.
8 In the morning, his spirit was troubled, and he sent and called for all of

Egypt [Abode of slavery]'s magicians and wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

9 Then the chief cup bearer spoke to Pharaoh, saying, "I remember my faults today. 10 Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, me and the chief baker. 11 We dreamed a dream in one night, I and he. We dreamed each man according to the interpretation of his dream. 12 There was with us there a young man, a *Hebrew* [Immigrant], servant to the captain of the guard, and we told him, and he interpreted to us our dreams. To each man according to his dream he interpreted. 13 As he interpreted to us, so it was. He restored me to my office, and he hanged him."

14 Then Pharaoh sent and called Joseph [May he add], and they brought him hastily out of the dungeon. He shaved himself, changed his clothing, and came in to Pharaoh. ***(A:2)*** 15 Pharaoh said to Joseph [May he add], "I have dreamed a dream, and there is no one who can interpret it. I have *sh'ma* ·heard obeyed· it said of you, that when you *sh'ma* ·hear obey· a dream you can interpret it."

16 Joseph [May he add] answered Pharaoh, saying, "It is not in me. God will give Pharaoh an answer of peace."

***(S:2)*** 17 Pharaoh spoke to Joseph [May he add], "In my dream, behold, I stood on the brink of the river: 18 and behold, there came up out of the river seven cattle, fat and sleek. They fed in the marsh grass, 19 and behold, seven other cattle came up after them, poor and very ugly and thin, such as I never saw in all the land of Egypt [Abode of slavery] for ugliness. 20 The thin and ugly cattle ate up the first seven fat cattle, 21 and when they had eaten them up, it couldn't be known that they had eaten them, but they were still ugly, as at the beginning. So I awoke. 22 I saw in my dream, and behold, seven heads of grain came up on one stalk, full and good: 23 and behold, seven heads of grain, withered, thin, and blasted with the east wind, sprung up after them. 24 The thin heads of grain swallowed up the seven good heads of grain. I told it to the magicians, but there was no one who could explain it to me."

25 Joseph [May he add] said to Pharaoh, "The dream of Pharaoh is one. What God is about to do he has declared to Pharaoh. 26 The seven good cattle are seven years; and the seven good heads of grain are seven years. The dream is one. 27 The seven thin and ugly cattle that came up after them are seven years, and also the seven empty heads of grain blasted with the east wind; they will be seven years of famine. 28 That is the thing which I spoke to Pharaoh. What God is about to do he has shown to Pharaoh. 29 Behold, there come seven years of great plenty throughout all the land of Egypt [Abode of slavery]. 30 There will arise after them seven years of famine, and all the plenty will be forgotten in the land of Egypt [Abode of slavery]. The famine will consume the land, 31 and the plenty will not be known in the land by reason of that famine which follows; for it will be very grievous. 32 The dream was doubled to Pharaoh, because the thing is established by God, and God will shortly bring it to pass.

33 "Now therefore let Pharaoh look for a discreet and wise man, and set him over the land of Egypt [Abode of slavery]. 34 Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt [Abode of slavery]'s produce in the seven plenteous years. 35 Let them gather all the food of these good years that come, and lay up

grain under the hand of Pharaoh for food in the cities, and let them keep
it. 36 The food will be for a store to the land against the seven years of
famine, which will be in the land of Egypt [Abode of slavery]; that the land
not perish through the famine."
37 The thing was good in the eyes of Pharaoh, and in the eyes of all his
servants. 38 Pharaoh said to his servants, "Can we find such a one as this, a
man in whom is the Spirit of God?" ***(3)*** 39 Pharaoh said to Joseph [May he
add], "Because God has shown you all of this, there is no one so discreet
and wise as you. 40 *You shall be over my house*, and according to your word
will all my people be ruled. Only in the throne I will be greater than you."
41 Pharaoh said to Joseph [May he add], "Behold, I have set you *over all
the land of Egypt [Abode of slavery]."* * 42 Pharaoh took off his signet ring
from his hand, and put it on Joseph [May he add]'s hand, and arrayed him
in robes of fine linen, and put a gold chain about his neck, 43 and he made
him to ride in the second chariot which he had. They cried before him,
"Bow the knee!" He set him over all the land of Egypt [Abode of slavery].
44 Pharaoh said to Joseph [May he add], "I am Pharaoh, and without you
shall no man lift up his hand or his foot in all the land of Egypt [Abode
of slavery]." 45 Pharaoh called Joseph [May he add]'s name Zaphenath-
Paneah; and he gave him Asenath, the daughter of Potiphera priest of On
as a wife. Joseph [May he add] went out over the land of Egypt [Abode of
slavery].
46 Joseph [May he add] was thirty years old when he stood before
Pharaoh king of Egypt [Abode of slavery]. Joseph [May he add] went out
from the presence of Pharaoh, and went throughout all the land of Egypt
[Abode of slavery]. 47 In the seven plenteous years the earth produced
abundantly. 48 He gathered up all the food of the seven years which were
in the land of Egypt [Abode of slavery], and laid up the food in the cities:
the food of the field, which was around every city, he laid up in the same.
49 Joseph [May he add] laid up grain as the sand of the sea, very much, until
he stopped counting, for it was without number. 50 To Joseph [May he add]
were born two sons before the year of famine came, whom Asenath, the
daughter of Potiphera priest of On, bore to him. 51 Joseph [May he add]
called the name of the firstborn Manasseh [Causing to forget], "For," he
said, "God has made me forget all my toil, and all my father's house."
52 The name of the second, he called Ephraim [Fruit]: "For God has made
me fruitful in the land of my affliction."

***(4)*** 53 The seven years of plenty, that were in the land of Egypt [Abode
of slavery], came to an end. 54 The seven years of *famine began to come,*
† just as Joseph [May he add] had said. There was famine in all lands,
but in all the land of Egypt [Abode of slavery] there was bread. 55 When
all the land of Egypt [Abode of slavery] was famished, the people cried
to Pharaoh for bread, and Pharaoh said to all the Egyptians [people from
Abode of slavery], "Go to Joseph [May he add]. What he says to you, do."
56 The famine was over all the surface of the earth. Joseph [May he add]
opened all the store houses, and sold to the Egyptians [people from Abode
of slavery]. The famine was severe in the land of Egypt [Abode of slavery].
57 All countries came into Egypt [Abode of slavery], to Joseph [May he add],
to buy grain, because the famine was severe in all the earth.

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* **41:41** Quoted in Acts 7:10 † **41:54** Quoted in Acts 7:11

# 42

1 Now Jacob [Supplanter] saw that there was grain in Egypt [Abode of
slavery], and Jacob [Supplanter] said to his sons, "Why do you look at one
another?" 2 He said, "Behold, I have *sh'ma* ·heard obeyed· that there is
grain in Egypt [Abode of slavery]. Go down there, and buy for us from
there, so that we may live, and not die." 3 Joseph [May he add]'s ten
brothers went down to buy grain from Egypt [Abode of slavery]. 4 But Jacob
[Supplanter] didn't send Benjamin [Son of right hand, Son of south], Joseph
[May he add]'s brother, with his brothers; for he said, "Lest perhaps harm
happen to him." 5 The sons of Israel [God prevails] came to buy among
those who came, for the *famine was in the land of Canaan [Humbled].* *
6 Joseph [May he add] was the governor over the land. It was he who
sold to all the people of the land. Joseph [May he add]'s brothers came,
and bowed themselves down to him with their faces to the earth. 7 Joseph
[May he add] saw his brothers, and he recognized them, but acted like a
stranger to them, and spoke roughly with them. He said to them, "Where
did you come from?"

They said, "From the land of Canaan [Humbled] to buy food."

8 Joseph [May he add] recognized his brothers, but they didn't recognize
him. 9 Joseph [May he add] remembered the dreams which he dreamed
about them, and said to them, "You are spies! You have come to see the
nakedness of the land."

10 They said to him, "No, my lord, but your servants have come to buy
food. 11 We are all one man's sons; we are honest men. Your servants are
not spies."

12 He said to them, "No, but you have come to see the nakedness of the
land!"

13 They said, "We, your servants, are twelve brothers, the sons of one
man in the land of Canaan [Humbled]; and behold, the youngest is today
with our father, and one is no more."

14 Joseph [May he add] said to them, "It is like I told you, saying, 'You are
spies!' 15 By this you shall be tested. By the life of Pharaoh, you shall not
go out from here, unless your youngest brother comes here. 16 Send one
of you, and let him get your brother, and you shall be bound, that your
words may be tested, whether there is truth in you, or else by the life of
Pharaoh surely you are spies." 17 He put them all together into custody for
three days.

18 Joseph [May he add] said to them the third day, "Do this, and live, for
I fear God. ***(5)*** 19 If you are honest men, then let one of your brothers be
bound in your prison; but you go, carry grain for the famine of your houses.
20 Bring your youngest brother to me; so will your words be verified, and
you won't die."

They did so. 21 They said to one another, "We are certainly guilty
concerning our brother, in that we saw the distress of his soul, when he
begged us, and we wouldn't *sh'ma* ·hear obey·. Therefore this distress has
come upon us." 22 Reuben [See, a son!] answered them, saying, "Didn't
I tell you, saying, 'Don't sin against the child,' and you wouldn't *sh'ma*
·hear obey·? Therefore also, behold, his blood is required." 23 They didn't
know that Joseph [May he add] *sh'ma* ·hear understand obey· them; for
there was an interpreter between them. 24 He turned himself away from

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* **42:5** Quoted in Acts 7:11

them, and wept. Then he returned to them, and spoke to them, and took Simeon [Hearing] from among them, and bound him before their eyes.
25 Then Joseph [May he add] gave a enjoin to fill their bags with grain, and to restore each man's money into his sack, and to give them food for the way. So it was done to them.
26 They loaded their donkeys with their grain, and departed from there.
27 As one of them opened his sack to give his donkey food in the lodging place, he saw his money. Behold, it was in the mouth of his sack. 28 He said to his brothers, "My money is restored! Behold, it is in my sack!" Their hearts failed them, and they turned trembling to one another, saying, "What is this that God has done to us?" 29 They came to Jacob [Supplanter] their father, to the land of Canaan [Humbled], and told him all that had happened to them, saying, 30 "The man, the lord of the land, spoke roughly with us, and took us for spies of the country. 31 We said to him, 'We are honest men. We are no spies. 32 We are twelve brothers, sons of our father; one is no more, and the youngest is today with our father in the land of Canaan [Humbled].' 33 The man, the lord of the land, said to us, 'By this I will know that you are honest men: leave one of your brothers with me, and take grain for the famine of your houses, and go your way. 34 Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. So I will deliver your brother to you, and you shall trade in the land.' "
35 As they emptied their sacks, behold, each man's bundle of money was in his sack. When they and their father saw their bundles of money, they were afraid. 36 Jacob [Supplanter], their father, said to them, "You have bereaved me of my children! Joseph [May he add] is no more, Simeon [Hearing] is no more, and you want to take Benjamin [Son of right hand, Son of south] away. All these things are against me."
37 Reuben [See, a son!] spoke to his father, saying, "Kill my two sons, if I don't bring him to you. Entrust him to my care, and I will bring him to you again."
38 He said, "My son shall not go down with you; for his brother is dead, and he only is left. If harm happens to him along the way in which you go, then you will bring down my gray hairs with sorrow to *Sheol* ·Place of the dead·."

# 43

1 The famine was severe in the land. 2 When they had eaten up the grain which they had brought out of Egypt [Abode of slavery], their father said to them, "Go again, buy us a little more food."
3 Judah [Praised] spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face, unless your brother is with you.' 4 If you'll send our brother with us, we'll go down and buy you food, 5 but if you'll not send him, we'll not go down, for the man said to us, 'You shall not see my face, unless your brother is with you.' "
6 Israel [God prevails] said, "Why did you treat me so badly, telling the man that you had another brother?"
7 They said, "The man asked directly concerning ourselves, and concerning our relatives, saying, 'Is your father still alive? Have you another brother?' We just answered his questions. Is there any way we could know that he would say, 'Bring your brother down?' "

8 Judah [Praised] said to Israel [God prevails], his father, “Send the boy
with me, and we’ll get up and go, so that we may live, and not die, both
we, and you, and also our little ones. 9 I’ll be collateral for him. From my
hand will you require him. If I don’t bring him to you, and set him before
you, then let me bear the blame forever, 10 for if we hadn’t delayed, surely
we would have returned a second time by now.”
11 Their father, Israel [God prevails], said to them, “If it must be so, then
do this. Take from the choice fruits of the land in your bags, and carry
down a present for the man, a little balm, a little honey, spices and myrrh,
nuts, and almonds; 12 and take double money in your hand, and take back
the money that was returned in the mouth of your sacks. Perhaps it was an
oversight. 13 Take your brother also, get up, and return to the man. 14 May
*El Shaddai* [God Almighty] give you *racham* ·merciful love· before the man,
that he may release to you your other brother and Benjamin [Son of right
hand, Son of south]. If I am bereaved of my children, I am bereaved.”
15 The men took that present, and they took double money in their hand,
and Benjamin [Son of right hand, Son of south]; and got up, went down
to Egypt [Abode of slavery], and stood before Joseph [May he add]. ***(6)***
16 When Joseph [May he add] saw Benjamin [Son of right hand, Son of
south] with them, he said to the steward of his house, “Bring the men into
the house, and butcher an animal, and prepare; for the men will dine with
me at noon.”
17 The man did as Joseph [May he add] ordered, and the man brought the
men to Joseph [May he add]’s house. 18 The men were afraid, because they
were brought to Joseph [May he add]’s house; and they said, “Because of
the money that was returned in our sacks at the first time, we’re brought
in; that he may seek occasion against us, attack us, and seize us as slaves,
along with our donkeys.” 19 They came near to the steward of Joseph [May
he add]’s house, and they spoke to him at the door of the house, 20 and said,
“Oh, my lord, we indeed came down the first time to buy food. 21 When we
came to the lodging place, we opened our sacks, and behold, each man’s
money was in the mouth of his sack, our money in full weight. We have
brought it back in our hand. 22 We have brought down other money in our
hand to buy food. We don’t know who put our money in our sacks.”
23 He said, “Peace be to you. Don’t be afraid. Your God, and the God of
your father, has given you treasure in your sacks. I received your money.”
He brought Simeon [Hearing] out to them. 24 The man brought the men
into Joseph [May he add]’s house, and gave them water, and they washed
their feet. He gave their donkeys fodder. 25 They prepared the present for
Joseph [May he add]’s coming at noon, for they *sh'ma* ·heard obeyed· that
they should eat bread there.
26 When Joseph [May he add] came home, they brought him the present
which was in their hand into the house, and bowed themselves down to
him to the earth. 27 He asked them of their welfare, and said, “Is your
father well, the old man of whom you spoke? Is he yet alive?”
28 They said, “Your servant, our father, is well. He is still alive.” They
bowed down humbly. 29 He lifted up his eyes, and saw Benjamin [Son
of right hand, Son of south], his brother, his mother’s son, and said, “Is
this your youngest brother, of whom you spoke to me?” He said, “God
be gracious to you, my son.” ***(7)*** 30 Joseph [May he add] hurried, for in
his *racham* ·bowels of compassionate merciful love·, he yearned over his

brother; and he sought a place to weep. He entered into his room, and wept there. 31 He washed his face, and came out. He controlled himself, and said, “Serve the meal.”

32 They served him by himself, and them by themselves, and the Egyptians [people from Abode of slavery], that ate with him, by themselves, because the Egyptians [people from Abode of slavery] don’t eat bread with the Hebrews, for that is an abomination to the Egyptians [people from Abode of slavery]. 33 They sat before him, the firstborn according to his birthright, and the youngest according to his youth, and the men marveled one with another. 34 He sent portions to them from before him, but Benjamin [Son of right hand, Son of south]’s portion was five times as much as any of theirs. They drank, and were merry with him.

# 44

1 He enjoined the steward of his house, saying, “Fill the men’s sacks with food, as much as they can carry, and put each man’s money in his sack’s mouth. 2 Put my cup, the silver cup, in the sack’s mouth of the youngest, with his grain money.” He did according to the word that Joseph [May he add] had spoken. 3 As soon as the morning was light, the men were sent away, they and their donkeys. 4 When they had gone out of the city, and was not yet far off, Joseph [May he add] said to his steward, “Up, follow after the men. When you overtake them, ask them, ‘Why have you rewarded evil for good? 5 Is not this that from which my lord drinks, and by which he indeed divines? You have done evil in so doing.’ ” 6 He overtook them, and he spoke these words to them.

7 They said to him, “Why does my lord speak such words as these? Far be it from your servants that they should do such a thing! 8 Behold, the money, which we found in our sacks’ mouths, we brought again to you out of the land of Canaan [Humbled]. How then should we steal silver or gold out of your lord’s house? 9 With whomever of your servants it is found, let him die, and we also will be my lord’s slaves.”

10 He said, “Now also let it be according to your words: he with whom it is found will be my slave; and you will be blameless.”

11 Then they hurried, and each man took his sack down to the ground, and each man opened his sack. 12 He searched, beginning with the oldest, and ending at the youngest. The cup was found in Benjamin [Son of right hand, Son of south]’s sack. 13 Then they tore their clothes, and each man loaded his donkey, and returned to the city.

***(A: Maftir ·Conclusion·)*** 14 Judah [Praised] and his brothers came to Joseph [May he add]’s house, and he was still there. They fell on the ground before him. ***(S: Maftir ·Conclusion·)*** 15 Joseph [May he add] said to them, “What deed is this that you have done? Don’t you know that such a man as I can indeed divine?”

16 Judah [Praised] said, “What will we tell my lord? What will we speak? Or how will we clear ourselves? God has found out the iniquity of your servants. Behold, we are my lord’s slaves, both we, and he also in whose hand the cup is found.”

17 He said, “Far be it from me that I should do so. The man in whose hand the cup is found, he will be my slave; but as for you, go up in peace to your father.”

*Haftarah Mikketz ·Taking leave · At the end·:*

*M'lakhim Alef / 1 Kings 3:15-4:1*

*B'rit Hadashah ·New Covenant·: Luke 4:16-30*

## Parashah 11: Vayigash ·He approached· 44:18-47:27

18 Then Judah [Praised] came near to him, and said, "Oh, my lord, please
let your servant speak a word in my lord's ears, and don't let your anger
burn against your servant; for you are even as Pharaoh. 19 My lord asked
his servants, saying, 'Have you a father, or a brother?' 20 We said to my
lord, 'We have a father, an old man, and a child of his old age, a little one;
and his brother is dead, and he alone is left of his mother; and his father
*'ahav* ·affectionately loves· him.' 21 You said to your servants, 'Bring him
down to me, that I may set my eyes on him.' 22 We said to my lord, 'The boy
can't leave his father: for if he should leave his father, his father would
die.' 23 You said to your servants, 'Unless your youngest brother comes
down with you, you will see my face no more.' 24 When we came up to
your servant my father, we told him the words of my lord. 25 Our father
said, 'Go again, buy us a little food.' 26 We said, 'We can't go down. If our
youngest brother is with us, then we will go down: for we may not see the
man's face, unless our youngest brother is with us.' 27 Your servant, my
father, said to us, 'You know that my wife bore me two sons: 28 and the one
went out from me, and I said, "Surely he is torn in pieces;" and I haven't
seen him since. 29 If you take this one also from me, and harm happens
to him, you will bring down my gray hairs with sorrow to *Sheol* ·Place of
the dead·.' 30 Now therefore when I come to your servant my father, and
the boy is not with us; since his life is bound up in the boy's life; ***(2)*** 31 it
will happen, when he sees that the boy is no more, that he will die. Your
servants will bring down the gray hairs of your servant, our father, with
sorrow to *Sheol* ·Place of the dead·. 32 For your servant became collateral
for the boy to my father, saying, 'If I don't bring him to you, then I will
bear the blame to my father forever.' 33 Now therefore, please let your
servant stay instead of the boy, my lord's slave; and let the boy go up with
his brothers. 34 For how will I go up to my father, if the boy is not with
me?— lest I see the evil that will come on my father."

### 45

1 Then Joseph [May he add] couldn't control himself before all those who
stood before him, and he cried, "Cause everyone to go out from me!" No
one else stood with him, while *Joseph [May he add] made himself known
to his brothers.* * 2 He wept aloud. The Egyptians [people from Abode
of slavery] *sh'ma* ·heard obeyed·, and the house of Pharaoh *sh'ma* ·heard
obeyed·. 3 Joseph [May he add] said to his brothers, "I am Joseph [May he
add]! Does my father still live?"

His brothers couldn't answer him; for they were terrified at his presence.
4 Joseph [May he add] said to his brothers, "Come near to me, please."

They came near. "He said, I am Joseph [May he add], your brother, whom
you sold into Egypt [Abode of slavery]. 5 Now don't be grieved, nor angry
with yourselves, that you sold me here, for God sent me before you to
preserve life. 6 For these two years the famine has been in the land, and

* **45:1** Quoted in Acts 7:13

there are yet five years, in which there will be no plowing and no harvest.
7 God sent me before you to preserve for you a remnant in the earth, and to
save you alive by a great deliverance. ***(3)*** 8 So now it was not you who sent
me here, but God, and he has made me a father to Pharaoh, lord of all his
house, and ruler over all the land of Egypt [Abode of slavery]. 9 Hurry, and
go up to my father, and tell him, 'This is what your son Joseph [May he add]
says, "God has made me lord of all Egypt [Abode of slavery]. Come down
to me. Don't wait. 10 You shall dwell in the land of Goshen [Drawing near],
and you will be near to me, you, your children, your children's children,
your flocks, your herds, and all that you have. 11 There I will nourish you;
for there are yet five years of famine; lest you come to poverty, you, and
your household, and all that you have." ' 12 Behold, your eyes see, and the
eyes of my brother Benjamin [Son of right hand, Son of south], that it is
my mouth that speaks to you. 13 You shall tell my father of all my glory in
Egypt [Abode of slavery], and of all that you have seen. You shall hurry
and bring my father down here." 14 He fell on his brother Benjamin [Son
of right hand, Son of south]'s neck, and wept, and Benjamin [Son of right
hand, Son of south] wept on his neck. 15 He kissed all his brothers, and
wept on them. After that his brothers talked with him.

16 The report of it was *sh'ma* ·heard obeyed· in Pharaoh's house, saying,
"Joseph [May he add]'s brothers have come." It pleased Pharaoh well,
and his servants. 17 Pharaoh said to Joseph [May he add], "Tell your
brothers, 'Do this. Load your animals, and go, travel to the land of Canaan
[Humbled]. 18 Take your father and your households, and come to me, and
I will give you the good of the land of Egypt [Abode of slavery], and you
will eat the fat of the land.' ***(4)*** 19 Now you are enjoined: do this. Take
wagons out of the land of Egypt [Abode of slavery] for your little ones, and
for your wives, and bring your father, and come. 20 Also, don't concern
yourselves about your belongings, for the good of all the land of Egypt
[Abode of slavery] is yours."

21 The sons of Israel [God prevails] did so. Joseph [May he add] gave them
wagons, according to the order of Pharaoh, and gave them provision for
the way. 22 He gave each one of them changes of clothing, but to Benjamin
[Son of right hand, Son of south] he gave three hundred pieces of silver
and five changes of clothing. 23 He sent the following to his father: ten
donkeys loaded with the good things of Egypt [Abode of slavery], and ten
female donkeys loaded with grain and bread and provision for his father
by the way. 24 So he sent his brothers away, and they departed. He said to
them, "See that you don't quarrel on the way."

25 They went up out of Egypt [Abode of slavery], and came into the land
of Canaan [Humbled], to Jacob [Supplanter] their father. 26 They told him,
saying, "Joseph [May he add] is still alive, and he is ruler over all the land
of Egypt [Abode of slavery]." His heart fainted, for he didn't believe them.
27 They told him all the words of Joseph [May he add], which he had said
to them. When he saw the wagons which Joseph [May he add] had sent
to carry him, the spirit of Jacob [Supplanter], their father, revived. ***(5)***
28 Israel [God prevails] said, "It is enough. Joseph [May he add] my son is
still alive. I will go and see him before I die."

# 46

1 Israel [God prevails] traveled with all that he had, and came to Be'er-

Sheva [Well of Seven, Well of an Oath], and offered sacrifices to the God
of his father, Isaac [Laughter]. 2 God spoke to Israel [God prevails] in the
visions of the night, and said, “Jacob [Supplanter], Jacob [Supplanter]!”

He said, “Here I am.”

3 He said, “I am God, the God of your father. Don’t be afraid to go down
into Egypt [Abode of slavery], for there I will make of you a great nation.
4 I will go down with you into Egypt [Abode of slavery]. I will also surely
bring you up again. Joseph [May he add] will close your eyes.”

5 Jacob [Supplanter] rose up from Be'er-Sheva [Well of Seven, Well of
an Oath], and the sons of Israel [God prevails] carried Jacob [Supplanter],
their father, their little ones, and their wives, in the wagons which Pharaoh
had sent to carry him. 6 They took their livestock, and their goods, which
they had gotten in the land of Canaan [Humbled], and came into Egypt
[Abode of slavery]— Jacob, and all his offspring with him, 7 his sons, and
his sons’ sons with him, his daughters, and his sons’ daughters, and he
brought all his offspring with him into Egypt [Abode of slavery].

8 These are the names of the children of Israel [God prevails], who came
into Egypt [Abode of slavery], Jacob [Supplanter] and his sons: Reuben
[See, a son!], Jacob [Supplanter]’s firstborn. 9 The sons of Reuben [See, a
son!]: Hanoch, Pallu, Hezron, and Carmi. 10 The sons of Simeon [Hearing]:
Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul [Asked for] the son of a
Canaanite [Descendant of Humbled] woman. 11 The sons of Levi [United
with]: Gershon, Kohath, and Merari. 12 The sons of Judah [Praised]: Er,
Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of
Canaan [Humbled]. The sons of Perez were Hezron and Hamul. 13 The sons
of Issachar [Hire, Reward]: Tola, Puvah, Job [Persecuted], and Shimron.
14 The sons of Zebulun [Living together]: Sered, Elon, and Jahleel. 15 These
are the sons of Leah [Weary], whom she bore to Jacob [Supplanter] in
Paddan Aram [Elevated], with his daughter Dinah. All the souls of his sons
and his daughters were thirty-three. 16 The sons of Gad [Good fortune]:
Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. 17 The sons of Asher
[Happy]: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister. The sons of
Beriah: Heber and Malchiel. 18 These are the sons of Zilpah [Frailty], whom
Laban [White] gave to Leah [Weary], his daughter, and these she bore to
Jacob [Supplanter], even sixteen souls. 19 The sons of Rachel [Ewe sheep],
Jacob [Supplanter]’s wife: Joseph [May he add] and Benjamin [Son of right
hand, Son of south]. 20 To Joseph [May he add] in the land of Egypt [Abode
of slavery] were born Manasseh [Causing to forget] and Ephraim [Fruit],
whom Asenath, the daughter of Potiphera, priest of On, bore to him. 21 The
sons of Benjamin [Son of right hand, Son of south]: Bela, Becher, Ashbel,
Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. 22 These are the sons
of Rachel [Ewe sheep], who were born to Jacob [Supplanter]: all the souls
were fourteen. 23 The son of Dan [He judged]: Hushim. 24 The sons of
Naphtali [My wrestling]: Jahzeel, Guni, Jezer, and Shillem. 25 These are the
sons of Bilhah [Bashful], whom Laban [White] gave to Rachel [Ewe sheep],
his daughter, and these she bore to Jacob [Supplanter]: all the souls were
seven. 26 All the souls who came with Jacob [Supplanter] into Egypt [Abode
of slavery], who were his direct offspring, besides Jacob [Supplanter]’s
sons’ wives, all the souls were sixty-six. 27 The sons of Joseph [May he add],
who were born to him in Egypt [Abode of slavery], were two souls. All the

souls of the house of Jacob [Supplanter], who came into Egypt [Abode of slavery], were seventy.

***(6)*** 28 He sent Judah [Praised] before him to Joseph [May he add], to show the way before him to Goshen [Drawing near], and they came into the land of Goshen [Drawing near]. 29 Joseph [May he add] prepared his chariot, and went up to meet Israel [God prevails], his father, in Goshen [Drawing near]. He presented himself to him, and fell on his neck, and wept on his neck a good while. 30 Israel [God prevails] said to Joseph [May he add], "Now let me die, since I have seen your face, that you are still alive."

31 Joseph [May he add] said to his brothers, and to his father's house, "I will go up, and speak with Pharaoh, and will tell him, 'My brothers, and my father's house, who were in the land of Canaan [Humbled], have come to me. 32 These men are shepherds, for they have been keepers of livestock, and they have brought their flocks, and their herds, and all that they have.' 33 It will happen, when Pharaoh summons you, and will say, 'What is your occupation?' 34 that you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we, and our fathers:' that you may dwell in the land of Goshen [Drawing near]; for every shepherd is an abomination to the Egyptians [people from Abode of slavery]."

# 47

1 Then Joseph [May he add] went in and told Pharaoh, and said, "My father and my brothers, with their flocks, their herds, and all that they own, have come out of the land of Canaan [Humbled]; and behold, they are in the land of Goshen [Drawing near]." 2 From among his brothers he took five men, and presented them to Pharaoh. 3 Pharaoh said to his brothers, "What is your occupation?"

They said to Pharaoh, "Your servants are shepherds, both we, and our fathers." 4 They said to Pharaoh, "We have come to live as foreigners in the land, for there is no pasture for your servants' flocks. For the famine is severe in the land of Canaan [Humbled]. Now therefore, please let your servants dwell in the land of Goshen [Drawing near]."

5 Pharaoh spoke to Joseph [May he add], saying, "Your father and your brothers have come to you. 6 The land of Egypt [Abode of slavery] is before you. Make your father and your brothers dwell in the best of the land. Let them dwell in the land of Goshen [Drawing near]. If you know any able men among them, then put them in charge of my livestock."

7 Joseph [May he add] brought in Jacob [Supplanter], his father, and set him before Pharaoh, and Jacob [Supplanter] blessed Pharaoh. 8 Pharaoh said to Jacob [Supplanter], "How many are the days of the years of your life?"

9 Jacob [Supplanter] said to Pharaoh, "The days of the years of my pilgrimage are one hundred thirty years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." 10 Jacob [Supplanter] blessed Pharaoh, and went out from the presence of Pharaoh.

***(7)*** 11 Joseph [May he add] placed his father and his brothers, and gave them a possession in the land of Egypt [Abode of slavery], in the best of the land, in the land of Rameses, as Pharaoh had enjoined. 12 Joseph [May he add] nourished his father, his brothers, and all of his father's household, with bread, according to their families.

13 There was no bread in all the land; for the famine was very severe, so
that the land of Egypt [Abode of slavery] and the land of Canaan [Humbled]
fainted by reason of the famine. 14 Joseph [May he add] gathered up all the
money that was found in the land of Egypt [Abode of slavery], and in the
land of Canaan [Humbled], for the grain which they bought: and Joseph
[May he add] brought the money into Pharaoh's house. 15 When the money
was all spent in the land of Egypt [Abode of slavery], and in the land of
Canaan [Humbled], all the Egyptians [people from Abode of slavery] came
to Joseph [May he add], and said, "Give us bread, for why should we die
in your presence? For our money fails."
16 Joseph [May he add] said, "Give me your livestock; and I will give you
food for your livestock, if your money is gone."
17 They brought their livestock to Joseph [May he add], and Joseph [May
he add] gave them bread in exchange for the horses, and for the flocks,
and for the herds, and for the donkeys: and he fed them with bread in
exchange for all their livestock for that year. 18 When that year was ended,
they came to him the second year, and said to him, "We will not hide from
my lord how our money is all spent, and the herds of livestock are my
lord's. There is nothing left in the sight of my lord, but our bodies, and
our lands. 19 Why should we die before your eyes, both we and our land?
Buy us and our land for bread, and we and our land will be servants to
Pharaoh. Give us seed, that we may live, and not die, and that the land
won't be desolate."
20 So Joseph [May he add] bought all the land of Egypt [Abode of slavery]
for Pharaoh, for every man of the Egyptians [people from Abode of slavery]
sold his field, because the famine was severe on them, and the land became
Pharaoh's. 21 As for the people, he moved them to the cities from one end
of the border of Egypt [Abode of slavery] even to the other end of it. 22 Only
he didn't buy the land of the priests, for the priests had a *chok* ·portion·
from Pharaoh, and ate their *chok* ·portion· which Pharaoh gave them. That
is why they didn't sell their land. 23 Then Joseph [May he add] said to
the people, "Behold, I have bought you and your land today for Pharaoh.
Behold, here is seed for you, and you shall sow the land. 24 It will happen
at the harvests, that you shall give a fifth to Pharaoh, and four parts will be
your own, for seed of the field, for your food, for them of your households,
and for food for your little ones."
***(Maftir ·Conclusion·)*** 25 They said, "You have saved our lives! Let
us find *chen* ·grace· in the sight of my lord, and we will be Pharaoh's
servants."
26 Joseph [May he add] made it a *chok* ·statute· concerning the land of
Egypt [Abode of slavery] to this day, that Pharaoh should have the fifth.
Only the land of the priests alone didn't become Pharaoh's.
27 Israel [God prevails] lived in the land of Egypt [Abode of slavery], in
the land of Goshen [Drawing near]; and they got themselves possessions
therein, and were fruitful, and multiplied exceedingly.

*Haftarah Vayigash ·Taking leave · He approached·:*

*Yechezk'el / Ezekiel 37:15-28*

*B'rit Hadashah ·New Covenant·: John 5:1-47*

## Parashah 12: *Vayechi* ·And he lived· 47:28-50:26

28 Jacob [Supplanter] lived in the land of Egypt [Abode of slavery] seventeen years. So the days of Jacob [Supplanter], the years of his life, were one hundred forty-seven years. 29 The time came near that Israel [God prevails] must die, and he called his son Joseph [May he add], and said to him, "If now I have found *chen* ·grace· in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please don't bury me in Egypt [Abode of slavery], 30 but when I sleep with my fathers, you shall carry me out of Egypt [Abode of slavery], and bury me in their burying place."

He said, "I will do as you have said."

31 He said, "Swear to me," and he swore to him. *Israel [God prevails] bowed at the head of his bed.* *

## 48

1 After these things, someone said to Joseph [May he add], "Behold, your father is sick." He took with him his two sons, Manasseh [Causing to forget] and Ephraim [Fruit]. 2 Someone told Jacob [Supplanter], and said, "Behold, your son Joseph [May he add] comes to you," and Israel [God prevails] strengthened himself, and sat on the bed. 3 Jacob [Supplanter] said to Joseph [May he add], "*El Shaddai* [God Almighty] appeared to me at Luz in the land of Canaan [Humbled], and blessed me, 4 and said to me, 'Behold, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and *will give* this land to *your offspring* after you for an everlasting *possession.'* * 5 Now your two sons, who were born to you in the land of Egypt [Abode of slavery] before I came to you into Egypt [Abode of slavery], are mine; Ephraim [Fruit] and Manasseh [Causing to forget], even as Reuben [See, a son!] and Simeon [Hearing], will be mine. 6 Your issue, whom you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance. 7 As for me, when I came from Paddan, Rachel [Ewe sheep] died by me in the land of Canaan [Humbled] on the way, when there was still some distance to come to Ephrath, and I buried her there on the way to Ephrath (also called Bethlehem [House of Bread])."

8 Israel [God prevails] saw Joseph [May he add]'s sons, and said, "Who are these?"

9 Joseph [May he add] said to his father, "They are my sons, whom God has given me here."

He said, "Please bring them to me, and I will bless them." ***(2)*** 10 Now the eyes of Israel [God prevails] were dim for age, so that he couldn't see. He brought them near to him; and he kissed them, and embraced them. 11 Israel [God prevails] said to Joseph [May he add], "I didn't think I would see your face, and behold, God has let me see your offspring also." 12 Joseph [May he add] brought them out from between his knees, and he bowed himself with his face to the earth. 13 Joseph [May he add] took them both, Ephraim [Fruit] in his right hand toward Israel [God prevails]'s left hand, and Manasseh [Causing to forget] in his left hand toward Israel [God prevails]'s right hand, and brought them near to him. 14 Israel [God prevails] stretched out his right hand, and laid it on Ephraim [Fruit]'s head, who was the younger, and his left hand on Manasseh [Causing to forget]'s

* **47:31** Quoted in Heb 11:21 * **48:4** Quoted in Acts 7:5

head, guiding his hands knowingly, for Manasseh [Causing to forget] was
the firstborn. 15 He blessed Joseph [May he add], and said, "The God before
whom my fathers Abraham [Father of a multitude] and Isaac [Laughter]
walked, the God who has fed me all my life long to this day, 16 the angel who
has redeemed me from all evil, bless the lads, and let my name be named
on them, and the name of my fathers Abraham [Father of a multitude] and
Isaac [Laughter]. Let them grow into a multitude upon the earth."
***(3)*** 17 When Joseph [May he add] saw that his father laid his right hand
on the head of Ephraim [Fruit], it displeased him. He held up his father's
hand, to remove it from Ephraim [Fruit]'s head to Manasseh [Causing to
forget]'s head. 18 Joseph [May he add] said to his father, "Not so, my father;
for this is the firstborn; put your right hand on his head."
19 His father refused, and said, "I know, my son, I know. He also will
become a people, and he also will be great. However, his younger brother
will be greater than he, and his offspring will become a multitude of
nations." 20 He blessed them that day, saying, "In you will Israel [God
prevails] bless, saying, 'God make you as Ephraim [Fruit] and as Manasseh
[Causing to forget]' " He set Ephraim [Fruit] before Manasseh [Causing to
forget]. 21 Israel [God prevails] said to Joseph [May he add], "Behold, I am
dying, but God will be with you, and bring you again to the land of your
fathers. 22 Moreover I have given to you one portion above your brothers,
which I took out of the hand of the Amorite [Descendants of Talkers] with
my sword and with my bow."

# 49

***(4)*** 1 Jacob [Supplanter] called to his sons, and said: "Gather yourselves
together, that I may tell you that which will happen to you in the days to
come.
2 Assemble yourselves, and hear, you sons of Jacob [Supplanter].
*Sh'ma* ·Hear obey· unto Israel [God prevails], your father.

3 "Reuben [See, a son!], you are my firstborn, my might, and the beginning
of my strength;
excelling in dignity, and excelling in power.
4 Boiling over like water, you shall not excel;
because you went up to your father's bed,
then defiled it. He went up to my couch.

5 "Simeon [Hearing] and Levi [United with] are brothers.
Their swords are weapons of violence.
6 My soul, don't come into their council.
My glory, don't be united to their assembly;
for in their anger they killed men.
In their self-will they hamstrung cattle.
7 Cursed be their anger, for it was fierce;
and their wrath, for it was cruel.
I will divide them in Jacob [Supplanter],
and scatter them in Israel [God prevails].

8 "Judah [Praised], your brothers will *yadah* ·extend hands in thankful
praise· to you.
Your hand will be on the neck of your enemies.

Your father's sons will bow down before you.
9 Judah [Praised] is a lion's cub.
From the prey, my son, you have gone up.
He stooped down, he crouched as a lion,
as a lioness.
Who will rouse him up?
10 * The scepter will not depart from Judah [Praised],
nor the ruler's staff from between his feet,
† until *Shiloh* [Him to whom obedience belongs].
To him will the obedience of the peoples be.
11 Binding his foal to the vine,
his donkey's colt to the choice vine;
he has washed his garments in wine,
his robes in the blood of grapes.
12 His eyes will be red with wine,
his teeth white with milk.

13 "Zebulun [Living together] will dwell at the haven of the sea.
He will be for a haven of ships.
His border will be on Sidon.

14 "Issachar [Hire, Reward] is a strong donkey,
lying down between the saddlebags.
15 He saw a resting place, that it was good,
the land, that it was pleasant.
He bows his shoulder to the burden,
and becomes a servant doing forced labor.

16 "Dan [He judged] will judge his people,
as one of the tribes of Israel [God prevails].
17 Dan [He judged] will be a serpent on the trail,
an adder in the path,
That bites the horse's heels,
so that his rider falls backward.
18 I have waited for your *yishu'ah* ·salvation·, ADONAI .

***(5)*** 19 "A troop will press on Gad [Good fortune],
but he will press on their heel.

20 "Asher [Happy]'s food will be rich.
He will produce royal dainties.

21 "Naphtali [My wrestling] is a doe set free,
who bears beautiful fawns.

22 "Joseph [May he add] is a fruitful vine,
a fruitful vine by a spring.
His branches run over the wall.
23 The archers have severely grieved him,
shot at him, and persecute him:

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* **49:10** MP: King Messiah is a descendant of Judah. (Matt 1:2; Luke 3:33) † **49:10** MP: When Messiah comes, then Judah will lose power and leadership, represented by the scepter. (John 18:31)

24 But his bow remained strong.
The arms of his hands were made strong,
by the hands of the *'Avir Ya'akov* [Mighty One of Supplanter],
(from there is the *Ro'i* [Shepherd Provider], the *'Even Isra'el* [Stone of God prevails]),
25 even by the God of your father, who will help you;
by *Shaddai* [Almighty], who will bless you,
with blessings of heaven above,
blessings of the deep that lies below,
blessings of the breasts, and of the *racham* ·womb of compassionate love·.
26 The blessings of your father have prevailed above the blessings of your ancestors,
above the boundaries of the ancient hills.
They will be on the head of Joseph [May he add],
on the crown of the head of him who is separated from his brothers.

***(6)*** 27 "Benjamin [Son of right hand, Son of south] is a ravenous wolf.
In the morning he will devour the prey.
At evening he will divide the plunder."
28 All these are the twelve tribes of Israel [God prevails], and this is what their father spoke to them and blessed them. He blessed everyone according to his blessing. 29 He enjoined 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 [Fawn-like] the Hittite [Descendant of Trembling fear], 30 in the cave that is in the field of Machpelah [Double], which is before Mamre [Bitter, Fatness], in the land of Canaan [Humbled], which Abraham [Father of a multitude] bought with the field from Ephron [Fawn-like] the Hittite [Descendant of Trembling fear] as a burial place. 31 There they buried Abraham [Father of a multitude] and Sarah [Princess], his wife. There they buried Isaac [Laughter] and Rebekah [Securely bound], his wife, and there I buried Leah [Weary]: 32 the field and the cave that is therein, which was purchased from the children of Heth [Trembling fear]." 33 When Jacob [Supplanter] finished enjoining words to his sons, he gathered up his feet into the bed, and yielded up the spirit, and was gathered to his people.

# 50

1 Joseph [May he add] fell on his father's face, wept on him, and kissed him. 2 Joseph [May he add] enjoined his servants, the physicians, to embalm his father; and the physicians embalmed Israel [God prevails]. 3 Forty days were fulfilled for him, for that is how many the days it takes to embalm. The Egyptians [people from Abode of slavery] wept for him for seventy days.

4 When the days of weeping for him were past, Joseph [May he add] spoke to the house of Pharaoh, saying, "If now I have found *chen* ·grace· in your eyes, please speak in the ears of Pharaoh, saying, 5 'My father made me swear, saying, "Behold, I am dying. Bury me in my grave which I have dug for myself in the land of Canaan [Humbled]." Now therefore, please let me go up and bury my father, and I will come again.' "

6 Pharaoh said, "Go up, and bury your father, just like he made you swear."

7 Joseph [May he add] went up to bury his father; and with him went
up all the servants of Pharaoh, the elders of his house, all the elders of
the land of Egypt [Abode of slavery], 8 All the house of Joseph [May he
add], his brothers, and his father's house. Only their little ones, their
flocks, and their herds, they left in the land of Goshen [Drawing near].
9 There went up with him both chariots and horsemen. It was a very great
company. 10 They came to the threshing floor of Atad, which is beyond
the Jordan [Descender], and there they lamented with a very great and
severe lamentation. He mourned for his father seven days. 11 When the
inhabitants of the land, the Canaanites [Descendants of Humbled], saw the
mourning in the floor of Atad, they said, "This is a grievous mourning
by the Egyptians [people from Abode of slavery]." Therefore its name
was called Abel [Vanity, Mourning] Mizraim, which is beyond the Jordan
[Descender]. 12 His sons did to him just as he enjoined them, 13 for his
sons carried him into the land of Canaan [Humbled], and buried him
in the cave of the field of Machpelah [Double], which Abraham [Father
of a multitude] bought with the field, for a possession of a burial site,
from Ephron [Fawn-like] the Hittite [Descendant of Trembling fear], before
Mamre [Bitter, Fatness]. 14 Joseph [May he add] returned into Egypt [Abode
of slavery]— he, and his brothers, and all that went up with him to bury
his father, after he had buried his father.

15 When Joseph [May he add]'s brothers saw that their father was dead,
they said, "It may be that Joseph [May he add] will hate us, and will fully
pay us back for all the evil which we did to him." 16 They sent a message to
Joseph [May he add], saying, "Your father enjoined before he died, saying,
17 'You shall tell Joseph [May he add], "Now please forgive the disobedience
of your brothers, and their sin, because they did evil to you." ' Now, please
forgive the disobedience of the servants of the God of your father." Joseph
[May he add] wept when they spoke to him. 18 His brothers also went and
fell down before his face; and they said, "Behold, we are your servants."
19 Joseph [May he add] said to them, "Don't be afraid, for am I in the place
of God? 20 As for you, you meant evil against me, but God meant it for
good, to bring to pass, as it is today, to save many people alive. ***(7)*** 21 Now
therefore don't be afraid. I will nourish you and your little ones." He
comforted them, and spoke kindly to them.

22 Joseph [May he add] lived in Egypt [Abode of slavery], he, and his
father's house. Joseph [May he add] lived one hundred ten years. ***(Maftir
·Conclusion·)*** 23 Joseph [May he add] saw Ephraim [Fruit]'s children to
the third generation. The children also of Machir, the son of Manasseh
[Causing to forget], were born on Joseph [May he add]'s knees. 24 Joseph
[May he add] said to his brothers, "I am dying, but God will surely visit you,
and bring you up out of this land to the land which he swore to Abraham
[Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter]."
25 Joseph [May he add] took an oath of the children of Israel [God prevails],
saying, "God will surely visit you, and you shall carry up my bones from
here." 26 So Joseph [May he add] died, being one hundred ten years old,
and they embalmed him, and he was put in a coffin in Egypt [Abode of
slavery].

*Haftarah Vayechi ·Taking leave · And he lived·:*

*M'lakhim Alef / 1 Kings 2:1-12*

*B'rit Hadashah ·New Covenant·: Luke 4:31-5:11*

*Chazak, chazak v'nitchazek! ·Be Strong, be strong, and let us show ourselves courageous!· (2 Samuel 10:12)*

# Exodus [Departure]
# Sh'mot [Names]

*Context: A continuation of Moses' history account following Genesis. In (1 Kings 6:1) it is recorded the departure from Egypt happened 480 years before Solomon's rein, which is said to be 966 BCE. Thus it is said the Exodus occurred in 1446 BCE. Exodus establishes the unique relationship of Abraham's descendants in relation to Yahweh, Creator God by the 10 Words (Ex 20), God's marriage covenant, and establishing a national identity of Israel.*

## Parashah 13: *Sh'mot* ·Names· 1:1-6:1

1 Now these are the names of the sons of Israel [God prevails], who came
into Egypt [Abode of slavery] (every man and his household came with
Jacob [Supplanter]): 2 Reuben [See, a son!], Simeon [Hearing], Levi [United
with], and Judah [Praised], 3 Issachar [Hire, Reward], Zebulun [Living
together], and Benjamin [Son of right hand, Son of south], 4 Dan [He judged]
and Naphtali [My wrestling], Gad [Good fortune] and Asher [Happy]. 5 All
the souls who came out of Jacob [Supplanter]'s body were seventy souls,
and Joseph [May he add] was in Egypt [Abode of slavery] already. 6 Joseph
[May he add] died, as did all his brothers, and all that generation. 7 The
children of Israel [God prevails] were fruitful, and *increased abundantly,*
and multiplied, and grew exceedingly mighty; and the land was filled with
them.
8 Now *there arose a new king over Egypt [Abode of slavery], who didn't*
*know Joseph [May he add].* * 9 He said to his people, "Behold, the people
of the children of Israel [God prevails] are more and mightier than we.
10 Come, let us deal wisely with them, lest they multiply, and it happen
that when any war breaks out, they also join themselves to our enemies,
and fight against us, and escape out of the land." 11 Therefore they set
taskmasters over them to afflict them with their burdens. They built
storage cities for Pharaoh: Pithom and Raamses. 12 But the more they
afflicted them, the more they multiplied and the more they spread out.
They were grieved because of the children of Israel [God prevails]. 13 The
Egyptians [people from Abode of slavery] ruthlessly made the children of
Israel [God prevails] serve, 14 and they made their lives bitter with hard
service, in mortar and in brick, and in all kinds of service in the field, all
their service, in which they ruthlessly made them serve.
15 The king of Egypt [Abode of slavery] spoke to the *Hebrew* [Immigrant]
midwives, of whom the name of the one was Shiphrah, and the name of the
other Puah, 16 and he said, "When you perform the duty of a midwife to the
*Hebrew* [Immigrant] women, and see them on the birth stool; if it is a son,
then you shall kill him; but if it is a daughter, then she shall live." 17 But
the midwives feared God, and didn't do what the king of Egypt [Abode of
slavery] ordered them, but saved the baby boys alive. ***(2)*** 18 The king of
Egypt [Abode of slavery] called for the midwives, and said to them, "Why
have you done this thing, and have saved the boys alive?"

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* **1:8** Quoted in Acts 7:17-18

19 The midwives said to Pharaoh, “Because the *Hebrew* [Immigrant]
women are not like the Egyptian [person from Abode of slavery] women;
for they are vigorous, and give birth before the midwife comes to them.”
20 God dealt well with the midwives, and the people multiplied, and grew
very mighty. 21 Because the midwives feared God, he gave them families.
22 Pharaoh enjoined all his people, saying, “You shall cast every son who
is born into the river, and every daughter you shall save alive.”

# 2

1 A man of the house of Levi [United with] went and took a daughter
of Levi [United with] as his wife. 2 The woman conceived, and bore a
son, upon *seeing what a fine child he was, she hid him three months.* *
3 When she could no longer hide him, she took a papyrus basket for him,
and coated it with tar and with pitch. She put the child in it, and laid it in
the reeds by the river’s bank. 4 His sister stood far off, to see what would
be done to him. 5 Pharaoh’s daughter came down to bathe at the river.
Her maidens walked along by the riverside. She saw the basket among the
reeds, and sent her servant to get it. 6 She opened it, and saw the child,
and behold, the baby cried. She had compassion on him, and said, “This
is one of the Hebrews’ children.”
7 Then his sister said to Pharaoh’s daughter, “Should I go and call a nurse
for you from the Hebrew women, that she may nurse the child for you?”
8 Pharaoh’s daughter said to her, “Go.”
The maiden went and called the child’s mother. 9 Pharaoh’s daughter
said to her, “Take this child away, and nurse him for me, and I will give
you your wages.”
The woman took the child, and nursed it. 10 The child grew, and she
brought him to Pharaoh’s daughter, and he became her son. She named
him Moses [Drawn out], and said, “Because I drew him out of the water.”
***(3)*** 11 In those days, when Moses [Drawn out] *had grown up,* † he went
out to his brothers, and looked at their burdens. He saw an Egyptian
[person from Abode of slavery] striking a *Hebrew* [Immigrant], one of his
brothers. 12 He looked this way and that way, and when he saw that there
was no one, he killed the Egyptian [person from Abode of slavery], and hid
him in the sand.
13 He went out the second day, and behold, two men of the *Hebrews*
[Immigrants] were fighting with each other. He said to him who did the
wrong, “Why do you strike your fellow?”
14 He said, *“Who made you a prince and a judge over us? ‡ Do you plan
to kill me, as you killed the Egyptian [person from Abode of slavery]?”* §
Moses [Drawn out] was afraid, and said, “Surely this thing is known.”
15 Now when Pharaoh *sh'ma* ·heard obeyed· this thing, he sought to kill
Moses [Drawn out]. But Moses [Drawn out] fled from the face of Pharaoh,
and lived in the land of Midian [Strife], and he sat down by a well.
16 Now the priest of Midian [Strife] had seven daughters. They came
and drew water, and filled the troughs to water their father’s flock. 17 The
shepherds came and divorced them away; but Moses [Drawn out] stood
up and helped them, and watered their flock. 18 When they came to Reuel,
their father, he said, “How is it that you have returned so early today?”

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* **2:2** Quoted in Heb 11:23 † **2:11** Quoted in Heb 11:24 ‡ **2:14** Quoted in Acts 7:35 § **2:14** Quoted in Acts 7:27-28

19 They said, “An Egyptian [person from Abode of slavery] delivered us
out of the hand of the shepherds, and moreover he drew water for us, and
watered the flock.”
20 He said to his daughters, “Where is he? Why is it that you have left
the man? Call him, that he may eat bread.”
21 Moses [Drawn out] was content to dwell with the man. He gave Moses
[Drawn out] Zipporah, his daughter. 22 She bore a son, and he named him
Gershom, for he said, “I have lived as a foreigner in a foreign land.”
23 In the course of those many days, the king of Egypt [Abode of
slavery] died, and the children of Israel [God prevails] sighed because
of the bondage, and they cried, and their cry came up to God because
of the bondage. 24 God *sh'ma* ·heard obeyed· their groaning, and God
remembered his covenant ·binding contract between two or more parties·
with Abraham [Father of a multitude], with Isaac [Laughter], and with
Jacob [Supplanter]. 25 God saw the children of Israel [God prevails], and
God was concerned about them.

# 3

***(4)*** 1 Now Moses [Drawn out] was keeping the flock of Jethro
[Abundance], his father-in-law, the priest of Midian [Strife], and he led
the flock to the back of the wilderness, and came to God’s mountain, to
Horeb [Desert]. 2 *Ha mal'ak Yahweh* [The Angel of He sustains breathing]
*appeared to him in a flame* of fire out of the middle of a *bush.* * He looked,
and behold, the bush burned with fire, and the bush was not consumed.
3 Moses [Drawn out] said, “I will turn aside now and see this great sight;
why the bush is not being burned up?” †
4 When ADONAI saw that he turned aside to see, God called to him out
of the middle of the bush, and said, “Moses [Drawn out]! Moses [Drawn
out]!”
He said, “Here I am.”
5 He said, “Don’t come close. *Take your sandals off of your feet, for the
place you are standing on is holy ground.”* ‡ 6 Moreover he said, *“I am* the
God of your father, *the God of Abraham [Father of a multitude], the God of
Isaac [Laughter], and the God of Jacob [Supplanter].”* §
*Moses [Drawn out] hid his face; for he was afraid to look* * at God.
7 ADONAI said, *“I have surely seen the affliction of my people who are in
Egypt [Abode of slavery], and have sh'ma ·heard obeyed· their cry* because
of their taskmasters, for I know their sorrows. 8 *I have come down to
deliver them* † out of the hand of the Egyptians [people from Abode of
slavery], and to bring them up out of that land to a good and large land,
to a land flowing with milk and honey; to the place of the Canaanite
[Descendant of Humbled], the Hittite [Descendant of Trembling fear], the
Amorite [Descendants of Talkers], the Perizzite [Descendant of Belonging
to village], the Hivite [Wicked], and the Jebusite [Descendants of Thresher].
9 Now, behold, the cry of the children of Israel [God prevails] has come to
me. Moreover I have seen the oppression with which the Egyptians [people
from Abode of slavery] oppress them. 10 Come now therefore, and *I will*

* **3:2** Quoted in Acts 7:30 † **3:3** “Burning but not consumed”: The appearance of a burning bush was not uncommon in the desert, but the fact this bush was not being consumed by the flame was unique. Moses is curious. ‡ **3:5** Quoted in Acts 7:33 § **3:6** Quoted in Matt 22:32; Mark 12:26; Luke 20:37; Acts 3:13 * **3:6** Quoted in Acts 7:32 † **3:8** Quoted in Acts 7:34

*send you* ‡ to Pharaoh, that you may bring my people, the children of Israel [God prevails], out of Egypt [Abode of slavery]."

11 Moses [Drawn out] said to God, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel [God prevails] out of Egypt [Abode of slavery]?"

12 He said, "Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought the people out of Egypt [Abode of slavery], you shall *abad* ·serve· God on this mountain."

13 Moses [Drawn out] said to God, "Behold, when I come to the children of Israel [God prevails], and tell them, 'The God of your fathers has sent me to you;' and they ask me, 'What is his name?' What should I tell them?"

14 God said to Moses [Drawn out], "I AM WHO I AM ," and he said, "You shall tell the children of Israel [God prevails] this: 'I AM has sent me to you.' " 15 God said moreover to Moses [Drawn out], "You shall tell the children of Israel [God prevails] this, 'ADONAI , *the God of your fathers,* § *the God of Abraham [Father of a multitude], the God of Isaac [Laughter], and the God of Jacob [Supplanter],* * has sent me to you.' This is my name forever, and this is my memorial to all generations. ***(5)*** 16 Go, and gather the elders of Israel [God prevails] together, and tell them, 'ADONAI , the God of your fathers, the God of Abraham [Father of a multitude], of Isaac [Laughter], and of Jacob [Supplanter], has appeared to me, saying, "I have surely visited you, and seen that which is done to you in Egypt [Abode of slavery]; 17 and I have said, I will bring you up out of the affliction of Egypt [Abode of slavery] to the land of the Canaanite [Descendant of Humbled], the Hittite [Descendant of Trembling fear], the Amorite [Descendants of Talkers], the Perizzite [Descendant of Belonging to village], the Hivite [Wicked], and the Jebusite [Descendants of Thresher], to a land flowing with milk and honey." ' 18 They will *sh'ma* ·hear obey· your voice, and you shall come, you and the elders of Israel [God prevails], to the king of Egypt [Abode of slavery], and you shall tell him, 'ADONAI , the God of the Hebrews, has met with us. Now please let us go three days' journey into the wilderness, that we may sacrifice to ADONAI , our God.' 19 I know that the king of Egypt [Abode of slavery] won't give you permission to go, no, not by a mighty hand. 20 I will reach out my hand and strike Egypt [Abode of slavery] with all my wonders which I will do among them, and after that he will let you go. 21 I will give this people *chen* ·grace· in the sight of the Egyptians [people from Abode of slavery], and it will happen that when you go, you shall not go empty handed. 22 But every woman shall ask of her neighbor, and of her who visits her house, jewels of silver, jewels of gold, and clothing; and you shall put them on your sons, and on your daughters. You shall plunder the Egyptians [people from Abode of slavery]."

# 4

1 Moses [Drawn out] answered, "But, behold, they will not believe me, nor *sh'ma* ·hear obey· to my voice; for they will say, 'ADONAI has not appeared to you.' "

2 ADONAI said to him, "What is that in your hand?"

He said, "A rod."

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‡ **3:10** Quoted in Acts 7:34 § **3:15** Quoted in Acts 5:30, 22:14, 24:14 * **3:15** Quoted in Acts 3:13

3 He said, “Throw it on the ground.”
He threw it on the ground, and it became a snake; and Moses [Drawn out] ran away from it.
4 ADONAI said to Moses [Drawn out], “Stretch out your hand, and take it by the tail.”
He stretched out his hand, and took hold of it, and it became a rod in his hand.
5 “That they may believe that ADONAI , the God of their fathers, the God of Abraham [Father of a multitude], the God of Isaac [Laughter], and the God of Jacob [Supplanter], has appeared to you.” 6 ADONAI said furthermore to him, “Now put your hand inside your cloak.”
He put his hand inside his cloak, and when he took it out, behold, his hand was leprous, as white as snow.
7 He said, “Put your hand inside your cloak again.”
He put his hand inside his cloak again, and when he took it out of his cloak, behold, it had turned again as his other flesh.
8 “It will happen, if they will not believe you or *sh'ma* ·hear obey· the voice of the first sign, that they will believe the voice of the latter sign. 9 It will happen, if they will not believe even these two signs or *sh'ma* ·hear obey· your voice, that you shall take of the water of the river, and pour it on the dry land. The water which you take out of the river will become blood on the dry land.”
10 Moses [Drawn out] said to ADONAI , “O Lord, I am not eloquent, neither before now, nor since you have spoken to your servant; for I am slow of speech, and of a slow tongue.”
11 ADONAI said to him, “Who made man’s mouth? Or who makes one mute, or deaf, or seeing, or blind? Is not it I, ADONAI ? 12 Now therefore go, and I will be with your mouth, and teach you what you shall speak.”
13 He said, “Oh, Lord, please send someone else.”
14 ADONAI ’s anger burned against Moses [Drawn out], and he said, “What about Aaron [Light-bringer], your brother, the Levite [Descendant of United with]? I know that he can speak well. Also, behold, he comes out to meet you. When he sees you, he will be glad in his heart. 15 You shall speak to him, and put the words in his mouth. I will be with your mouth, and with his mouth, and will teach you what you shall do. 16 He will be your spokesman to the people; and it will happen, that he will be to you a mouth, and you will be to him as God. 17 You shall take this rod in your hand, with which you shall do the signs.”
***(6)*** 18 Moses [Drawn out] went and returned to Jethro [Abundance] his father-in-law, and said to him, “Please let me go and return to my brothers who are in Egypt [Abode of slavery], and see whether they are still alive.”
Jethro [Abundance] said to Moses [Drawn out], “Go in peace.”
19 ADONAI said to Moses [Drawn out] in Midian [Strife], “Go, return into Egypt [Abode of slavery]; for all the men who sought your life are dead.”
20 Moses [Drawn out] took his wife and his sons, and set them on a donkey, and he returned to the land of Egypt [Abode of slavery]. Moses [Drawn out] took God’s rod in his hand. 21 ADONAI said to Moses [Drawn out], “When you go back into Egypt [Abode of slavery], see that you do before Pharaoh all the wonders which I have put in your hand, but I will harden his heart and he will not let the people go. 22 You shall tell Pharaoh, ‘ADONAI says, Israel [God prevails] is my son, my firstborn, 23 and I have

said to you, “Let my son go, that he may *abad* ·serve· me;” and you have refused to let him go. Behold, I will kill your son, your firstborn.’ ”

24 On the way at a lodging place, ADONAI met Moses [Drawn out] and wanted to kill him. 25 Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, “Surely you are a bridegroom of blood to me.”

26 So he let him alone. Then she said, “You are a bridegroom of blood,” because of the circumcision.

27 ADONAI said to Aaron [Light-bringer], “Go into the wilderness to meet Moses [Drawn out].”

He went, and met him on God’s mountain, and kissed him. 28 Moses [Drawn out] told Aaron [Light-bringer] all ADONAI ’s words with which he had sent him, and all the signs with which he had enjoined him. 29 Moses [Drawn out] and Aaron [Light-bringer] went and gathered together all the elders of the children of Israel [God prevails]. 30 Aaron [Light-bringer] spoke all the words which ADONAI had spoken to Moses [Drawn out], and did the signs in the sight of the people. 31 The people believed, and when they *sh'ma* ·heard obeyed· that ADONAI had visited the children of Israel [God prevails], and that he had seen their affliction, then they *hawa* ·bowed low, prostrated· their heads and worshiped.

# 5

***(7)*** 1 Afterward Moses [Drawn out] and Aaron [Light-bringer] came, and said to Pharaoh, “This is what *Yahweh*, *Elohim Isra'el* [He sustains breathing, God of God prevails], says, ‘Let my people go, that they may hold a feast to me in the wilderness.’ ”

2 Pharaoh said, “Who is ADONAI , that I should *sh'ma* ·hear obey· his voice to let Israel [God prevails] go? I don’t know ADONAI , and moreover I will not let Israel [God prevails] go.”

3 They said, “The God of the Hebrews has met with us. Please let us go three days’ journey into the wilderness, and sacrifice to ADONAI , our God, lest he fall on us with pestilence, or with the sword.”

4 The king of Egypt [Abode of slavery] said to them, “Why do you, Moses [Drawn out] and Aaron [Light-bringer], take the people from their work? Get back to your burdens!” 5 Pharaoh said, “Behold, the people of the land are now many, and you make them rest from their burdens.” 6 The same day Pharaoh enjoined the taskmasters of the people, and their officers, saying, 7 “You shall no longer give the people straw to make brick, as before. Let them go and gather straw for themselves. 8 The number of the bricks, which they made before, you require from them. You shall not diminish anything of it, for they are idle; therefore they cry, saying, ‘Let us go and sacrifice to our God.’ 9 Let heavier work be laid on the men, that they may labor therein; and don’t let them pay any attention to lying words.”

10 The taskmasters of the people went out, and their officers, and they spoke to the people, saying, “This is what Pharaoh says: ‘I will not give you straw. 11 Go yourselves, get straw where you can find it, for nothing of your work shall be diminished.’ ” 12 So the people were scattered abroad throughout all the land of Egypt [Abode of slavery] to gather stubble for straw. 13 The taskmasters were urgent saying, “Fulfill your work quota daily, as when there was straw!” 14 The officers of the children of Israel [God prevails], whom Pharaoh’s taskmasters had set over them, were

beaten, and demanded, "Why haven't you fulfilled your *chok* ·statute· quote both yesterday and today, in making brick as before?"
15 Then the officers of the children of Israel [God prevails] came and
cried to Pharaoh, saying, "Why do you deal this way with your servants?
16 No straw is given to your servants, and they tell us, 'Make brick!' and
behold, your servants are beaten; but the fault is in your own people."
17 But he said, "You are idle! You are idle! Therefore you say, 'Let us
go and sacrifice to ADONAI .' 18 Go therefore now, and work, for no straw
shall be given to you, yet you shall deliver the same number of bricks!"
19 The officers of the children of Israel [God prevails] saw that they were
in trouble, when it was said, "You shall not diminish anything from your
daily quota of bricks!"
20 They met Moses [Drawn out] and Aaron [Light-bringer], who stood in
the way, as they came out from Pharaoh: 21 and they said to them, "May
ADONAI look at you, and judge, because you have made us a stench to be
abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a
sword in their hand to kill us."
***(Maftir ·Conclusion·)*** 22 Moses [Drawn out] *teshuvah* ·completely
returned· to ADONAI , and said, "Lord, why have you brought trouble on this
people? Why is it that you have sent me? 23 For since I came to Pharaoh to
speak in your name, he has brought trouble on this people; and you have
not rescued your people at all."

## 6

1 ADONAI said to Moses [Drawn out], "Now you shall see what I will do
to Pharaoh, for by a strong hand he shall let them go, and by a strong hand
he shall divorce them out of his land."

*Haftarah Sh'mot ·Taking leave · Names·:*

*Yesha'yahu / Isaiah 27:6-28:13, 29:22-23 (A); Yirmeyahu / Jeremiah 1:1-2:3 (S)*

*B'rit Hadashah ·New Covenant·: Luke 5:12-39*

# Parashah 14: *Va'era* ·And I appeared· 6:2-9:35

2 God spoke to Moses [Drawn out], and said to him, "I am ADONAI ; 3 and
I appeared to Abraham [Father of a multitude], to Isaac [Laughter], and to
Jacob [Supplanter], as *El Shaddai* [God Almighty]; but by my name ADONAI
I was not known to them. 4 I have also established my covenant ·binding
contract between two or more parties· with them, to give them the land of
Canaan [Humbled], the land of their travels, in which they lived as aliens.
5 Moreover I have *sh'ma* ·heard obeyed· the groaning of the children of
Israel [God prevails], whom the Egyptians [people from Abode of slavery]
keep in bondage, and I have remembered my covenant. 6 Therefore tell
the children of Israel [God prevails], 'I am ADONAI , and I will bring you out
from under the burdens of the Egyptians [people from Abode of slavery],
and I will rid you out of their bondage, and I will redeem you *with an
outstretched arm,* * and with great judgments: 7 and *I will take you to be
my people, and I will be your God;* † and you shall know that I am ADONAI
your God, who brings you out from under the burdens of the Egyptians

* **6:6** Quoted in Acts 13:17 † **6:7** Quoted in 2 Cor 6:16

[people from Abode of slavery]. 8 I will bring you into the land which I swore to give to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter]; and I will give it to you for a heritage: I am ADONAI .' "

9 Moses [Drawn out] spoke so to the children of Israel [God prevails], but they didn't *sh'ma* ·hear obey· unto Moses [Drawn out] for anguish of spirit, and for cruel bondage.

10 ADONAI spoke to Moses [Drawn out], saying, 11 "Go in, speak to Pharaoh king of Egypt [Abode of slavery], that he let the children of Israel [God prevails] go out of his land."

12 Moses [Drawn out] spoke before ADONAI , saying, "Behold, the children of Israel [God prevails] haven't *sh'ma* ·heard obeyed· unto me. How then shall Pharaoh listen to me, who am of uncircumcised lips?" 13 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], and gave them a enjoin to the children of Israel [God prevails], and to Pharaoh king of Egypt [Abode of slavery], to bring the children of Israel [God prevails] out of the land of Egypt [Abode of slavery].

***(2)*** 14 These are the heads of their fathers' houses. The sons of Reuben [See, a son!] the firstborn of Israel [God prevails]: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben [See, a son!]. 15 The sons of Simeon [Hearing]: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul [Asked for] the son of a Canaanite [Descendant of Humbled] woman; these are the families of Simeon [Hearing]. 16 These are the names of the sons of Levi [United with] according to their generations: Gershon, and Kohath, and Merari; and the years of the life of Levi [United with] were one hundred thirty-seven years. 17 The sons of Gershon: Libni and Shimei, according to their families. 18 The sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were one hundred thirty-three years. 19 The sons of Merari: Mahli and Mushi. These are the families of the Levites [Descendants of United with] according to their generations. 20 Amram took Jochebed his father's sister to himself as wife; and she bore him Aaron [Light-bringer] and Moses [Drawn out]: and the years of the life of Amram were a hundred and thirty-seven years. 21 The sons of Izhar: Korach [Bald one, Frost], and Nepheg, and Zichri. 22 The sons of Uzziel: Mishael, and Elzaphan, and Sithri. 23 Aaron [Light-bringer] took Elisheba, the daughter of Amminadab, the sister of Nahshon, as his wife; and she bore him Nadab and Abihu, Eleazar [Help of God] and Ithamar. 24 The sons of Korach [Bald one, Frost]: Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. 25 Eleazar [Help of God] Aaron [Light-bringer]'s son took one of the daughters of Putiel as his wife; and she bore him Pinchas [Bronze skin]. These are the heads of the fathers' houses of the Levites [Descendants of United with] according to their families. 26 These are that Aaron [Light-bringer] and Moses [Drawn out], to whom ADONAI said, "Bring out the children of Israel [God prevails] from the land of Egypt [Abode of slavery] according to their armies." 27 These are those who spoke to Pharaoh king of Egypt [Abode of slavery], to bring out the children of Israel [God prevails] from Egypt [Abode of slavery]. These are that Moses [Drawn out] and Aaron [Light-bringer].

28 On the day when ADONAI spoke to Moses [Drawn out] in the land of Egypt [Abode of slavery], ***(3)*** 29 ADONAI spoke to Moses [Drawn out], saying, "I am ADONAI . Speak to Pharaoh king of Egypt [Abode of slavery] all that I speak to you."

30 Moses [Drawn out] said before ADONAI , "Behold, I am of uncircumcised lips, and how shall Pharaoh *sh'ma* ·hear obey· unto me?"

# 7

1 ADONAI said to Moses [Drawn out], "Behold, I have made you as God to Pharaoh; and Aaron [Light-bringer] your brother shall be your prophet. 2 You shall speak all that I enjoin you; and Aaron [Light-bringer] your brother shall speak to Pharaoh, that he let the children of Israel [God prevails] go out of his land. 3 I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt [Abode of slavery]. 4 But Pharaoh will not *sh'ma* ·hear obey· you, and I will lay my hand on Egypt [Abode of slavery], and bring out my armies, my people the children of Israel [God prevails], out of the land of Egypt [Abode of slavery] by great judgments. 5 The Egyptians [people from Abode of slavery] shall know that I am ADONAI , when I stretch out my hand on Egypt [Abode of slavery], and bring out the children of Israel [God prevails] from among them."

6 Moses [Drawn out] and Aaron [Light-bringer] did so. As ADONAI enjoined them, so they did. 7 Moses [Drawn out] was eighty years old, and Aaron [Light-bringer] eighty-three years old, when they spoke to Pharaoh.

***(4)*** 8 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying, 9 "When Pharaoh speaks to you, saying, 'Perform a miracle!' then you shall tell Aaron [Light-bringer], 'Take your rod, and cast it down before Pharaoh, that it become a serpent.' "

10 Moses [Drawn out] and Aaron [Light-bringer] went in to Pharaoh, and they did so, as ADONAI had enjoined: and Aaron [Light-bringer] cast down his rod before Pharaoh and before his servants, and it became a serpent. 11 Then Pharaoh also called for the wise men and the sorcerers. * They also, the magicians of Egypt [Abode of slavery], did the same thing with their enchantments. 12 For they each cast down their rods, and they became serpents: but Aaron [Light-bringer]'s rod swallowed up their rods. 13 Pharaoh's heart was hardened, and he didn't *sh'ma* ·hear obey· them; as ADONAI had spoken.

14 ADONAI said to Moses [Drawn out], "Pharaoh's heart is stubborn. He refuses to let the people go. 15 Go to Pharaoh in the morning. Behold, he goes out to the water; and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand. 16 You shall tell him, 'ADONAI , the God of the Hebrews, has sent me to you, saying, "Let my people go, that they may *abad* ·serve· me in the wilderness:" and behold, until now you haven't *sh'ma* ·heard obeyed·. 17 ADONAI says, "In this you shall know that I am ADONAI . Behold, I will strike with the rod that is in my hand on the waters which are in the river, and they shall be turned to blood. 18 The fish that are in the river shall die, and the river shall become foul; and the Egyptians [people from Abode of slavery] shall loathe to drink water from the river." ' " 19 ADONAI said to Moses [Drawn out], "Tell Aaron [Light-bringer], 'Take your rod, and stretch out your hand over the waters of Egypt [Abode of slavery], over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt [Abode of slavery], both in wood buckets and in stone jars.' "

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* **7:11** Reference verse: (2 Tim 3:8) names these specific magicians as Jannes and Jambres

20 Moses [Drawn out] and Aaron [Light-bringer] did so, as ADONAI enjoined; and he lifted up the rod, and struck the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the *waters* that were in the river were *turned to blood.* † ‡ 21 The fish that were in the river *died;* § and the river became foul, and the Egyptians [people from Abode of slavery] couldn't *drink* water from the river; and the *blood* * was throughout all the land of Egypt [Abode of slavery]. 22 The magicians †of Egypt [Abode of slavery] did the same thing with their enchantments; and Pharaoh's heart was hardened, and he didn't *sh'ma* ·hear obey· them; as ADONAI had spoken. 23 Pharaoh turned and went into his house, and he didn't even take this to heart. 24 All the Egyptians [people from Abode of slavery] dug around the river for water to drink; for they couldn't drink the river water. 25 Seven days were fulfilled, after ADONAI had struck the river.

# 8

1 ADONAI spoke to Moses [Drawn out], Go in to Pharaoh, and tell him, "This is what ADONAI says, 'Let my people go, that they may *abad* ·serve· me. 2 If you refuse to let them go, behold, I will plague all your borders with frogs: 3 and the river shall swarm with frogs, which shall go up and come into your house, and into your bedroom, and on your bed, and into the house of your servants, and on your people, and into your ovens, and into your kneading troughs: 4 and the frogs shall come up both on you, and on your people, and on all your servants.' " 5 ADONAI said to Moses [Drawn out], "Tell Aaron [Light-bringer], 'Stretch out your hand with your rod over the rivers, over the streams, and over the pools, and cause frogs to come up on the land of Egypt [Abode of slavery].' " 6 Aaron [Light-bringer] stretched out his hand over the waters of Egypt [Abode of slavery]; and the frogs came up, and covered the land of Egypt [Abode of slavery]. 7 The magicians did the same thing with their enchantments, and brought up frogs on the land of Egypt [Abode of slavery].

8 Then Pharaoh called for Moses [Drawn out] and Aaron [Light-bringer], and said, "Entreat ADONAI , that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice to ADONAI ."

9 Moses [Drawn out] said to Pharaoh, "I give you the honor of setting the time that I should pray for you, and for your servants, and for your people, that the frogs be destroyed from you and your houses, and remain in the river only."

10 He said, "Tomorrow."

He said, "Be it according to your word, that you may know that there is no one like *Yahweh Eloheikhem* [Yahweh our God]. ***(5)*** 11 * The frogs shall depart from you, and from your houses, and from your servants, and from your people. They shall remain in the river only."

12 Moses [Drawn out] and Aaron [Light-bringer] went out from Pharaoh, and Moses [Drawn out] cried to ADONAI concerning the frogs which he had brought on Pharaoh. 13 ADONAI did according to the word of Moses [Drawn out], and the frogs died out of the houses, out of the courts, and

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† **7:20** Quoted in Rev 8:8, 11:6 ‡ **7:20** Referenced in (2 Tim 3:8) though not direct quote § **7:21** Quoted in Rev 16:3 * **7:21** Quoted in Rev 16:6 † **7:22** See Reference verse Note on (Ex 7:11) with (2 Tim 3:8) * **8:11** Hebrew ch. 8 v. 7

out of the fields. 14 They gathered them together in heaps, and the land
stank. 15 But when Pharaoh saw that there was a respite, he hardened his
heart, and didn't *sh'ma* ·hear obey· them, as ADONAI had spoken.

16 ADONAI said to Moses [Drawn out], "Tell Aaron [Light-bringer], 'Stretch
out your rod, and strike the dust of the earth, that it may become lice
throughout all the land of Egypt [Abode of slavery].' " 17 They did so; and
Aaron [Light-bringer] stretched out his hand with his rod, and struck the
dust of the earth, and there were lice on man, and on animal; all the
dust of the earth became lice throughout all the land of Egypt [Abode
of slavery]. 18 The magicians tried with their enchantments to produce
lice, but they couldn't. There were lice on man, and on animal. 19 Then
the magicians said to Pharaoh, "This is *God's finger:"* † and Pharaoh's
heart was hardened, and he didn't *sh'ma* ·hear obey· them; as ADONAI
had spoken.

20 ADONAI said to Moses [Drawn out], "Rise up early in the morning, and
stand before Pharaoh; behold, he comes out to the water; and tell him,
'This is what ADONAI says, "Let my people go, that they may *abad* ·serve·
me. 21 Else, if you will not let my people go, behold, I will send swarms
of flies on you, and on your servants, and on your people, and into your
houses: and the houses of the Egyptians [people from Abode of slavery]
shall be full of swarms of flies, and also the ground whereon they are.
22 I will set apart in that day the land of Goshen [Drawing near], in which
my people dwell, that no swarms of flies shall be there; to the end you
may know that I am ADONAI on the earth. ***(6)*** 23 ‡ I will put a division
between my people and your people: by tomorrow shall this sign be." ' "
24 ADONAI did so; and there came grievous swarms of flies into the house of
Pharaoh, and into his servants' houses: and in all the land of Egypt [Abode
of slavery] the land was corrupted by reason of the swarms of flies.

25 Pharaoh called for Moses [Drawn out] and for Aaron [Light-bringer],
and said, "Go, sacrifice to your God in the land!"

26 Moses [Drawn out] said, "It is not appropriate to do so; for we shall
sacrifice the abomination of the Egyptians [people from Abode of slavery]
to *Yahweh Eloheikhem* [Yahweh our God]. Behold, shall we sacrifice the
abomination of the Egyptians [people from Abode of slavery] before their
eyes, and won't they stone us? 27 We will go three days' journey into the
wilderness, and sacrifice to *Yahweh Eloheikhem* [Yahweh our God], as he
has ordered us to do."

28 Pharaoh said, "I will let you go, that you may sacrifice to ADONAI your
God in the wilderness, only you shall not go very far away. Pray for me."

29 Moses [Drawn out] said, "Behold, I go out from you, and I will pray
to ADONAI that the swarms of flies may depart from Pharaoh, from his
servants, and from his people, tomorrow; only don't let Pharaoh deal
deceitfully any more in not letting the people go to sacrifice to ADONAI
." 30 Moses [Drawn out] went out from Pharaoh, and prayed to ADONAI .
31 ADONAI did according to the word of Moses [Drawn out], and he removed
the swarms of flies from Pharaoh, from his servants, and from his people.
There remained not one. 32 Pharaoh hardened his heart this time also, and
he didn't let the people go.

† **8:19** Quoted in Luke 11:20 ‡ **8:23** Hebrew ch. 8 v. 19

# 9

1 Then ADONAI said to Moses [Drawn out], “Go in to Pharaoh, and tell
him, ‘This is what ADONAI , the God of the Hebrews, says: “Let my people
go, that they may *abad* ·serve· me. 2 For if you refuse to let them go, and
hold them still, 3 behold, ADONAI ’s hand is on your livestock which are
in the field, on the horses, on the donkeys, on the camels, on the herds,
and on the flocks with a very grievous pestilence. 4 ADONAI will make a
distinction between the livestock of Israel [God prevails] and the livestock
of Egypt [Abode of slavery]; and nothing shall die of all that belongs to
the children of Israel [God prevails].” ’ ” 5 ADONAI appointed a set time,
saying, “Tomorrow ADONAI shall do this thing in the land.” 6 ADONAI did
that thing on the next day; and all the livestock of Egypt [Abode of slavery]
died, but of the livestock of the children of Israel [God prevails], not one
died. 7 Pharaoh sent, and, behold, there was not so much as one of the
livestock of the Israelites dead. But the heart of Pharaoh was stubborn,
and he didn’t let the people go.

8 ADONAI said to Moses [Drawn out] and to Aaron [Light-bringer], “Take
to you handfuls of ashes of the furnace, and let Moses [Drawn out] sprinkle
it toward the sky in the sight of Pharaoh. 9 It shall become small dust over
all the land of Egypt [Abode of slavery], and shall be a *boil* * breaking out
with boils on man and on animal, throughout all the land of Egypt [Abode
of slavery].”

10 They took ashes of the furnace, and stood before Pharaoh; and Moses
[Drawn out] sprinkled it up toward the sky; and it became a boil breaking
out with boils on man and on animal. 11 The magicians couldn’t stand
before Moses [Drawn out] because of the boils; for the boils were on
the magicians, and on all the Egyptians [people from Abode of slavery].
12 ADONAI hardened the heart of Pharaoh, and he didn’t *sh'ma* ·hear obey·
them, as ADONAI had spoken to Moses [Drawn out].

13 ADONAI said to Moses [Drawn out], “Rise up early in the morning,
and stand before Pharaoh, and tell him, ‘This is what ADONAI , the God
of the Hebrews, says: “Let my people go, that they may *abad* ·serve· me.
14 For this time I will send all my plagues against your heart, against your
officials, and against your people; that you may know that there is no one
like me in all the earth. 15 For now I would have stretched out my hand,
and struck you and your people with pestilence, and you would have been
cut off from the earth; 16 but indeed *for this cause I have made you stand:
to show you my power, and that my name may be declared throughout all the
earth;* † ***(7)*** 17 as you still exalt yourself against my people, that you won’t
let them go. 18 Behold, tomorrow about this time I will cause it to rain a
very grievous hail, such as has not been in Egypt [Abode of slavery] since
the day it was founded even until now. 19 Now therefore order that all of
your livestock and all that you have in the field be brought into shelter.
Every man and animal that is found in the field, and is not brought home,
the hail shall come down on them, and they shall die.” ’ ”

20 Those who feared ADONAI ’s word among the servants of Pharaoh
made their servants and their livestock flee into the houses. 21 Whoever
didn’t respect ADONAI ’s word left his servants and his livestock in the field.

22 ADONAI said to Moses [Drawn out], “Stretch out your hand toward the
sky, that there may be hail in all the land of Egypt [Abode of slavery], on

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* **9:9** Parallel plague in Rev 16:2 † **9:16** Quoted in Rom 9:17

man, and on animal, and on every herb of the field, throughout the land of Egypt [Abode of slavery]."
23 Moses [Drawn out] stretched out his rod toward the heavens, and ADONAI sent thunder, hail, and lightning flashed down to the earth. ADONAI rained hail on the land of Egypt [Abode of slavery]. 24 So there was very severe hail, and lightning mixed with the hail, such as had not been in all the land of Egypt [Abode of slavery] since it became a nation. 25 The hail struck throughout all the land of Egypt [Abode of slavery] all that was in the field, both man and animal; and the hail struck every herb of the field, and broke every tree of the field. 26 Only in the land of Goshen [Drawing near], where the children of Israel [God prevails] were, there was no hail.
27 Pharaoh sent, and called for Moses [Drawn out] and Aaron [Light-bringer], and said to them, "I have sinned this time. ADONAI is upright, and I and my people are wicked. 28 Pray to ADONAI ; for there has been enough of mighty thunder and hail. I will let you go, and you shall stay no longer."
29 Moses [Drawn out] said to him, "As soon as I have gone out of the city, I will spread abroad my hands to ADONAI . The thunders shall cease, and there will not be any more hail; that you may know that the earth is ADONAI 's. 30 But as for you and your servants, I know that you don't yet fear ADONAI God."
31 The flax and the barley were struck, for the barley was in the ear, and the flax was in bloom. 32 But the wheat and the spelt was not struck, for they had not grown up. ***(Maftir ·Conclusion·)*** 33 Moses [Drawn out] went out of the city from Pharaoh, and spread abroad his hands to ADONAI ; and the thunders and hail ceased, and the rain was not poured on the earth. 34 When Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35 The heart of Pharaoh was hardened, and he didn't let the children of Israel [God prevails] go, just as ADONAI had spoken through Moses [Drawn out].

*Haftarah Va'era ·Taking leave · And I appeared·:*

*Yechezk'el / Ezekiel 28:25-29:21*

*B'rit Hadashah ·New Covenant·: Matt 12:1-14*

## Parashah 15: *Bo* ·Go· 10:1-13:16

# 10

1 ADONAI said to Moses [Drawn out], "Go in to Pharaoh, for I have hardened his heart, and the heart of his servants, that I may show these my signs among them, 2 and that you may tell in the hearing of your son, and of your son's son, what things I have done to Egypt [Abode of slavery], and my signs which I have done among them; that you may know that I am ADONAI ."
3 Moses [Drawn out] and Aaron [Light-bringer] went in to Pharaoh, and said to him, "This is what ADONAI , the God of the Hebrews, says: 'How long will you refuse to humble yourself before me? Let my people go, that they may *abad* ·serve· me. 4 Or else, if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, 5 and they shall cover the surface of the earth, so that one won't be able to see the earth. They shall eat the residue of that which has escaped, which remains to you from the

hail, and shall eat every tree which grows for you out of the field. 6 Your houses shall be filled, and the houses of all your servants, and the houses of all the Egyptians [people from Abode of slavery]; as neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.' " He turned, and went out from Pharaoh.

7 Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may *abad* ·serve· ADONAI , their God. Don't you yet know that Egypt [Abode of slavery] is destroyed?"

8 Moses [Drawn out] and Aaron [Light-bringer] were brought again to Pharaoh, and he said to them, "Go, *abad* ·serve· ADONAI your God; but who are those who will go?"

9 Moses [Drawn out] said, "We will go with our young and with our old; with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast to ADONAI ."

10 He said to them, "ADONAI be with you if I will let you go with your little ones! See, evil is clearly before your faces. 11 Not so! Go now you who are men, and *abad* ·serve· ADONAI ; for that is what you desire!" They were divorced from Pharaoh's presence.

***(2)*** 12 ADONAI said to Moses [Drawn out], "Stretch out your hand over the land of Egypt [Abode of slavery] for the locusts, that they may come up on the land of Egypt [Abode of slavery], and eat every herb of the land, even all that the hail has left." 13 Moses [Drawn out] stretched out his rod over the land of Egypt [Abode of slavery], and ADONAI brought an east wind on the land all that day, and all night; and when it was morning, the east wind brought the locusts. 14 The locusts went up over all the land of Egypt [Abode of slavery], and rested in all the borders of Egypt [Abode of slavery]. They were very grievous. Before them there were no such locusts as they, nor will there ever be again. 15 For they covered the surface of the whole earth, so that the land was darkened, and they ate every herb of the land, and all the fruit of the trees which the hail had left. There remained nothing green, either tree or herb of the field, through all the land of Egypt [Abode of slavery]. 16 Then Pharaoh called for Moses [Drawn out] and Aaron [Light-bringer] in haste, and he said, "I have sinned against ADONAI your God, and against you. 17 Now therefore please forgive my sin again, and pray to ADONAI your God, that he may also take away from me this death."

18 He went out from Pharaoh, and prayed to ADONAI . 19 ADONAI turned an exceeding strong west wind, which took up the locusts, and drove them into the *Sea of Suf* [Reed Sea]. There remained not one locust in all the borders of Egypt [Abode of slavery]. 20 But ADONAI hardened Pharaoh's heart, and he didn't let the children of Israel [God prevails] go.

21 ADONAI said to Moses [Drawn out], "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt [Abode of slavery], even darkness which may be felt." 22 Moses [Drawn out] stretched out his hand toward the sky, and there was a thick darkness in all the land of Egypt [Abode of slavery] for three days. 23 They didn't see one another, and nobody rose from his place for three days; but all the children of Israel [God prevails] had light in their dwellings.

***(3)*** 24 Pharaoh called to Moses [Drawn out], and said, "Go, *abad* ·serve· ADONAI . Only let your flocks and your herds stay behind. Let your little ones also go with you."

25 Moses [Drawn out] said, “You must also give into our hand sacrifices
and burnt offerings, that we may sacrifice to *Yahweh Eloheikhem* [Yahweh
our God]. 26 Our livestock also shall go with us. Not a hoof shall be left
behind, for of it we must take to serve *Yahweh Eloheikhem* [Yahweh our
God]; and we don’t know with what we must serve ADONAI , until we come
there.”
27 But ADONAI hardened Pharaoh’s heart, and he wouldn’t let them go.
28 Pharaoh said to him, “Get away from me! Be careful to see my face no
more; for in the day you see my face you shall die!”
29 Moses [Drawn out] said, “You have spoken well. I will see your face
again no more.”

# 11

1 ADONAI said to Moses [Drawn out], “Yet one plague more will I bring
on Pharaoh, and on Egypt [Abode of slavery]; afterwards he will surely
divorce you and let you go. When he casts you out, he will surely divorce
you out altogether. 2 Speak now in the ears of the people, and let every
man ask of his neighbor, and every woman of her neighbor, jewels of silver,
and jewels of gold.” 3 ADONAI gave the people *chen* ·grace· in the sight of
the Egyptians [people from Abode of slavery]. Moreover the man Moses
[Drawn out] was very great in the land of Egypt [Abode of slavery], in the
sight of Pharaoh’s servants, and in the sight of the people.
***(4)*** 4 Moses [Drawn out] said, “This is what ADONAI says: ‘About
midnight I will go out into the middle of Egypt [Abode of slavery], 5 and
all the firstborn in the land of Egypt [Abode of slavery] shall die, from the
firstborn of Pharaoh who sits on his throne, even to the firstborn of the
female servant who is behind the mill; and all the firstborn of livestock.
6 There shall be a great cry throughout all the land of Egypt [Abode of
slavery], such as there has not been, nor shall be any more. 7 But against
any of the children of Israel [God prevails] a dog won’t even bark or move
its tongue, against man or animal; that you may know that ADONAI makes
a distinction between the Egyptians [people from Abode of slavery] and
Israel [God prevails]. 8 All these servants of yours will come down to me,
and bow down themselves to me, saying, “Get out, with all the people who
follow you;” and after that I will go out.’ ” He went out from Pharaoh in
hot anger.
9 ADONAI said to Moses [Drawn out], “Pharaoh won’t *sh'ma* ·hear obey·
you, that my wonders may be multiplied in the land of Egypt [Abode of
slavery].” 10 Moses [Drawn out] and Aaron [Light-bringer] did all these
wonders before Pharaoh, and ADONAI hardened Pharaoh’s heart, and he
didn’t let the children of Israel [God prevails] go out of his land.

# 12

1 ADONAI spoke to Moses [Drawn out] and Aaron [Light-bringer] in the
land of Egypt [Abode of slavery], saying, 2* “This month shall be to you the

* **12:2** Ex 12:2 (#4.262): T. To sanctify the first new month of *Nissan* Their flight and to count *Nissan* as the first month of the civil calendar / R. The court is to calculate and determine when a new month begins Compare: *Pesac* ·Passover· is described as beginning on 10th day of *Nissan*. The Rabbis view *Nissan* as the first of the “Religious Calendar” because as the Rabbis determined, and therefore Judaism observes, the seventh month as the first month of the “Civil Calendar”. In Hebrew the seventh month’s name is *Ethanim* ·Ever flowing streams·, in Babylonian it is called *Tishrei* ·Beginning· / (See more notes in Lev 23:10 OU297)

beginning of months. It shall be the first month of the year to you. 3 Speak
to all the congregation of Israel [God prevails], saying, 'On the tenth day
of this month, they shall take to them every man a lamb, according to
their fathers' houses, a lamb for a household; 4 and if the household is
too little for a lamb, then he and his neighbor next to his house shall take
one according to the number of the souls; according to what everyone can
eat you shall make your count for the lamb. 5 Your lamb shall be without
defect, a male a year old. You shall take it from the sheep, or from the
goats: 6 † and you shall keep it until the fourteenth day of the same month;
and the whole assembly of the congregation of Israel [God prevails] shall
kill it at evening. 7 They shall take some of the blood, and put it on the
two door posts and on the lintel, on the houses in which they shall eat
it. 8 ‡ They shall eat the meat in that night, roasted with fire, and *matzah*
·unleavened bread·. They shall eat it with bitter herbs. 9 § Don't eat it raw,
nor boiled at all with water, but roasted with fire; with its head, its legs and
its inner parts. 10 * You shall let nothing of it remain until the morning;
but that which remains of it until the morning you shall burn with fire.
11 This is how you shall eat it: with your belt on your waist, your shoes
on your feet, and your staff in your hand; and you shall eat it in haste: it
is ADONAI 's *Pesac* ·Passover·. 12 For I will go through the land of Egypt
[Abode of slavery] in that night, and will strike all the firstborn in the land
of Egypt [Abode of slavery], both man and animal. Against all the deities
of Egypt [Abode of slavery] I will execute judgments: I am ADONAI . 13 The
blood shall be to you for a token on the houses where you are: and when I
see the blood, I will pass over you, and there shall no plague be on you to
destroy you, when I strike the land of Egypt [Abode of slavery]. 14 This day
shall be to you for a memorial, and you shall keep it a feast to ADONAI :
throughout all your generations you shall keep it a feast by this regulation
forever.

15 " 'Seven days you shall eat *matzah* ·unleavened bread·; † even the
first day you shall put away yeast out of your houses, for whoever eats
leavened bread from the first day until the seventh day, that soul shall be
cut off from Israel [God prevails]. 16 In the first day there shall be to you
a holy convocation, and in the seventh day a holy convocation; no kind
of work shall be done in them, except that which every man must eat,
that only may be done by you. 17 You shall observe the festival of *Matzah*
·Unleavened bread·; for in this same day have I brought your armies out of
the land of Egypt [Abode of slavery]: therefore you shall observe this day

† **12:6** Ex 12:6 (Ex 12:1-14) (#4.263): T. To slaughter the *Pesac* ·Passover· lamb / R. To slaughter the paschal sacrifice at the specified time ‡ **12:8** Ex 12:8 (Ex 12:6-10) (#4.264): T. To eat the flesh of the *Pesac* ·Passover· lamb on the evening of the fourteenth day in the first month of *Nissan* / R. To eat the flesh of the *Pesac* ·Passover· lamb with *matzah* ·unleavened bread· and *marror* ·bitter herbs· on the evening of the fifteenth day in the first month of *Nissan* § **12:9** Ex 12:9 (Ex 12:8-10) (#4.265): Not to eat the flesh of the *Pesac* ·Passover· sacrifice raw or boiled / Directive: The *Pesac* ·Passover· is to be roasted in fire * **12:10** Ex 12:10 (Ex 12:8-10) (#4.266): Not to leave the flesh of the *Pesac* ·Passover· lamb overnight until morning / Directive: Whatever remains overnight is to be burnt with fire † **12:15** Ex 12:15 (Ex 12:15-20, 13:7) (#4.267): T. To remove the *hametz* ·leaven· from your home during the seven days of the Feast of *Matzah* ·Unleavened Bread· / R. To destroy all *hametz* ·leaven· on 14th day of the first month *Nissan*, the first day of *Pesac* ·Passover· / Consider: Leaven is a symbol of sin, excess, and pride; the connotations thereof are negative, neutral, and positive or negative

throughout all your generations by this regulation forever. 18 ‡ In the first
month, on the fourteenth day of the month at evening, you shall eat *matzah*
·unleavened bread·, until the twenty first day of the month at evening. 19 §
There shall be no yeast found in your houses for seven days, for whoever
eats that which is leavened, that soul shall be cut off from the congregation
of Israel [God prevails], whether he be a foreigner, or one who is born in
the land. 20 * You shall eat nothing leavened. In all your habitations you
shall eat *matzah* ·unleavened bread·.' "

***(5)*** 21 Then Moses [Drawn out] called for all the elders of Israel [God
prevails], and said to them, "Draw out, and take lambs according to your
families, and kill the *Pesac* ·Passover· lamb. 22 You shall take a bunch of
hyssop, and dip it in the *blood* that is in the basin, and *strike* the lintel
and the two door posts with the blood that is in the basin; and none of you
shall go out of the door of his house until the morning. 23 For ADONAI will
pass through to strike the Egyptians [people from Abode of slavery]; and
when he sees the blood on the lintel, and on the two door posts, ADONAI
will pass over the door, and will not allow *the destroyer* † to come in to
your houses to strike you. 24 You shall observe this thing for an statute to
you and to your sons forever. 25 It shall happen when you have come to
the land which ADONAI will give you, according as he has promised, that
you shall keep this service. 26 It will happen, when your children ask you,
'What do you mean by this service?' 27 that you shall say, 'It is the sacrifice
of ADONAI 's *Pesac* ·Passover·, who passed over the houses of the children
of Israel [God prevails] in Egypt [Abode of slavery], when he struck the
Egyptians [people from Abode of slavery], and spared our houses.' "

The people bowed their heads and worshiped. 28 The children of Israel
[God prevails] went and did so; as ADONAI had enjoined Moses [Drawn
out] and Aaron [Light-bringer], so they did.

***(6)*** 29 At midnight, ADONAI struck all the firstborn in the land of Egypt
[Abode of slavery], from the firstborn of Pharaoh who sat on his throne to
the firstborn of the captive who was in the dungeon; and all the firstborn
of livestock. 30 Pharaoh rose up in the night, he, and all his servants, and
all the Egyptians [people from Abode of slavery]; and there was a great cry
in Egypt [Abode of slavery], for there was not a house where there was not
one dead. 31 He called for Moses [Drawn out] and Aaron [Light-bringer]
by night, and said, "Rise up, get out from among my people, both you and
the children of Israel [God prevails]; and go, *abad* ·serve· ADONAI , as you
have said! 32 Take both your flocks and your herds, as you have said, and
be gone; and bless me also!"

33 The Egyptians [people from Abode of slavery] were urgent with the
people, to send them out of the land in haste, for they said, "We are all
dead men." 34 The people took their dough before it was leavened, their

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‡ **12:18** Ex 12:18 (Ex 12:15-20, 13:7) (#4.268): T. To eat *matzah* ·unleavened bread· from the 14th day to the 21th day of the first month *Nissan* / R. To eat *matzah* ·unleavened bread· on the first night of *Pesac* ·Passover· Note: The specific dates for this festival are: *Nissan* 14th is *Pesac* ·Passover· and then *Nissan* 15th - 21st is the seven days of the Feast of *Matzah* ·Unleavened Bread·. Many people refer to these eight days as *Pesac* ·Passover·, making no distinction at all § **12:19** Ex 12:19 (Ex 12:15-20, 13:7) (#4.269): T. *Hametz* ·Leaven· shall not be found in your homes during the seven days of the Feast of *Matzah* ·Unleavened Bread· / R. Not to find *hametz* ·leaven· in your domain seven days * **12:20** Ex 12:20 (Ex 12:18-20, 13:7) (#4.270): T. Not to eat nothing leavened during the seven days of the Feast of *Matzah* ·Unleavened Bread· / R. Not to eat a mixture containing leaven on *Pesac* ·Passover· † **12:23** Quoted in Heb 11:28

kneading troughs being bound up in their clothes on their shoulders. 35 The children of Israel [God prevails] did according to the word of Moses [Drawn out]; and they asked of the Egyptians [people from Abode of slavery] jewels of silver, and jewels of gold, and clothing. 36 ADONAI gave the people *chen* ·grace· in the sight of the Egyptians [people from Abode of slavery], so that they let them have what they asked. They plundered the Egyptians [people from Abode of slavery].

37 The children of Israel [God prevails] traveled from Rameses to Sukkot, about six hundred thousand on foot who were men, besides children. 38 A mixed multitude went up also with them, with flocks, herds, and even very much livestock. 39 They baked unleavened cakes of the dough which they brought out of Egypt [Abode of slavery]; for it was not leavened, because they were divorced out of Egypt [Abode of slavery], and couldn't wait, and they had not prepared any food for themselves. 40 Now the time that the children of Israel [God prevails] lived in Egypt [Abode of slavery] was *four hundred thirty years.* ‡ 41 At the end of four hundred thirty years, to the day, all of ADONAI 's armies went out from the land of Egypt [Abode of slavery]. 42 It is a night to be much observed to ADONAI for bringing them out from the land of Egypt [Abode of slavery]. This is that night of ADONAI , to be much observed of all the children of Israel [God prevails] throughout their generations.

43 § ADONAI said to Moses [Drawn out] and Aaron [Light-bringer], "This is the regulation of the *Pesac* ·Passover· lamb. No foreigner shall eat of it, 44 but every man's servant who is bought for money, when you have circumcised him, then shall he eat of it. 45 * A foreigner and a hired servant shall not eat of it. 46 † It must be eaten In one house. You shall not carry any of the meat outside of the house. ‡ § Do *not break any of its bones.* * 47 All the congregation of Israel [God prevails] shall keep it. 48 When a stranger shall live as a foreigner with you, and will keep the *Pesac* ·Passover· to ADONAI , let all his males be circumcised, and then let him come near and keep it; and he shall be as one who is born in the land: † but no uncircumcised person shall eat of it. 49 One *Torah* ·Teaching· shall be to him who is born at home, and to the stranger who lives as a foreigner among you." 50 All the children of Israel [God prevails] did so. As ADONAI enjoined Moses [Drawn out] and Aaron [Light-bringer], so they did. 51 That same day, ADONAI brought the children of Israel [God prevails] *out of the land* ‡ of Egypt [Abode of slavery] by their armies.

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‡ **12:40** Quoted in Gal 3:17 § **12:43** Ex 12:43 (Ex 12:43-49) (#4.271): T. No foreigner is to eat the *Pesac* ·Passover· lamb / R. No apostate Israelite is to eat the *Pesac* ·Passover· lamb Example: Specificity an Israelite who has associated himself with Gentiles and worshiped idolatry like them shall not eat the *Pesac* ·Passover· lamb * **12:45** Ex 12:45 (Ex 12:44-45) (#4.272): Not to feed the flesh of the *Pesac* ·Passover· lamb to a resident traveler, sojourner, or a hired servant † **12:46** Ex 12:46 (#4.273): Not to remove any of the *Pesac* ·Passover· lamb from the single house the lamb meal was eaten in ‡ **12:46** Ex 12:46 (#4.274): Not to break any bones of the *Pesac* ·Passover· lamb § **12:46** MP: None of Messiah's bones would be broken parallel to the *Pesac* ·Passover· lamb. (See also Ps 22:17, 22:14, 34:19-20). (John 19:32-33, 19:36; 1 Cor 10:3-4) * **12:46** Quoted in John 19:36 † **12:48** Ex 12:48 with implied Lev 22:10 (Ex 12:43-49; Lev 22:10-16) (#2b.91): T. That the uncircumcised will not eat the *Pesac* ·Passover· meal / R. That the uncircumcised shall not eat the holy offerings to Adonai or other consecrated food / R. An uncircumcised *Cohen* ·Priest· must not eat the offerings ‡ **12:51** Quoted in Acts 13:17

# 13

***(7)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 *"Sanctify to me all the firstborn,* * whatever opens the womb among the children of Israel [God prevails], both of man and of animal. It is mine."

3 † Moses [Drawn out] said to the people, "Remember this day, in which you came out of Egypt [Abode of slavery], out of the house of bondage; for by strength of hand ADONAI brought you out from this place. No leavened bread shall be eaten. 4 Today you go out in the month Abib. 5 It shall be, when ADONAI shall bring you into the land of the Canaanite [Descendant of Humbled], and the Hittite [Descendant of Trembling fear], and the Amorite [Descendants of Talkers], and the Hivite [Wicked], and the Jebusite [Descendants of Thresher], which he swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this *aboda* ·service· in this month. 6 Seven days you shall eat *matzah* ·unleavened bread·, and in the seventh day shall be a feast to ADONAI ."

7 Unleavened bread shall be eaten throughout the seven days; ‡ and no leavened bread shall be seen with you. No yeast shall be seen with you, within all your borders. 8 § You shall tell your son in that day, saying, "It is because of that which ADONAI did for me when I came out of Egypt [Abode of slavery]." 9 It shall be for a sign to you on your hand, and for a memorial between your eyes, that ADONAI 's *Torah* ·Teaching· may be in your mouth; for with a strong hand ADONAI has brought you out of Egypt [Abode of slavery]. 10 You shall therefore keep this regulation in its season from year to year.

11 "It shall be, when ADONAI shall bring you into the land of the Canaanite [Descendant of Humbled], as he swore to you and to your fathers, and shall give it you, 12 * that you shall *set apart to ADONAI* all that opens the womb, and *every firstborn* † which you have that comes from an animal. The males shall be ADONAI 's. 13 ‡ Every firstborn of a donkey you shall redeem with a lamb; § and if you will not redeem it, then you shall break its neck; and you shall redeem all the firstborn of man among your sons. ***(Maftir ·Conclusion·)*** 14 It shall be, when your son asks you in time to come, saying, 'What is this?' that you shall tell him, 'By strength of hand ADONAI brought us out from Egypt [Abode of slavery], from the house of bondage. 15 When Pharaoh stubbornly refused to let us go, ADONAI killed all the firstborn in the land of Egypt [Abode of slavery], both the firstborn of man, and the firstborn of animal. Therefore I sacrifice *to ADONAI* all that opens the womb, being males; but all the *firstborn* of my *sons* * I redeem.' 16 It shall be for a sign on your hand, and for symbols between

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* **13:2** Quoted in Luke 2:23 † **13:3** Ex 13:3 (#4.276): T. Not to eat leaven on the seven days of the Feast of *Matzah* ·Unleavened Bread· / R. Not to eat *hametz* ·leaven· nor a mixture containing *hametz* ·leaven· all seven days of *Pesac* ·Passover· ‡ **13:7** Ex 13:7 (#4.277): T. Leaven or leavening agents shall not be seen with you during the seven days of the Feast of *Matzah* ·Unleavened Bread· / R. Not to see *hametz* ·leaven· in your domain seven days § **13:8** Ex 13:8 (Ex 13:5-10, 12:25-28) (#4.278): To tell your children and future generations the story of the Exodus from Egypt on the first night of *Pesac* ·Passover· * **13:12** Ex 13:12 (Ex 13:11-13; Deut 15:18-23) (#8.483): T. To sanctify the firstborn of all clean animals and bring the firstborn as a sacrifice / R. To set aside the firstborn animals † **13:12** Quoted in Luke 2:23 ‡ **13:13** Ex 13:13 (Ex 13:11-13) (#8.484): To redeem the firstborn donkey by giving a lamb to a *Cohen* ·Priest· § **13:13** Ex 13:13 (Ex 13:12-13) (#8.485): T. To break the neck of a firstborn donkey that is not redeemed / R. To break the neck of a firstborn unclean animal if the owner does not intend to redeem it * **13:15** Quoted in Luke 2:23

your eyes: for by strength of hand ADONAI brought us out of Egypt [Abode of slavery]."

*Haftarah Bo ·Taking leave · Go·:*

*Yirmeyahu / Jeremiah 46:13-28*

*B'rit Hadashah ·New Covenant·: Mark 3:7-19*

## Parashah 16: *B'shallach* ·After he had to go· 13:17-17:16

17 When Pharaoh had let the people go, God didn't lead them by the way
of the land of the Philistines [To roll in dust (As an insult)], although that
was near; for God said, "Lest perhaps the people change their minds when
they see war, and they *teshuvah* ·completely return· to Egypt [Abode of
slavery];" 18 but God led the people around by the way of the wilderness
by the *Sea of Suf* [Reed Sea]; and the children of Israel [God prevails] went
up armed out of the land of Egypt [Abode of slavery]. 19 Moses [Drawn
out] took the bones of Joseph [May he add] with him, for he had made
the children of Israel [God prevails] swear, saying, "God will surely visit
you, and you shall carry up my bones away from here with you." 20 They
took their journey from Sukkot, and encamped in Etham, in the edge of
the wilderness. 21 ADONAI went before them by day in a pillar of cloud, to
lead them on their way, and by night in a pillar of fire, to give them light,
that they might go by day and by night: 22 the pillar of cloud by day, and
the pillar of fire by night, didn't depart from before the people.

### 14

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to the children of
Israel [God prevails], that they turn back and encamp before Pihahiroth,
between Migdol and the sea, before Baal Zephon. You shall encamp
opposite it by the sea. 3 Pharaoh will say of the children of Israel [God
prevails], 'They are entangled in the land. The wilderness has shut them
in.' 4 I will harden Pharaoh's heart, and he will follow after them; and I
will get honor over Pharaoh, and over all his armies; and the Egyptians
[people from Abode of slavery] shall know that I am ADONAI ." They did
so.
5 The king of Egypt [Abode of slavery] was told that the people had fled;
and the heart of Pharaoh and of his servants was changed towards the
people, and they said, "What is this we have done, that we have let Israel
[God prevails] go from serving us?" 6 He prepared his chariot, and took
his army with him; 7 and he took six hundred chosen chariots, and all the
chariots of Egypt [Abode of slavery], and captains over all them. 8 ADONAI
hardened the heart of Pharaoh king of Egypt [Abode of slavery], and he
pursued the children of Israel [God prevails]; for the children of Israel [God
prevails] went out with a high hand. ***(2)*** 9 The Egyptians [people from
Abode of slavery] pursued them. All the horses and chariots of Pharaoh,
his horsemen, and his army overtook them encamping by the sea, beside
Pihahiroth, before Baal Zephon.
10 When Pharaoh came near, the children of Israel [God prevails] lifted
up their eyes, and behold, the Egyptians [people from Abode of slavery]
were marching after them; and they were very afraid. The children of

Israel [God prevails] cried out to ADONAI . 11 They said to Moses [Drawn out], “Because there were no graves in Egypt [Abode of slavery], have you taken us away to die in the wilderness? Why have you treated us this way, to bring us out of Egypt [Abode of slavery]? 12 Is not this the word that we spoke to you in Egypt [Abode of slavery], saying, ‘Leave us alone, that we may *abad* ·serve· the Egyptians [people from Abode of slavery]?’ For it were better for us to *abad* ·serve· the Egyptians [people from Abode of slavery], than that we should die in the wilderness.”

13 Moses [Drawn out] said to the people, “Don’t be afraid. Stand still, and see the *yishu'ah* ·salvation· of ADONAI , which he will work for you today: for the Egyptians [people from Abode of slavery] whom you have seen today, you shall never see them again. 14 ADONAI will fight for you, and you shall be still.”

***(A:3)*** 15 ADONAI said to Moses [Drawn out], “Why do you cry to me? Speak to the children of Israel [God prevails], that they go forward. 16 Lift up your rod, and stretch out your hand over the sea, and divide it: and the children of Israel [God prevails] shall go into the middle of the sea on dry ground. 17 Behold, I myself will harden the hearts of the Egyptians [people from Abode of slavery], and they shall go in after them: and I will get myself honor over Pharaoh, and over all his armies, over his chariots, and over his horsemen. 18 The Egyptians [people from Abode of slavery] shall know that I am ADONAI , when I have gotten myself honor over Pharaoh, over his chariots, and over his horsemen.” 19 *Ha mal'ak Elohim* [The Angel of God], who went before the camp of Israel [God prevails], moved and went behind them; and the pillar of cloud moved from before them, and stood behind them. 20 It came between the camp of Egypt [Abode of slavery] and the camp of Israel [God prevails]; and there was the cloud and the darkness, yet gave it light by night: and one didn’t come near the other all night.

21 Moses [Drawn out] stretched out his hand over the sea, and ADONAI caused the sea to go back by a strong east wind all night, and made the sea dry land, and the waters were divided. 22 The children of Israel [God prevails] went into the middle of the sea on the dry ground, and the waters were a wall to them on their right hand, and on their left. 23 The Egyptians [people from Abode of slavery] pursued, and went in after them into the middle of the sea: all of Pharaoh’s horses, his chariots, and his horsemen. 24 In the morning watch, ADONAI looked out on the Egyptian [person from Abode of slavery] army through the pillar of fire and of cloud, and confused the Egyptian [person from Abode of slavery] army. 25 He took off their chariot wheels, and they drove them heavily; so that the Egyptians [people from Abode of slavery] said, “Let’s flee from the face of Israel [God prevails], for ADONAI fights for them against the Egyptians [people from Abode of slavery]!”

***(A:4, S:3)*** 26 ADONAI said to Moses [Drawn out], “Stretch out your hand over the sea, that the waters may come again on the Egyptians [people from Abode of slavery], on their chariots, and on their horsemen.” 27 Moses [Drawn out] stretched out his hand over the sea, and the sea *teshuvah* ·completely returned· to its strength when the morning appeared; and the Egyptians [people from Abode of slavery] fled against it. ADONAI overthrew the Egyptians [people from Abode of slavery] in the middle of the sea. 28 The waters *teshuvah* ·completely returned·, and covered the

chariots and the horsemen, even all Pharaoh's army that went in after
them into the sea. There remained not so much as one of them. 29 But
the children of Israel [God prevails] walked on *dry land* in the middle of
the *sea,* * and the waters were a wall to them on their right hand, and
on their left. 30 Thus ADONAI saved Israel [God prevails] that day out of
the hand of the Egyptians [people from Abode of slavery]; and Israel [God
prevails] saw the Egyptians [people from Abode of slavery] dead on the
seashore. 31 Israel [God prevails] saw the great work which ADONAI did
to the Egyptians [people from Abode of slavery], and the people feared
ADONAI ; and they believed in ADONAI , and in his servant Moses [Drawn
out].

# 15

1 Then *Moses [Drawn out]* and the children of Israel [God prevails] sang
this *song* * to ADONAI , and said,
"I will sing to ADONAI , for he has triumphed gloriously.
The horse and his rider he has thrown into the sea.
2 Yah is my strength and song.
He has become my *yishu'ah* ·salvation·.
This is my God, and I will praise him;
my father's God, and I will exalt him.
3 ADONAI is a man of war.
ADONAI is his name.
4 He has cast Pharaoh's chariots and his army into the sea.
His chosen captains are sunk in the *Sea of Suf* [Reed Sea].
5 The deeps cover them.
They went down into the depths like a stone.
6 Your right hand, ADONAI , is glorious in power.
Your right hand, ADONAI , dashes the enemy in pieces.
7 In the greatness of your excellency, you overthrow those who rise up
against you.
You send out your wrath. It consumes them as stubble.
8 With the blast of your nostrils, the waters piled up!
The floods stood upright as a heap.
The deeps were congealed in the heart of the sea.
9 The enemy said, 'I will pursue. I will overtake. I will divide the plunder.
My desire shall be satisfied on them.
I will draw my sword, my hand shall destroy them.'
10 You blew with your wind.
The sea covered them.
They sank like lead in the mighty waters.
11 Who is like you, ADONAI , among the deities?
Who is like you, glorious in holiness,
fearful in *tehilah* ·praise song·, doing wonders?
12 You stretched out your right hand.
The earth swallowed them.
13 "You, in your *cheshed* ·loving-kindness·, have led the people that you
have redeemed.
You have guided them in your strength to your holy habitation.
14 The peoples have *sh'ma* ·heard obeyed·.
They tremble.

* **14:29** Quoted in Heb 11:29 * **15:1** Quoted in Rev 15:3 (Song of Moses; see Ex 15:2-18)

Pangs have taken hold on the inhabitants of Philistia.
15 Then the chiefs of Edom [Red] were dismayed.
Trembling takes hold of the mighty men of Moab [From father].
All the inhabitants of Canaan [Humbled] have melted away.
16 Terror and dread falls on them.
By the greatness of your arm they are as still as a stone—
until your people pass over, ADONAI ,
until the people pass over who you have purchased.
17 You shall bring them in, and plant them in the mountain of your inheritance,
the place, ADONAI , which you have made for yourself to dwell in;
the sanctuary, Lord, which your hands have established.
18 ADONAI shall reign forever and ever."
19 For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and ADONAI brought back the waters of the sea on them; but the children of Israel [God prevails] walked on dry land in the middle of the sea. 20 Miriam the prophetess, the sister of Aaron [Light-bringer], took a tambourine in her hand; and all the women went out after her with tambourines and with dances. 21 Miriam answered them,
"Sing to ADONAI , for he has triumphed.
The horse and his rider he has thrown into the sea."
22 Moses [Drawn out] led Israel [God prevails] onward from the *Sea of Suf* [Reed Sea], and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 23 When they came to Marah, they couldn't drink from the waters of Marah, for they were bitter. Therefore its name was called Marah. 24 The people murmured against Moses [Drawn out], saying, "What shall we drink?" 25 Then he cried to ADONAI . ADONAI showed him a tree, and he threw it into the waters, and the waters were made sweet. There he made a statute and a judgement for them, and there he tested them; 26 and he said, "If you will *sh'ma* ·hear obey· *sh'ma* ·hear obey· ADONAI your God's voice, and will do that which is right in his eyes, and will pay attention to his *mitzvot* ·instructions·, and keep all his statutes, I will put none of the diseases on you, which I have put on the Egyptians [people from Abode of slavery]; for I am I am *Yahweh Rafa'* [Yahweh your Physician, Yahweh your Healer]."
***(A:5, S:4)*** 27 They came to Elim, where there were twelve springs of water, and seventy palm trees: and they encamped there by the waters.

# 16

1 They took their journey from Elim, and all the congregation of the children of Israel [God prevails] came to the wilderness of Sin, which is between Elim and Sinai [Thorn], on the fifteenth day of the second month after their departing out of the land of Egypt [Abode of slavery]. 2 The whole congregation of the children of Israel [God prevails] murmured against Moses [Drawn out] and against Aaron [Light-bringer] in the wilderness; 3 and the children of Israel [God prevails] said to them, "We wish that we had died by ADONAI 's hand in the land of Egypt [Abode of slavery], when we sat by the meat pots, when we ate our fill of bread, for you have brought us out into this wilderness, to kill this whole assembly with hunger."
4 Then ADONAI said to Moses [Drawn out], "Behold, I will rain bread from the sky for you, and the people shall go out and gather a day's portion every

day, that I may test them, whether they will walk in my *Torah* ·Teaching·, or not. 5 It shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily."
6 Moses [Drawn out] and Aaron [Light-bringer] said to all the children of Israel [God prevails], "At evening, then you shall know that ADONAI has brought you out from the land of Egypt [Abode of slavery]; 7 and in the morning, then you shall see the *kavod Yahweh* ·weighty glory of He sustains breathing·; because he *sh'ma* ·hears obeys· your murmurings against ADONAI . Who are we, that you murmur against us?" 8 Moses [Drawn out] said, "Now ADONAI shall give you meat to eat in the evening, and in the morning bread to satisfy you; because ADONAI *sh'ma* ·hears obeys· your murmurings which you murmur against him. And who are we? Your murmurings are not against us, but against ADONAI ." 9 Moses [Drawn out] said to Aaron [Light-bringer], "Tell all the congregation of the children of Israel [God prevails], 'Come near before ADONAI , for he has heard your murmurings.' " 10 As Aaron [Light-bringer] spoke to the whole congregation of the children of Israel [God prevails], they looked toward the wilderness, and behold, the *kavod Yahweh* ·weighty glory of He sustains breathing· appeared in the cloud. ***(A:6, S:5)*** 11 ADONAI spoke to Moses [Drawn out], saying, 12 "I have *sh'ma* ·heard obeyed· the murmurings of the children of Israel [God prevails]. Speak to them, saying, 'At evening you shall eat meat, and in the morning you shall be filled with bread: and you shall know that I am ADONAI your God.' "
13 In the evening, quail came up and covered the camp; and in the morning the dew lay around the camp. 14 When the dew that lay had gone, behold, on the surface of the wilderness was a small round thing, small as the frost on the ground. 15 When the children of Israel [God prevails] saw it, they asked one another, "*Man hu?* ·What is it·?" For they didn't know what it was. Moses [Drawn out] answered them, "It is the *bread* which ADONAI has given you to *eat.*" * 16 This is the thing which ADONAI has enjoined: "Gather of it everyone according to his eating; an *omer* ·sheath of grain· [2.6 qt; 1.2 L] a head, according to the number of your persons, you shall take it, every man for those who are in his tent." 17 The children of Israel [God prevails] did so, and gathered some more, some less. 18 When they measured it with an *omer* ·sheath of grain· [2.6 qt; 1.2 L], *he who gathered much had nothing extra, and he who gathered little had nothing lacking.* † They gathered every man according to his eating. 19 Moses [Drawn out] said to them, "Let no one leave of it until the morning." 20 Notwithstanding they didn't *sh'ma* ·hear obey· Moses [Drawn out], but some of them left of it until the morning, and it bred worms, and became foul: and Moses [Drawn out] was angry with them. 21 They gathered it morning by morning, everyone according to his eating. When the sun grew hot, it melted. 22 On the sixth day, they gathered twice as much bread, two omers for each one, and all the rulers of the congregation came and told Moses [Drawn out]. 23 He said to them, "This is that which ADONAI has spoken, 'Tomorrow is a solemn rest, a holy *Sabbath* ·To cease· to ADONAI . Bake that which you want to bake, and boil that which you want to boil; and all that remains over lay up for yourselves to be kept until the morning.' " 24 They laid it up until the morning, as Moses [Drawn out] enjoined, and it didn't become foul, and there were no worms in it. 25 Moses [Drawn out] said, "Eat that

* **16:15** Quoted in John 6:31, 6:49 † **16:18** Quoted in 2 Cor 8:15

today, for today is a *Sabbath* ·To cease· to ADONAI . Today you shall not
find it in the field. 26 Six days you shall gather it, but on the seventh day
is the *Sabbath* ·To cease·. In it there shall be none." 27 On the seventh day,
some of the people went out to gather, and they found none. 28 ADONAI
said to Moses [Drawn out], "How long do you refuse to keep my *mitzvot*
·instructions· and my *torot* ·teachings·? 29 Behold, because ADONAI has
given you the *Sabbath* ·To cease·, therefore he gives you on the sixth day
the bread of two days. ‡ Everyone stay in his place. Let no one go out of
his place on the seventh day." ***(S:6)*** 30 So the people rested on the seventh
day.
31 The house of Israel [God prevails] called its name *Manna* ·What is it·,
and it was like coriander seed, white; and its taste was like wafers with
honey. 32 Moses [Drawn out] said, "This is the thing which ADONAI has
enjoined, 'Let an omer-full of it be kept throughout all your generations,
that they may see the bread with which I fed you in the wilderness, when I
brought you out of the land of Egypt [Abode of slavery].' " 33 Moses [Drawn
out] said to Aaron [Light-bringer], "Take a *pot*, and put an omer-full
of *manna* ·*what is it*· § in it, and lay it up before ADONAI , to be kept
throughout all your generations." 34 As ADONAI enjoined Moses [Drawn
out], so Aaron [Light-bringer] laid it up before the Testimony, to be kept.
35 The children of Israel [God prevails] ate the *manna* ·what is it· *forty years*,
*until they came to an inhabited land. They ate the *manna* ·what is it· until
they came to the borders of the land of Canaan [Humbled]. 36 Now an *omer*
·sheath of grain· [2.6 qt; 1.2 L] is one tenth of an ephah [0.63 bushels; 5.9
gal; 22 L].

# 17

***(7)*** 1 All the congregation of the children of Israel [God prevails] traveled
from the wilderness of Sin, by their journeys, according to ADONAI 's order,
and encamped in Rephidim; but there was no water for the people to drink.
2 Therefore the people quarreled with Moses [Drawn out], and said, "Give
us water to drink."
Moses [Drawn out] said to them, "Why do you quarrel with me? Why
do you test ADONAI ?"
3 The people were thirsty for water there; and the people murmured
against Moses [Drawn out], and said, "Why have you brought us up out of
Egypt [Abode of slavery], to kill us, our children, and our livestock with
thirst?"
4 Moses [Drawn out] cried to ADONAI , saying, "What shall I do with these
people? They are almost ready to stone me."
5 ADONAI said to Moses [Drawn out], "Walk on before the people, and
take the elders of Israel [God prevails] with you, and take the rod in your
hand with which you struck the Nile, and go. 6 Behold, I will stand before
you there on * the rock in Horeb [Desert]. You shall strike the rock, and
water will come out of it, that the people may drink." Moses [Drawn out]
did so in the sight of the elders of Israel [God prevails]. 7 He called the

‡ **16:29** Ex 16:29 (Ex 16:22-31) (#4.279): T. Not to leave your home to work on Sabbath / R. Not to take walks outside the town's limits on the Sabbath Reason: On the sixth day, God is providing two days worth of *manna* ·what is it? / unleavened bread· in order to rest, not work, and spend time at your home § **16:33** Quoted in Heb 9:4 * **16:35** Quoted in Acts 13:18 * **17:6** MP: "The Rock" explained by the New Covenant passage is not directly a prophecy but a manifestation of Messiah. (1 Cor 10:4)

name of the place Massah [Testing], and Meribah [Quarreling], because the children of Israel [God prevails] quarreled, and because they tested ADONAI , saying, "Is ADONAI among us, or not?"
8 Then Amalek [Man who licks up] came and fought with Israel [God prevails] in Rephidim. 9 Moses [Drawn out] said to Joshua [Salvation Yah], "Choose men for us, and go out, fight with Amalek [Man who licks up]. Tomorrow I will stand on the top of the hill with God's rod in my hand." 10 So Joshua [Salvation Yah] did as Moses [Drawn out] had told him, and fought with Amalek [Man who licks up]; and Moses [Drawn out], Aaron [Light-bringer], and Hur went up to the top of the hill. 11 When Moses [Drawn out] held up his hand, Israel [God prevails] prevailed. When he let down his hand, Amalek [Man who licks up] prevailed. 12 But Moses [Drawn out]' hands were heavy; and they took a stone, and put it under him, and he sat on it. Aaron [Light-bringer] and Hur held up his hands, the one on the one side, and the other on the other side. His hands were steady until sunset. 13 Joshua [Salvation Yah] defeated Amalek [Man who licks up] and his people with the edge of the sword. ***(Maftir ·Conclusion·)*** 14 ADONAI said to Moses [Drawn out], "Write this for a memorial in a book, and rehearse it in the ears of Joshua [Salvation Yah]: that I will utterly blot out the memory of Amalek [Man who licks up] from under the sky." 15 Moses [Drawn out] built an altar, and called its name ADONAI our Banner. 16 He said, "Yah has sworn: 'ADONAI will have war with Amalek [Man who licks up] from generation to generation.' "

*Haftarah B'shallach ·Taking leave · After he had to go·:*

*Shof'tim / Judges 4:4-5:31 (A); 5:1-31 (S)*

*B'rit Hadashah ·New Covenant·: Matt 5:1-48*

## Parashah 17: *Yitro* ·Jethro [Abundance]· 18:1-20:26

### 18

1 Now Jethro [Abundance], the priest of Midian [Strife], Moses [Drawn out]' father-in-law, *sh'ma* ·heard obeyed· of all that God had done for Moses [Drawn out], and for Israel [God prevails] his people, how that ADONAI had brought Israel [God prevails] out of Egypt [Abode of slavery]. 2 Jethro [Abundance], Moses [Drawn out]' father-in-law, received Zipporah, Moses [Drawn out]' wife, after he had sent her away, 3 and her two sons. The name of one son was Gershom, for Moses [Drawn out] said, "I have lived as a foreigner in a foreign land". 4 The name of the other was Eliezer, for he said, "My father's God was my help and delivered me from Pharaoh's sword." 5 Jethro [Abundance], Moses [Drawn out]' father-in-law, came with his sons and his wife to Moses [Drawn out] into the wilderness where he was encamped, at the Mountain of God. 6 He said to Moses [Drawn out], "I, your father-in-law Jethro [Abundance], have come to you with your wife, and her two sons with her."
7 Moses [Drawn out] went out to meet his father-in-law, and bowed and kissed him. They asked each other of their welfare, and they came into the tent. 8 Moses [Drawn out] told his father-in-law all that ADONAI had done to Pharaoh and to the Egyptians [people from Abode of slavery] for Israel [God prevails]'s sake, all the hardships that had come on them on the way, and how ADONAI delivered them. 9 Jethro [Abundance] rejoiced for all the goodness which ADONAI had done to Israel [God prevails], in

that he had delivered them out of the hand of the Egyptians [people from Abode of slavery]. 10 Jethro [Abundance] said, "Blessed be ADONAI , who has delivered you out of the hand of the Egyptians [people from Abode of slavery], and out of the hand of Pharaoh; who has delivered the people from under the hand of the Egyptians [people from Abode of slavery]. 11 Now I know that ADONAI is greater than all deities because of the thing in which they dealt arrogantly against them." 12 Jethro [Abundance], Moses [Drawn out]' father-in-law, took a burnt offering and sacrifices for God. Aaron [Light-bringer] came with all the elders of Israel [God prevails], to eat bread with Moses [Drawn out]' father-in-law before God.

***(2)*** 13 On the next day, Moses [Drawn out] sat to judge the people, and the people stood around Moses [Drawn out] from the morning to the evening. 14 When Moses [Drawn out]' father-in-law saw all that he did to the people, he said, "What is this thing that you do for the people? Why do you sit alone, and all the people stand around you from morning to evening?"

15 Moses [Drawn out] said to his father-in-law, "Because the people come to me to inquire of God. 16 When they have a matter, they come to me, and I judge between a man and his neighbor, and I make them know the statutes of God, and his *torot* ·teachings·." 17 Moses [Drawn out]' father-in-law said to him, "The thing that you do is not good. 18 You will surely wear away, both you, and this people that is with you; for the thing is too heavy for you. You are not able to perform it yourself alone. 19 *Sh'ma* ·Hear obey· now to my voice. I will give you counsel, and God be with you. You represent the people before God, and bring the causes to God. 20 You shall teach them the statutes and the *torot* ·teachings·, and shall show them the way in which they must walk, and the work that they must do. 21 Moreover you shall provide out of all the people able men which fear God: men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 22 Let them judge the people at all times. It shall be that every great matter they shall bring to you, but every small matter they shall judge themselves. So shall it be easier for you, and they shall share the load with you. 23 If you will do this thing, and God enjoins you to do so, then you will be able to endure, and all these people also will go to their place in peace."

***(3)*** 24 So Moses [Drawn out] *sh'ma* ·heard obeyed· the voice of his father-in-law, and did all that he had said. 25 Moses [Drawn out] chose able men out of all Israel [God prevails], and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 They judged the people at all times. They brought the hard causes to Moses [Drawn out], but every small matter they judged themselves. 27 Moses [Drawn out] let his father-in-law depart, and he went his way into his own land.

# 19

***(4)*** 1 In the third month after the children of Israel [God prevails] had gone out of the land of Egypt [Abode of slavery], on that same day they came into the wilderness of Sinai [Thorn]. 2 When they had departed from Rephidim, and had come to the wilderness of Sinai [Thorn], they encamped in the wilderness; and there Israel [God prevails] encamped before the mountain. 3 Moses [Drawn out] went up to God, and ADONAI called to him out of the mountain, saying, "This is what you shall tell the house of Jacob

[Supplanter], and tell the children of Israel [God prevails]: 4 'You have seen
what I did to the Egyptians [people from Abode of slavery], and how I bore
you on eagles' wings, and brought you to myself. 5 Now therefore, if you
will indeed *sh'ma* ·hear obey· my voice, and *sh'ma* ·hear obey· keep my
covenant ·binding contract between two or more parties·, then you shall
be *my own segulah ·special treasure·* from among all *peoples;* * for all the
earth is mine; 6 and you shall be to me a *kingdom of priests,* † and a *holy
nation.'* ‡ These are the words which you shall speak to the children of
Israel [God prevails]."
***(5)*** 7 Moses [Drawn out] came and called for the elders of the people,
and set before them all these words which ADONAI enjoined him. 8 All the
people answered together, and said, "All that ADONAI has spoken we will
do."
Moses [Drawn out] reported the words of the people to ADONAI . 9 ADONAI
said to Moses [Drawn out], "Behold, I come to you in a thick cloud, that the
people may *sh'ma* ·hear obey· when I speak with you, and may also believe
you forever." Moses [Drawn out] told the words of the people to ADONAI .
10 ADONAI said to Moses [Drawn out], "Go to the people, and sanctify them
today and tomorrow, and let them wash their garments, 11 and be ready
against the third day; for on the third day ADONAI will come down in the
sight of all the people on Mount Sinai [Thorn]. 12 You shall set bounds to
the people all around, saying, 'Be careful that you don't go up onto the
mountain, or touch its border. Whoever *touches the mountain shall be
surely put to death.* 13 No hand shall touch him, but he shall surely *be
stoned* or shot through; whether it is *animal* § or man, he shall not live.'
When the trumpet sounds long, they shall come up to the mountain."
***(S:6)*** 14 Moses [Drawn out] went down from the mountain to the people,
and sanctified the people; and they washed their clothes. 15 He said to the
people, "Be ready by the third day. Don't have sexual relations with a
woman."
16 On the third day, when it was morning, there were *thunders and
lightnings,* * and a thick cloud on the mountain, and the sound of an
exceedingly loud *shofar* ·ram horn·; and all the people who were in the
camp trembled. 17 Moses [Drawn out] led the people out of the camp to
meet God; and they stood at the lower part of the mountain. 18 All of *Mount*
Sinai [Thorn] smoked, because ADONAI descended on it in *fire;* † and
its smoke ascended like the smoke of a furnace, and the whole mountain
quaked greatly. 19 When *the sound of the shofar ·ram horn·* grew louder
and louder, Moses [Drawn out] spoke, and God answered him by a *voice.* ‡
***(A:6, S:7)*** 20 ADONAI came down on Mount Sinai [Thorn], to the top of the
mountain. ADONAI called Moses [Drawn out] to the top of the mountain,
and Moses [Drawn out] went up.
21 ADONAI said to Moses [Drawn out], "Go down, warn the people, lest
they break through to ADONAI to gaze, and many of them perish. 22 Let the
priests also, who come near to ADONAI , sanctify themselves, lest ADONAI
break out on them."
23 Moses [Drawn out] said to ADONAI , "The people can't come up to
Mount Sinai [Thorn], for you warned us, saying, 'Set bounds around the
mountain, and sanctify it.' "

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* **19:5** Quoted in 1 Pet 2:9 † **19:6** Quoted in 1 Pet 2:9; Rev 1:6, 5:10 ‡ **19:6** Quoted in 1 Pet 2:9 § **19:13** Quoted in Heb 12:20 * **19:16** Quoted in Rev 4:5 † **19:18** Quoted in Heb 12:18 ‡ **19:19** Quoted in Heb 12:19

24 ADONAI said to him, “Go down! You shall bring Aaron [Light-bringer] up with you, but don’t let the priests and the people break through to come up to ADONAI , lest he break out against them.”

25 § So Moses [Drawn out] went down to the people, and told them.

# 20

1 God spoke all these words, saying, 2 * “I am ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], out of the house of bondage.

3 † “You shall have no other *elohim* ·deities, judges· before me.

4 ‡ “You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: 5 § you shall not *hawa* ·bow low, prostrate· yourself down to them, * nor *abad* ·serve· them, for I, ADONAI your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, 6 and showing *cheshed* ·loving-kindness· to thousands of those who *'ahav* ·affectionately love· me and keep my *mitzvot* ·instructions·.

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§ **19:25** MPr: The Rabbis teach if Israel kept just one Sabbath according to the commandment, the Messiah would immediately come (Ex 19:25 in Jerusalem Targum 64). (Matt 23:39; John 14:23) * **20:2** Ex 20:2; Deut 5:6 (#1.1): T. I am Adonai your God / R. To know there is a God Consider: In Ancient Days, when two people would enter into a covenant, the greater of the two would preamble the covenant with a descriptive reason the covenant is being made, usually recounting past history and actions. The two entering covenant would have relationship established and next are the terms of the covenant, for both parties (see D. Freedman, The Nine Commandments, chapter 1 and 2) † **20:3** Ex 20:3; Deut 5:7 (Deut 5:6-7) (#2a.60): T. Not to recognize, bow down to, nor serve the deities of others in My Presence / R. Not to entertain the thought that there is any god but Adonai R. Note: Jewish culture on *karet* ·to cut off·. *Karet* is God’s prerogative to be used in special cases only. This applies the capitol punishment (*karet* ·to be cut off·) to all generations alive at the time of the crime. This punishment is not a curse on the family, but it does put a close on the family linage (see D. Freedman, The Nine Commandments, p106-107) ‡ **20:4** Ex 20:4; Deut 5:8-10 (Ex 20:3-6) (#2a.61): Not to make a graven image nor to have one made for yourself by another § **20:5** Ex 20:5; Deut 5:9 (Ex 20:5-6; Deut 5:8-10) (#2b.92): T. Not to bow down to an object of idolatry, even if that is its normal way of worship / R. Not to worship idols in the four ways we worship God, which are: 1. Ritually slaying a sacrifice 2. Burning a ritual substance on an altar 3. Pouring a libation ·of wine· 4. Prostrating oneself * **20:5** Ex 20:5; Deut 5:9 (#2b.93): T. Not to worship or serve carved images / R. Not to worship an object of idolatry in its normal ways of worship Consider: Serving other deities is an act of disloyalty and infidelity, one that God considers like adultery and treats with marital jealousy

7 † "You shall not take the name of ADONAI your God in vain, for ADONAI
will not hold him guiltless who takes his name in vain.
8 ‡ "Remember the Sabbath day, to keep it holy. 9 You shall labor six days,
and do all your work, 10 § but the seventh day is a Sabbath to ADONAI your
God. You shall not do any work in it, you, nor your son, nor your daughter,
your male servant, nor your female servant, nor your livestock, nor your
stranger who is within your gates; 11 for in six days ADONAI made heaven
and earth, the sea, and all that is in them, and rested the seventh day;

† **20:7** Ex 20:7; Deut 5:11 (Ex 20:5-7) (#3.189): T. Not to blaspheme God / R. We are warned against blasphemy and the penalty is death T. Example: Blasphemy: idolaters, manifesting disrespect towards God, and insulting His chosen leaders Note: Hebrew Language: *Nakav* ·blaspheme· not only signifies to curse, or blaspheme, but also to express, or distinguish by name, to invoke a name R. Example: Blasphemy goes beyond pronouncing the divine name, especially in an inappropriate context (*Sanhedrin* 7:5) / R. Example: Judaism views blasphemy as: using God's name when swearing, using God's name to call as a witness for truth when lying, or by joining God's name to inappropriate or unacceptable actions or objects (The Nine Commands, Freedman, p47-49) Note: This name, the *Tetragrammaton* ·four letters·, is sacred and, with one exception, is never pronounced. When the Temple stood, on *Yom Kippur* ·Day of Atonement·, the *Cohen Gadol* ·High Priest· would pronounce the Name in a sacred ceremony Consider: The Greek word *Tetragrammaton* is not used in the Bible, but the Hebrew name it represents, YHVH or *Yahweh*, is used 5,410 total times in the Old Covenant. Total times in Torah 1,419 (Genesis 153 times, Exodus 364, Leviticus 285, Numbers 387, Deuteronomy 230); Total times in Prophets 2,696; Total times in Writings 1,295 R. Note: In Judaism there are multiple sacred and specific names for God, these names are designated by how many letters each name has. These names are sacred and should not be used lightly. *Yah* 3, Ha-Shem ·The Name· which refers to YHVH 4, *Shem ha-Meforash* ·Name The Distinguished· 12, *Shem ha-Meyuhad* ·Name The Extraordinary· 42, *Shem Vayisa Vayet* 72. A word for word translation of the 72 is *Shem* ·Name· *Vayisa* ·Raised· *Vayet* ·Stretched out, Turned·. Remember to always show respect when using God's names ‡ **20:8** Ex 20:8; Deut 5:12 (Gen 2:1-3; Ex 20:8-11) (#4.280): T. To set apart the seventh day, Sabbath day, and keep it holy / R. To sanctify the day with *Kiddush* ·Sanctification· and *Havdallah* ·Separation·; these are the rituals and prayers associated with bringing in Sabbath Friday night (7th day) and closing Sabbath Saturday evening (1st day) T. Reason: Sabbath is a remembrance that God rested from all his works and blessed the seventh day (Gen 2:1-3) / R. Quoting, Rabbi Shimon ben Menasia said "The Sabbath was handed to you, not you to the Sabbath". Rabbi Yeshua says "Sabbath was made for man, not man for the Sabbath" (Mark 2:27) R. Directive: You are not to harvest on Sabbath according to (Ex 34:21). The Rabbis define what constitutes harvesting as: picking grain, removing the husks, rubbing the heads, cleaning or bruising the ears, throwing the ears up in the hand § **20:10** Ex 20:10 (Ex 20:8-11, 31:12-17; Num 15:32-36; Deut 5:13-15) (#4.281): T. Not to do work on the Sabbath / R. Not to do prohibited labor on the Sabbath Directive: You, your children, your servants, and your animals shall rest on Sabbath from work. This is a Sabbath unto Adonai your God. The punishment for breaking Sabbath by working (example: gathering sticks) is stoning (Num 15:32-36) R. Note: Defining work is the 39 *melachot* ·works·. These are derived from the actions required for building the Tent of Meeting, the Tabernacle. These 39 general categories of labor that are forbidden on Shabbat. Each of these categories include a range of derivative laws and activities. The *melachot* ·work· are generally divided into six groups, classified according to the Tabernacle's activities with which they are associated (Ex 20:8-11, 31:12-17) 1. Field Work: Sowing; Plowing; Reaping; Binding Sheaves; Threshing; Winnowing; Selecting; Grinding; Sifting; Kneading; Baking 2. Making Material Curtains: Shearing Wool; Cleaning; Combing; Dyeing; Spinning; Stretching the Threads; Making Loops; Weaving Threads; Separating the Threads; Tying a Knot; Untying a Knot; Sewing; Tearing 3. Making Leather Curtains: Trapping; Slaughtering; Skinning (Flaying); Salting; Tanning; Scraping; Cutting (based on Ex 20:8-11) 4. Making the Beams of the Tabernacle: Writing; Erasing 5. The Putting up and Taking down of the Tabernacle: Building; Breaking Down 6. The Tabernacle's Final Touches: Extinguishing a Fire; Kindling a Fire; Striking the Final Hammer Blow; Carrying R. Note: The Mishnah, commenting on (Haggai 1:8), describes the 39 *melachot* ·work· laws as "mountains hanging on a thread" referring to the command not to work on Sabbath

therefore ADONAI blessed the *Sabbath* ·To cease· day, and made it holy.
12 * *"Honor your father and your mother,* † *so that your days may be long in the land* ‡ which ADONAI your God gives you.
13 § *"You shall not murder.* *
14 † *"You shall not commit adultery.* ‡
15 § *"You shall not steal.* * †
16 ‡ "You shall *not give false witness* § against your neighbor.
17 * † ‡ *"You shall not covet* § * your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."
***(A:7)*** 18 † All the people perceived the thunder, the lightnings, the sound of the *shofar* ·ram horn·, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance. 19 They said to Moses [Drawn out], "Speak with us yourself, and we will *sh'ma* ·hear obey·; but don't let God speak with us, lest we die."
20 Moses [Drawn out] said to the people, "Don't be afraid, for God has come to test you, and that his fear may be before you, that you won't sin." 21 The people stayed at a distance, and Moses [Drawn out] came near to the thick darkness where God was.
***(A: Maftir ·Conclusion·)*** 22 ‡ ADONAI said to Moses [Drawn out], "This is what you shall tell the children of Israel [God prevails]: 'You yourselves have seen that I have talked with you from heaven. 23 § You shall most

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* **20:12** Ex 20:12; Deut 5:16 (#5.359): T. To honor your father and mother / R. To respect your father and mother T. Note: In Hebrew, the prime root word *kavad* ·honor, heavy· is used in (Ex 20:12) to describe honoring one's parents. T. Note: The Hebrew word *kavod* ·glory, riches, abundance, weight· used to describe the glory of God as in (Ex 33:18, 33:22). The root word of *kavod* is the prime root word *kavad* ·honor, heavy·. (See D. Freedman, The Nine Commandments, p76) † **20:12** Quoted in Mark 7:10 ‡ **20:12** Quoted in Eph 6:2-3 § **20:13** Ex 20:13; Deut 5:17 (#6.380): T. Not to murder / T. Not to commit homicide (alternative phrasing) / R. Not to kill an innocent person T. Note: Murder is defined in (Num 35:16-21) as being premeditated with intent or hatred towards another, then taking action against said person causing their death * **20:13** Quoted in Matt 5:21 † **20:14** Ex 20:14; Deut 5:18 [Heb Bible Ex 20:13; Deut 5:18] (#7.433): T. Not to commit adultery / R. This command is not included in Rambam's 613 list R. Note: This command is not listed in the Rambam 613 list nor on the Messer 613 list Consider: This is only a speculation, maybe this was not listed because Rambam thought it was encompassed by the command of not coveting, Command 10 (Ex 20:17) / Consider: This is only a speculation, maybe this was not listed because Rambam thought the command of (Lev 18:6 OU437) or (Lev 18:19 OU456) and the whole of (Lev ch. 18) encompassed this singular command ‡ **20:14** Quoted in Matt 5:27; Rom 2:22; James 2:11 § **20:15** Ex 20:15; Deut 5:19 [Heb Bible Ex 20:13; Deut 5:19] (Ex 21:16) (#8.486): T. Not to steal / R. Not to kidnap any person of Israel [God prevails]. (This command is implied here, but derived from (Ex 21:16)) R. Note: The Rabbis clarify this refers to theft of a person * **20:15** Quoted in Rom 2:21 † **20:15** Quoted in Rom 13:9 ‡ **20:16** Ex 20:16; Deut 5:20 [Heb Bible Ex 20:14; Deut 5:20] (#9.546): Not to testify falsely against your neighbor § **20:16** Quoted in Matt 19:18-19; Mark 10:19; Luke 18:20 * **20:17** Hebrew ch. 20 v. 14 † **20:17** Ex 20:17; Deut 5:21 [Heb Bible Ex 20:14; Deut 5:18] (#10.578): T. Not to covet / R. Not to covet and scheme to acquire another's possession Consider: (Ex 20) orders the list as "house, wife, servant" whereas (Deut 5) orders the list "wife, house, field, servant". ‡ **20:17** Ex 20:17; Deut 5:21 [Heb Bible Ex 20:14; Deut 5:18] (#10.579): T. Not to covet *kol* ·anything, everything, the whole· that belongs to your neighbor / R. Not to desire another's possession T. Note: The Hebrew word *kol* means ·anything, everything, the whole· / T. Note: Exodus uses the word "covet" whereas Deuteronomy used "desire" and "covet" § **20:17** Quoted in Rom 7:7 * **20:17** Quoted in Rom 13:9 † **20:18** Hebrew ch. 20 v. 15 ‡ **20:22** Hebrew ch. 20 v. 19 § **20:23** Ex 20:23 [Heb Bible Ex 20:20] (#2a.62): T. Not to make deities of silver or gold / R. Not to make human figures or forms for decoration, even if they are not worshiped

certainly not make alongside of me deities of silver, or deities of gold for yourselves. ***(S: Maftir ·Conclusion·)*** 24 * You shall make an altar of earth for me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I record my name I will come to you and I will bless you. 25 † If you make me an altar of stone, you shall not build it of cut stones; for if you lift up your tool on it, you have polluted it. 26 ‡ You shall not go up by steps to my altar, that your nakedness may not be exposed to it.'

*Haftarah Yitro ·Taking leave · Jethro [Abundance]·:*

*Yesha'yahu / Isaiah 6:1-7:6, 9:6-7 (A); 6:1-13 (S)*

*B'rit Hadashah ·New Covenant·: Matt 6:1-8:1*

## Parashah 18: *Mishpatim* ·Judgments, Rulings· 21:1-24:18

# 21

1 "Now these are the judgments which you shall set before them.

2 * "If you buy a *Hebrew* [Immigrant] servant, he shall serve six years and in the seventh he shall go out free without paying anything. 3 If he comes in by himself, he shall go out by himself. If he is married, then his wife shall go out with him. 4 If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. 5 But if the servant shall plainly say, 'I *'ahav* ·affectionately love· my master, my wife, and my children. I will not go out free;' 6 then his master shall bring him to God, and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever.

7 "If a man sells his daughter to be a female servant, she shall not go out as the male servants do. 8 † If she does not please her master, who has

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* **20:24** Hebrew ch. 20 v. 21 † **20:25** Ex 20:25 [Heb Bible Ex 20:22] (#2b.94): T. Not to build an altar of hewn, man-made stones / R. Not to build the altar with stones hewn by metal Consider: (Gen 11:3-4) describes the Tower of *Nimrod* ·Let us rebel·, also called the Tower of *Bavel* ·Confusion·. He used baked brick stones, all stones are like one another. God declares that he wants natural stones with individual characteristics, not hewn by man made tools ‡ **20:26** Ex 20:26 [Heb Bible Ex 20:23] (#2b.95): Not to use steps to go up to Adonai's altar * **21:2** Ex 21:2 (#4.282): T. To free your Hebrew male servant on the seventh year, the *Sh'mitta* ·Release· Year / R. Purchase a Hebrew slave in accordance with the prescribed laws (more notes in Ex 21:8 OU360) † **21:8** Ex 21:8 (Ex 21:7-11) (#7.434): The man who buys a Hebrew female servant shall marry her (to designate her for himself) R. Reason: The Rabbis elaborate: The *Torah* ·Teaching· is concerned with the well-being of Jewish daughters who have been sold as maidservants and provides them with an opportunity to be freed from slavery. Her master is urged to marry his maidservant or give her as a wife to his son. In this way, the girl's slavery may prove to be beneficial for her, showing her the guiding hand Adonai

married her to himself, ‡ then he shall let her be redeemed. § He shall
have no right to sell her to a foreign people, since he has dealt deceitfully
with her. 9 If he marries her to his son, he shall deal with her in the *mishpat*
·manner· of a daughter. 10 * If he takes another wife to himself, he shall not
diminish her food, her clothing, and her marital rights. 11 If he does not
do these three things for her, she may go free without paying any money.
12 "One who strikes a man so that he dies shall surely be put to death,
† 13 but not if it is unintentional, but God allows it to happen: then I will
appoint you a place where he shall flee. 14 If a man schemes and comes
presumptuously on his neighbor to kill him, you shall take him from my
altar, that he may die.
15 ‡ "Anyone who attacks his father or his mother shall be surely put to
death.
16 "Anyone who kidnaps someone and sells him, or if he is found in his
hand, he shall surely be put to death.
17 § *"Anyone who curses his father or his mother shall surely be put to*
*death.* *
18 † "If men quarrel and one strikes the other with a stone, or with his
fist, and he does not die, but is confined to bed; 19 if he rises again and
walks around with his staff, then he who struck him shall be cleared: only
he shall pay for the loss of his time, and shall provide for his healing until
he is thoroughly healed.
***(2)*** 20 ‡ "If a man strikes his servant or his maid with a rod, and he dies
under his hand, he shall surely be punished. 21 Notwithstanding, if he gets
up after a day or two, he shall not be punished, for he is his property.
22 "If men fight and hurt a pregnant woman so that she gives birth
prematurely, and yet no harm follows, he shall be surely fined as much as
the woman's husband demands and the judges allow. 23 But if any harm
follows, then you must take life for life, 24 *eye for eye, tooth for tooth,* §

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‡ **21:8** Ex 21:8 (Ex 21:7-11) (#5.360): To redeem a Hebrew female servant R. Note: The Rabbis' add context; after a person sold his daughter as a slave, his situation may have improved and he can now afford to redeem her. *Torah* ·Teaching· encourages him to do so and her master is commanded to allow for her redemption T. Consider: Being a slave or a servant is a role and position in the house of the Master, the servant makes themselves valuable and honorable or commonplace by their own actions. Consider who God calls His servants. Abraham is called God's servant and friend (Ps 105:6, 42); Joseph is a servant whom God exalts (Gen 39:2-6, 39:21, 41:39-44); Moses is God's servant (Num 12:7-8, Josh 1:2, Mal 4:4); Samuel is God's servant (1 Sam 3:9-10); King David is God's servant (2 Sam 3:18, 2 Sam 7:8, 1 King 11:38, 1 Chr 17:24); national Israel is God's servant (Ps 136:22, Is 41:8); the Servant Messiah is exalted to be King (Is 49:5-6) § **21:8** Ex 21:8 (Ex 21:7-11) (#5.361): T. Not to sell a Hebrew female servant to foreigner / R. The master must not sell his maidservant (more notes in Ex 21:8 OU360) * **21:10** Ex 21:10 (Ex 21:9-11) (#7.435): Not to withhold food, clothing, or conjugal rights from your wife T. Note: Specific context refers to a Hebrew maid-servant who becomes your wife and if any of these three are withheld, the servant become wife is to be given her freedom without cost † **21:12** Paraphrase Quoted in Matt 5:21, Matt 15:4 ‡ **21:15** Ex 21:15 (#5.362): Not to strike your father or mother § **21:17** Ex 21:17 (#5.363): Not to curse your father or mother * **21:17** Quoted in Matt 15:4; Mark 7:10 † **21:18** Ex 21:18 (Ex 21:18-19) (#6.381): T. If a person inflicts bodily damage, they are to pay for the damages / R. The court must implement laws against the one who assaults another or damages another's property T. Directive: The attacker shall care for the victim until the victim returns to health ‡ **21:20** Ex 21:20 (Gen 9:4-6) (#6.382): T. To avenge the death of a servant who has died by his master's rod (used for discipline) / R. For the court to execute by decapitation with a sword, as it is written "he shall surely be avenged" (v20) / R. For the court to punish any man who strikes in order to kill a servant § **21:24** Quoted in Matt 5:38

hand for hand, foot for foot, 25 burning for burning, wound for wound,
and bruise for bruise.
26 "If a man strikes his servant's eye, or his maid's eye, and destroys
it, he shall let him go free for his eye's sake. 27 If he strikes out his male
servant's tooth, or his female servant's tooth, he shall let him go free for
his tooth's sake.
28 * "If a bull gores a man or a woman to death, the bull shall surely be
stoned, † and its meat shall not be eaten; but the owner of the bull shall
not be held responsible. 29 But if the bull had a habit of goring in the past,
and it has been testified to its owner, and he has not kept it in, but it has
killed a man or a woman, the bull shall be stoned, and its owner shall also
be put to death. 30 If a ransom is laid on him, then he shall give for the
redemption of his life whatever is laid on him. 31 Whether it has gored a
son or has gored a daughter, according to this judgment it shall be done to
him. 32 If the bull gores a male servant or a female servant, thirty shekels
[12 oz; 3/4 lb; 340.2 g] of silver shall be given to their master, and the ox
shall be stoned.
33 ‡ "If a man opens a pit, or if a man digs a pit and does not cover it, and
a bull or a donkey falls into it, 34 the owner of the pit shall make it good.
He shall give money to its owner, and the dead animal shall be his.
35 "If one man's bull injures another's, so that it dies, then they shall
sell the live bull, and divide its price; and they shall also divide the dead
animal. 36 Or if it is known that the bull was in the habit of goring in the
past, and its owner has not kept it in, he shall surely pay bull for bull, and
the dead animal shall be his own.

# 22

1 * "If a man steals an ox or a sheep, and kills it, or sells it; he shall pay five
oxen for an ox, and four sheep for a sheep. 2 If the thief is found breaking
in, and is struck so that he dies, there shall be no guilt of bloodshed for
him. 3 If the sun has risen on him, guilt of bloodshed shall be for him; he
shall make restitution. If he has nothing, then he shall be sold for his theft.
4 If the stolen property is found in his hand alive, whether it is ox, donkey,
or sheep, he shall pay double.
***(3)*** 5 † "If a man causes a field or vineyard to be eaten, and lets his animal
loose, and it grazes in another man's field, he shall make restitution from
the best of his own field, and from the best of his own vineyard.
6 ‡ "If fire breaks out, and catches in thorns so that the shocks of grain,
or the standing grain, or the field are consumed; he who kindled the fire
shall surely make restitution.

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* **21:28** Ex 21:28 (Ex 21:28-29) (#6.383): T. To judge in penalties due to injuries or death caused by an animal attack / R. Not to benefit from an ox condemned to be stoned Consequence: The owner's liability depends on the animal's past behavior, whether this is the first offense or if there is a past history of offenses † **21:28** Ex 21:28 (Ex 21:28-32) (#6.384): T. Not to eat the flesh of an ox condemned to be stoned, due to goring a human / R. The *Cohenim* ·Priests· are to judge the damages incurred by a goring ox ‡ **21:33** Ex 21:33-34 (#6.385): T. To make judgment in injuries to an animal due to an uncovered pit / R. The court must judge the damages incurred by a pit Consequence: The uncovered pit's owner is liable for damage and will pay the cost of the animal injured and keeps the carcass * **22:1** Ex 22:1-4 [Heb Bible Ex 21:37-22:3] (#8.487): T. To make judgment against the thief according to the *Torah* ·Teaching· / R. The court is to judge a thief, imposing a compensation payment or death / R. The court must implement punitive measures against the thief † **22:5** Hebrew ch. 22 v. 4 ‡ **22:6** Ex 22:6 [Heb Bible Ex 22:5] (#10.580): To make judgment in destruction due to fire

7 § “If a man delivers to his neighbor money or stuff to keep, and it is
stolen out of the man’s house; if the thief is found, he shall pay double.
8 If the thief is not found, then the master of the house shall come near to
God, to find out if he has not put his hand to his neighbor’s goods. 9 * For
every matter of trespass, whether it is for ox, for donkey, for sheep, for
clothing, or for any kind of lost thing, about which one says, ‘This is mine,’
the cause of both parties shall come before God. He whom God condemns
shall pay double to his neighbor.
10 † “If a man delivers to his neighbor a donkey, an ox, a sheep, or any
animal to keep, and it dies or is injured, or driven away, no man seeing
it; 11 the oath of ADONAI shall be between them both, whether he has not
put his hand to his neighbor’s goods; and its owner shall accept it, and
he shall not make restitution. 12 But if it is stolen from him, he shall make
restitution to its owner. 13 If it is torn in pieces, let him bring it for evidence.
He shall not make good that which was torn.
14 ‡ “If a man borrows anything of his neighbor’s, and it is injured, or
dies, its owner not being with it, he shall surely make restitution. 15 If its
owner is with it, he shall not make it good. If it is a leased thing, it came
for its lease.
16 § “If a man entices a virgin who is not pledged to be married, and
lies with her, he shall surely pay a dowry for her to be his wife. 17 If her
father utterly refuses to give her to him, he shall pay money according to
the dowry of virgins.
18 * “You shall not allow a sorceress to live.
19 “Whoever has sex with an animal shall surely be put to death.
20 “He who sacrifices to any deity, except to ADONAI only, shall be utterly
destroyed.
21 † ‡ “You shall not wrong an alien or oppress him, for you were aliens
in the land of Egypt [Abode of slavery].
22 § “You shall not take advantage of any widow or orphan. 23 If *'anah*
·you take advantage· of *'anah* ·them at all·, and *tza'ak* ·they cry· *tza'ak* ·at
all· *sh'ma* ·hear obey· unto me, I will surely *sh'ma* ·hear obey· *tza'ak* ·their

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§ **22:7** Ex 22:7-8 [Heb Bible Ex 22:6-7] (#9.547): T. To judge the case of dispute over ownership, whether of an ox, a donkey, a sheep, clothing, or any missing property / R. To judge the case of an unpaid deposit * **22:9** Ex 22:9 (Ex 22:9-12) [Heb Bible 22:8 (Ex 22:8-11)] (#9.548): T. To judge the case of ownership between owner and custodian of an animal / R. The courts must carry out the laws of the plaintiff ·he who started the suit· and the defendant ·he who can plead guilty or not guilty to the charges accused· † **22:10** Ex 22:10 (Ex 22:10-13) [Heb Bible Ex 22:9 (Ex 22:9-12)] (#9.549): T. To judge the case of a leaser of property, land, or animal when a dispute or damage occurs / R. For the court to carry out the laws of a hired worker and hired guard ‡ **22:14** Ex 22:14 (Ex 22:14-15) [Heb Bible Ex 22:13 (Ex 22:13-14)] (#10.581): To judge the case of the borrower of anything when dispute or damage occurs § **22:16** Ex 22:16-17 [Heb Bible Ex 22:15-16] (#7.436): To judge the man who entices an unengaged virgin into a sexual relationship with a penalty according to *Torah* ·Teaching· Consequence: He must pay her bride-price and she will be his wife / R. Note: The Rabbis determine a penalty of fifty shekels [20 oz; 1.25 lb; 57 g] * **22:18** Ex 22:18 [Heb Ex 22:17] (#6.386): T. You are not to allow a sorcerer /spell caster to live / R. The court is not to allow a sorcerer to live † **22:21** Ex 22:21 [Heb Bible Ex 22:20] (#6.387): T. Not to oppress the foreigners living among you / R. Not to wrong the convert in buying and selling / R. Not to cheat a sincere convert monetarily ‡ **22:21** Ex 22:21 [Heb Bible Ex 22:20] (#9.550): T. Not to taunt or oppress the foreigner among you / R. Not to wrong converts in speech / R. Not to insult or harm a sincere convert with words § **22:22** Ex 22:22 (Ex 22:20-23) [Heb Bible Ex 22:21 (Ex 22:19-23)] (#6.388): T. Not to abuse nor oppress any foreigner, widow or orphan / R. Not to oppress the weak Consider: God uses this command to describe true and sincerer religious practice

cry·; 24 and my wrath will grow hot, and I will kill you with the sword; and
your wives shall be widows, and your children fatherless.
25 * † "If you lend money to any of my people with you who is poor, ‡ you
shall not be to him as a creditor. You shall not charge him interest. 26 If
you take your neighbor's garment as collateral, you shall restore it to him
before the sun goes down, 27 for that is his only covering, it is his garment
for his skin. What would he sleep in? It will happen, when he cries to me,
that I will *sh'ma* ·hear obey·, for I am gracious.
***(4)*** 28 § * "You shall not blaspheme God, † ‡ *nor curse a ruler of your
people.* §
29 * "You shall not delay to offer from your harvest and from the outflow
of your presses.
"You shall give the firstborn of your sons to me. 30 You shall do likewise
with your cattle and with your sheep. Seven days it shall be with its mother,
then on the eighth day you shall give it to me.
31 † "You shall be holy men to me, therefore you shall not eat any meat
that is torn by animals in the field. You shall cast it to the dogs.

# 23

1 * "You shall not spread a false report. † Don't join your hand with the
wicked to be a malicious witness.

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* **22:25** Ex 22:25 [Heb Bible Ex 22:24] (Deut 15:7-8) (#10.582): T. To lend to the poor among God's people without interest / R. Lend to the poor and destitute T. Consider: (Deut 15:8) clarifies to lend to the poor is an obligation not an optional instruction † **22:25** Ex 22:25 [Heb Bible Ex 22:24] (#10.583): T. This command is not found in the straightforward text, it is implied / R. Not to intermediate between a borrower and lender on interest, either as guarantor, or as witness, or as scribe of the document between them ‡ **22:25** Ex 22:25 [Heb Bible Ex 22:24] (Deut 15:7-8, 15:7-15) (#10.584): T. Not to treat the poor man like a creditor would / T. Not to demand from a poor man repayment of his debt when you know that he is poor / R. Not to press the poor man for payment if you know he does not have the means § **22:28** Hebrew ch. 22 v. 27 * **22:28** Ex 22:28 [Heb Bible Ex 22:27] (Ex 20:7) (#3.190): T. Not to blaspheme God / R. We are warned against blasphemy and the penalty is death T. Example: Blasphemy: idolaters, manifesting disrespect towards God, and insulting His chosen leaders R. Example: Judaism views blasphemy as: using God's name when swearing, using God's name to call as a witness for truth when lying, or by joining God's name to inappropriate or unacceptable actions or objects (The Nine Commands, Freedman, p47-49) / Consequence: To put to death one who pronounces blasphemy in the name of Adonai (which in Hebrew is "*Yahweh*") (Lev 24:16). Death by stoning or sword as evidenced by (Ex 32:26-29 and Lev 24:10-17) † **22:28** Ex 22:28 [Heb Bible Ex 22:27] (#5.364): T. Not to curse a leader among your people / R. Not to curse a ruler; which is the King, or the head of the Great Rabbinical Court / the *Sanhedrin* ·Sitting together· in the Land of Israel [God prevails] ‡ **22:28** Ex 22:28 [Heb Bible Ex 22:27] (#5.365): T. This command is not found in the straightforward text, it is implied / R. Not to curse or revile a judge § **22:28** Quoted in Acts 23:5 * **22:29** Ex 22:29 [Heb Bible Ex 22:28] (#8.488): T. "You shall not delay to offer from your harvest and from the outflow of your presses" (v28) / R. Not to alter the order of separating the *t'rumah* ·contribution· and the tithes; the separation be in the order first fruits at the beginning, then the *t'rumah* ·contribution·, then the first tithe, and last the second tithe / R. Not to preface one tithe to the next, but separate them in their proper order R. Note: The second tithe is a set apart portion of tithing used for funding the tri-annual Pilgrim feast travel † **22:31** Ex 22:31 [Heb Bible 22:30] (#3.191): T. Not to eat an animal that is that is torn by beasts in the field / R. Not to eat an animal that is fatally injured * **23:1** Ex 23:1 (Ex 23:1-3) (#9.551): T. Not to repeat false rumors nor spread a false report / R. Not to hear one of the parties in a case if the other party is absent / R. Judges must not accept testimony unless both parties are present † **23:1** Ex 23:1 (Ex 23:1-3) (#9.552): T. "Don't join hand with the wicked to be a malicious witness" (v1) / R. The habitual transgressor shall not testify / R. Transgressors must not testify

2 ‡ “You shall not follow a crowd to do evil. § * You shall not testify in court to side with a multitude to pervert justice. 3 You shall not favor a poor man in his cause.
4 “If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again. 5 † If you see the donkey of him who hates you fallen down under his burden, don’t leave him, you shall surely help him with it.
***(5)*** 6 ‡ “You shall not deny right judgement to your poor people in their lawsuits.
7 § “Keep far from a false charge, and don’t kill the innocent and righteous: for I will not justify the wicked.
8 * “You shall take no bribe, for a bribe blinds those who have sight and perverts the words of the righteous.
9 “You shall not oppress an alien, for you know the heart of an alien, since you were aliens in the land of Egypt [Abode of slavery].
10 “For six years you shall sow your land, and shall gather in its increase, 11 † but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In the same way, you shall deal with your vineyard and with your olive grove.
12 ‡ “Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may have rest, and the son of your servant, and the alien may be refreshed.
13 § “Be careful to do all things that I have said to you; * and don’t invoke the name of other *elohim* ·deities· or even let them be *sh'ma* ·heard obeyed·

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‡ **23:2** Ex 23:2 (Ex 23:1-3) (#9.553): T. Not to follow a crowd in order to do evil / R. To give decisions according to the majority, when there is a difference of opinion in the Great Rabbinical Court / the *Sanhedrin* ·Sitting together· in matters of judgment, as it is written “to incline after many” (Ex 23:2) / R. Decide by majority in case of disagreement § **23:2** Ex 23:2 (Ex 23:1-3) (#9.554): T. Not to pervert justice by testifying in court in order to side with a multitude to pervert justice / R. Not to decide according to a majority in capital cases / R. The court must not execute through a majority of one; at least a majority of two is required R. Directive: The Rabbis clarify, if those who are for conviction exceed only by one than those for acquittal, then you are to decide in favor of life * **23:2** Ex 23:2 (Ex 23:1-3) (#9.555): T. This command is not found in the straightforward text, it is implied / R. That one who has first argued for acquittal shall not later argue for conviction / R. A judge who presented an acquittal plea must not present an argument for conviction in capital cases † **23:5** Ex 23:5 (Ex 23:4-5) (#6.389): T. To help another unload his burden or his animal’s burden / R. Help another remove the load from an animal that can no longer carry it T. Directive: You are not allowed to pretend not to see it in order to avoid offering help ‡ **23:6** Ex 23:6 (Ex 23:3, 23:1-9) (#10.585): T. Not to deny a poor person his rights in a lawsuit / R. A judge must not decide unjustly the case of the habitual transgressor R. Note: Oral Tradition specifies this poor person is one observant of *Torah* ·Teaching· § **23:7** Ex 23:7 (Ex 23:6-9, 23:1-3) (#9.556): T. Do not commit fraud ·deception / wrongful criminal accusation for personal or financial gain· and do not cause the death of the innocent or the upright / R. The court must not execute anybody on circumstantial evidence, but on the evidence of two eye witnesses * **23:8** Ex 23:8 (Ex 23:1-9) (#9.557): T. Not to accept a bribe / R. Judges must not accept bribes † **23:11** Ex 23:11 (Ex 23:10-11) (#4.283): T. To allow the land to rest and lie fallow in the seventh year *Sabbath*, the *Sh'mitta* ·Release· Year / R. To leave free all produce which grew in the *Sh'mitta* ·Sabbath year· ‡ **23:12** Ex 23:12 (#4.284): To rest on the seventh day, the Sabbath day Directive: Your animals, servants, and the stranger among you shall rest and be refreshed § **23:13** Ex 23:13 (#3.192): T. Pay attention to everything Adonai has told you / R. To worship Adonai your God / R. Not to proselytize the children of Israel to worship and serve false deities, that is idolatry * **23:13** Ex 23:13 (#2a.63): T. Not to mention or invoke the name of false deities / R. Not to swear, make an oath, or a vow in the name of false deities

out of your mouth.
14 † "You shall observe a feast to me three times a year. 15 You shall
observe the festival of *Matzah* ·Unleavened bread·. Seven days you shall
eat *matzah* ·unleavened bread·, as I enjoined you, at the time appointed
in the month Abib (for in it you came out of Egypt [Abode of slavery]),
and no one shall appear before me empty. 16 And the festival of harvest,
the first fruits of your labors, which you sow in the field; and the festival
of in-gathering, at the end of the year, when you gather in the results of
your labors out of the field. 17 Three times in the year all your males shall
appear before the Lord ADONAI .
18 ‡ "You shall not offer the blood of my sacrifice with leavened bread.
§ The fat of my feast shall not remain all night until the morning. 19 *
The first of the first fruits of your ground you shall bring into the house of
ADONAI your God.
† "You shall not boil a young goat in its mother's milk fat.
***(6)*** 20 "Behold, I send an angel before you, to keep you by the way,
and to bring you into the place which I have prepared. 21 Pay attention
to him, and *sh'ma* ·hear obey· his voice. Don't provoke him, for he will
not pardon your disobedience, for my name is in him. 22 But if you *sh'ma*
·hear obey· *sh'ma* ·hear obey· his voice, and *sh'ma* ·hear obey· all that
I speak, then I will be an enemy to your enemies, and an adversary to
your adversaries. 23 For my angel shall go before you, and bring you
in to the Amorite [Descendants of Talkers], the Hittite [Descendant of
Trembling fear], the Perizzite [Descendant of Belonging to village], the
Canaanite [Descendant of Humbled], the Hivite [Wicked], and the Jebusite
[Descendants of Thresher]; and I will cut them off. 24 You shall not *hawa*
·bow low, prostrate· to their deities, nor *abad* ·serve· them, nor follow their
practices, but you shall utterly overthrow them and demolish their pillars.
25 ‡ You shall serve ADONAI your God, and he will bless your bread and
your water, and I will take sickness away from among you. ***(7)*** 26 No one
will miscarry or be barren in your land. I will fulfill the number of your
days. 27 I will send my terror before you, and will confuse all the people to
whom you come, and I will make all your enemies turn their backs to you.
28 I will send the hornet before you, which will divorce and drive out the

† **23:14** Ex 23:14 (Ex 23:14-17) (#4.285): T. To celebrate the three pilgrim feasts / R. To celebrate on these three Festivals (bring a peace offering) Example: *Pesac* ·Passover·, *Shavu'ot* ·Weeks· / *Pentacost* ·50·, and *Sukkot* ·Tabernacles· ‡ **23:18** Ex 23:18 (Ex 23:14-18) (#4.286): T. Not to offer the blood of the pilgrim sacrifice with leavened bread / R. Not to slaughter the *Pesac* ·Passover· lamb while in possession of leaven Consider: Leaven is a symbol of sin, excess, and pride; the connotations thereof are negative, neutral, and positive or negative § **23:18** Ex 23:18 (#4.287): T. Not to leave the fat of God's festival / R. Not to leave the fat of the *Pesac* ·Passover· sacrifice overnight * **23:19** Ex 23:19 (Ex 34:26) (#8.489): To bring the best of the first fruits of your land into the house of Adonai your God † **23:19** Ex 23:19 (#3.193): T. This command is not found in the straightforward text (see Ex 34:26 OU195) / R. Not to seethe ·soak or saturate in liquid· a kid in its mother's calav ·milk, fat· / R. Not to eat meat and milk cooked together Note: The Wycliffe Bible Commentary (1977 p.73) says from "the Ugarit literature discovered in 1930, it was learned that boiling a kid in its mother's milk was a Canaanite [Descendant of Humbled] practice used in connection with fertility rites" / R. Note: In 1195, Rambam, AKA Maimonides suggested, "As for the prohibition against eating meat ·boiled· in milk, it is in my opinion not improbable that – in addition to this being undoubtedly very gross food and very filling – idolatry had something to do with it. Perhaps such food was eaten at one of the ceremonies of their cult or one of their festivals" The Guide to the Perplexed (111:48) ‡ **23:25** Ex 23:25 (#1.2): To give *avodah* ·worship / labor / service· unto Adonai your God

Hivite [Wicked], the Canaanite [Descendant of Humbled], and the Hittite [Descendant of Trembling fear], from before you. 29 I will not divorce them from before you in one year, lest the land become desolate, and the animals of the field multiply against you. 30 Little by little I will divorce them from before you, until you have increased and inherit the land. 31 I will set your border from the *Sea of Suf* [Reed Sea] even to the sea of the Philistines [To roll in dust (As an insult)], and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall divorce them from before you. 32 You shall make no covenant ·binding contract between two or more parties· with them, nor with their *elohim* ·deities·. 33 § They shall not dwell in your land, lest they make you sin against me, for if you *abad* ·serve· their deities, it will surely be a snare to you."

# 24

1 He said to Moses [Drawn out], "Come up to ADONAI , you, and Aaron [Light-bringer], Nadab, and Abihu, and seventy of the elders of Israel [God prevails]; and worship from a distance. 2 Moses [Drawn out] alone shall come near to ADONAI , but they shall not come near. The people shall not go up with him."

3 Moses [Drawn out] came and told the people all ADONAI 's words, and all the judgments; and all the people answered with one voice, and said, "All the words which ADONAI has spoken will we do."

4 Moses [Drawn out] wrote all ADONAI 's words, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel [God prevails]. 5 He sent young men of the children of Israel [God prevails], who offered burnt offerings and sacrificed peace offerings of cattle to ADONAI . 6 Moses [Drawn out] took half of the blood and put it in basins, and half of the blood he sprinkled on the altar. 7 He took the book of the covenant and read it in the hearing of the people, and they said, "All that ADONAI has spoken will we do, and be *sh'ma* ·hear obey·."

8 Moses [Drawn out] took the blood, and sprinkled it on the people, and said, "Look, *this is the blood of the covenant ·binding contract between two or more parties·, which ADONAI has made* with *you* * concerning all these words."

9 Then Moses [Drawn out], Aaron [Light-bringer], Nadab, Abihu, and seventy of the elders of Israel [God prevails] went up. 10 They saw the God of Israel [God prevails]. Under his feet was like a paved work of sapphire stone, like the skies for clearness. 11 He didn't lay his hand on the nobles of the children of Israel [God prevails]. They saw God, and ate and drank.

12 ADONAI said to Moses [Drawn out], "Come up to me on the mountain, and stay here, and I will give you the stone tablets with the *Torah* ·Teaching· and the *mitzvot* ·instructions· that I have written, that you may teach them."

13 Moses [Drawn out] rose up with Joshua [Salvation Yah], his servant, and Moses [Drawn out] went up onto God's Mountain. 14 He said to the elders, "Wait here for us, until we come again to you. Behold, Aaron [Light-bringer] and Hur are with you. Whoever is involved in a dispute can go to them."

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§ **23:33** Ex 23:33 (#2a.64): Not to allow idolaters to dwell in the land (of Israel) * **24:8** Quoted in Heb 9:20

***(S: Maftir ·Conclusion·)*** 15 Moses [Drawn out] went up on the mountain, and the cloud covered the mountain. ***(A: Maftir ·Conclusion·)*** 16 ADONAI 's *shekhinah* [manifest weighty glory and presence of God] settled on Mount Sinai [Thorn], and the cloud covered it six days. The seventh day he called to Moses [Drawn out] out of the middle of the cloud. 17 The appearance of the *kavod Yahweh* ·weighty glory of He sustains breathing· was like devouring fire on the top of the mountain in the eyes of the children of Israel [God prevails]. 18 Moses [Drawn out] entered into the middle of the cloud, and went up on the mountain; and Moses [Drawn out] was on the mountain forty days and forty nights.

*Haftarah Mishpatim ·Taking leave ·Judgments, Rulings·:*

*Yirmeyahu / Jeremiah 34:8-22, 33:25-26*

*B'rit Hadashah ·New Covenant·: Luke 7:1-8:3*

## Parashah 19: *T'rumah* ·Elevated Offerings, Contribution· 25:1-27:19

# 25

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to the children of Israel [God prevails], that they take an offering for me. From everyone whose heart makes him willing you shall take my offering. 3 This is the offering which you shall take from them: gold, silver, bronze, 4 blue, purple, scarlet, fine linen, goats' hair, 5 rams' skins dyed red, sea cow hides, acacia wood, 6 oil for the light, spices for the anointing oil and for the sweet incense, 7 onyx stones, and stones to be set for the ephod and for the breastplate. 8 * Let them make me a sanctuary, that I may dwell among them. 9 According to all that I show you, the pattern of the tabernacle, and the pattern of all of its furniture, even so you shall make it.

10 "They shall make an *ark* of acacia wood. Its length shall be two and a half cubits [45 in; 114.3 cm], its width a cubit and a half [27 in; 68.58 cm], and a cubit and a half [27 in; 68.58 cm] its height. 11 You shall *overlay* it with *pure gold.* † You shall overlay it inside and outside, and you shall make a gold molding around it. 12 You shall cast four rings of gold for it, and put them in its four feet. Two rings shall be on the one side of it, and two rings on the other side of it. 13 You shall make poles of acacia wood, and overlay them with gold. 14 You shall put the poles into the rings on the sides of the ark to carry the ark. 15 ‡ The poles shall be in the rings of the ark. They shall not be taken from it. 16 You shall put the *testimony* § which I shall give you into the ark. ***(2)*** 17 You shall make a mercy seat of pure gold. Two and a half cubits [45 in; 114.3 cm] shall be its length, and a cubit and a half [27 in; 68.58 cm] its width. 18 You shall make two *cherubim* of hammered gold. You shall make them at the two ends of the *mercy seat.* * 19 Make one cherub at the one end, and one cherub at the other end. You shall make the cherubim on its two ends of one piece with the mercy seat. 20 The cherubim shall spread out their wings upward, covering the mercy

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* **25:8** Ex 25:8 (Ex 25:8-9) (#1.3): T. To build the Sanctuary Tabernacle of God / R. To build a Sanctuary † **25:11** Quoted in Heb 9:4 ‡ **25:15** Ex 25:15 (Ex 25:12-15) (#2b.96): Not to remove the poles, used for carrying the ark, from their location § **25:16** Quoted in Heb 9:4 * **25:18** Quoted in Heb 9:5. The Mercy Seat is one in the same as the lid for the ark (see Ex 26:34). This is the "seat" of the throne of God (see v22).

seat with their wings, with their faces toward one another. The faces of
the cherubim shall be toward the mercy seat. 21 You shall put the mercy
seat on top of the ark, and in the ark you shall put the testimony that I will
give you. 22 There I will meet with you, and I will tell you from above the
mercy seat, from between the two cherubim which are on the ark of the
testimony, all that I enjoin you for the children of Israel [God prevails].
23 "You shall make a table of acacia wood. Two cubits [36 in; 91.44 cm]
shall be its length, and a cubit [18 in; 45.72 cm] its width, and one and
a half cubits [27 in; 68.58 cm] its height. 24 You shall overlay it with pure
gold, and make a gold molding around it. 25 You shall make a rim of a hand
width [2.92 in; 7.4 cm] around it. You shall make a golden molding on its
rim around it. 26 You shall make four rings of gold for it, and put the rings
in the four corners that are on its four feet. 27 The rings shall be close to
the rim, for places for the poles to carry the table. 28 You shall make the
poles of acacia wood, and overlay them with gold, that the table may be
carried with them. 29 You shall make its dishes, its spoons, its ladles, and
its bowls to pour out offerings with. You shall make them of pure gold. 30 †
You shall set bread of the presence on the table before me always.
***(S:3)*** 31 "You shall make a *menorah* ·lamp· of pure gold. Of hammered
work shall the *menorah* ·lamp· be made, even its base, its shaft, its cups,
its buds, and its flowers, shall be of one piece with it. 32 There shall be six
branches going out of its sides: three branches of the *menorah* ·lamp· out
of its one side, and three branches of the *menorah* ·lamp· out of its other
side; 33 three cups made like almond blossoms in one branch, a bud and a
flower; and three cups made like almond blossoms in the other branch, a
bud and a flower, so for the six branches going out of the *menorah* ·lamp·;
34 and in the *menorah* ·lamp· four cups made like almond blossoms, its
buds and its flowers; 35 and a bud under two branches of one piece with it,
and a bud under two branches of one piece with it, and a bud under two
branches of one piece with it, for the six branches going out of the *menorah*
·lamp·. 36 Their buds and their branches shall be of one piece with it, all of
it one beaten work of pure gold. 37 You shall make its lamp candles seven,
and they shall light the *menorah* ·lamp· to give light to the space in front
of it. 38 Its snuffers and its snuff dishes shall be of pure gold. 39 It shall
be made of a talent [3,000 sheckles; 75 lb; 34.02 kg] of pure gold, with all
these accessories. 40 *See that you make them after this pattern which has
been shown to you on the mountain.* ‡

# 26

***(A:3)*** 1 "Moreover you shall make the tabernacle with ten curtains; of
fine twined linen, and blue, and purple, and scarlet, with cherubim. The
work of the skillful workman you shall make them. 2 The length of each
curtain shall be twenty-eight cubits [42 ft; 128 m], and the width of each
curtain four cubits [6 ft; 18.29 m]: all the curtains shall have one measure.
3 Five curtains shall be coupled together to one another; and the other five
curtains shall be coupled to one another. 4 You shall make loops of blue
on the edge of the one curtain from the edge in the coupling; and likewise
you shall make in the edge of the curtain that is outermost in the second

† **25:30** Ex 25:30 (#2b.97): T. To set in order the show-bread before Adonai / R. To set in order the show-bread and frankincense before Adonai, this offering is given every Sabbath / R. To make the show bread ‡ **25:40** Quoted in Heb 8:5

coupling. 5 You shall make fifty loops in the one curtain, and you shall
make fifty loops in the edge of the curtain that is in the second coupling.
The loops shall be opposite to one another. 6 You shall make fifty clasps
of gold, and couple the curtains to one another with the clasps: and the
tabernacle shall be a unit.
7 "You shall make curtains of goats' hair for a covering over the
tabernacle. You shall make them eleven curtains. 8 The length of each
curtain shall be thirty cubits [45 ft; 137.16 m], and the width of each
curtain four cubits [6 ft; 18.29 m]: the eleven curtains shall have one
measure. 9 You shall couple five curtains by themselves, and six curtains
by themselves, and shall double over the sixth curtain in the forefront of
the tent. 10 You shall make fifty loops on the edge of the one curtain that
is outermost in the coupling, and fifty loops on the edge of the curtain
which is outermost in the second coupling. 11 You shall make fifty clasps
of bronze, and put the clasps into the loops, and couple the tent together,
that it may be one. 12 The overhanging part that remains of the curtains
of the tent, the half curtain that remains, shall hang over the back of the
tabernacle. 13 The cubit on the one side, and the cubit on the other side,
of that which remains in the length of the curtains of the tent, shall hang
over the sides of the tabernacle on this side and on that side, to cover it.
14 You shall make a covering for the tent of rams' skins dyed red, and a
covering of sea cow hides above.

***(4)*** 15 "You shall make the boards for the tabernacle of acacia wood,
standing up. 16 Ten cubits [15 ft; 45.72 m] shall be the length of a board,
and one and a half cubits [27 in; 68.58 cm] the width of each board. 17 There
shall be two tenons in each board, joined to one another: thus you shall
make for all the boards of the tabernacle. 18 You shall make the boards for
the tabernacle, twenty boards for the south side southward. 19 You shall
make forty sockets of silver under the twenty boards; two sockets under
one board for its two tenons, and two sockets under another board for its
two tenons. 20 For the second side of the tabernacle, on the north side,
twenty boards, 21 and their forty sockets of silver; two sockets under one
board, and two sockets under another board. 22 For the far part of the
tabernacle westward you shall make six boards. 23 You shall make two
boards for the corners of the tabernacle in the far part. 24 They shall be
double beneath, and in the same way they shall be whole to its top to one
ring: thus shall it be for them both; they shall be for the two corners.
25 There shall be eight boards, and their sockets of silver, sixteen sockets;
two sockets under one board, and two sockets under another board.
26 "You shall make bars of acacia wood: five for the boards of the one
side of the tabernacle, 27 and five bars for the boards of the other side of
the tabernacle, and five bars for the boards of the side of the tabernacle,
for the far part westward. 28 The middle bar in the middle of the boards
shall pass through from end to end. 29 You shall overlay the boards with
gold, and make their rings of gold for places for the bars: and you shall
overlay the bars with gold. 30 You shall set up the tabernacle *according to
the mishpat ·manner· that was shown to you* * on the mountain.

***(5)*** 31 "You shall make a veil of blue, and purple, and scarlet, and fine
twined linen, with cherubim. The work of the skillful workman shall it
be made. 32 You shall hang it on four pillars of acacia overlaid with gold;
their hooks shall be of gold, on four sockets of silver. 33 You shall hang up

* **26:30** Quoted in Acts 7:44

the veil under the clasps, and shall bring the ark of the testimony in there
within the veil: and the *veil* shall separate the *holy place* † from the most
holy for you. 34 You shall put the mercy seat on the ark of the testimony
in the most holy place. 35 You shall set the table outside the veil, and the
*menorah ·lamp·* over against the *table* ‡ on the side of the tabernacle
toward the south: and you shall put the table on the north side.
36 "You shall make a screen for the door of the Tent, of blue, and purple,
and scarlet, and fine twined linen, the work of the embroiderer. 37 You
shall make for the screen five pillars of acacia, and overlay them with
gold: their hooks shall be of gold: and you shall cast five sockets of bronze
for them.

# 27

***(6)*** 1 "You shall make the altar of acacia wood, five cubits [7.5 ft; 22.9 m]
long, and five cubits [7.5 ft; 22.9 m] wide; the altar shall be square: and its
height shall be three cubits [4.5 ft; 13.7 m]. 2 You shall make its horns on its
four corners; its horns shall be of one piece with it; and you shall overlay
it with bronze. 3 You shall make its pots to take away its ashes, its shovels,
its basins, its meat hooks, and its fire pans: all its utensils you shall make
of bronze. 4 You shall make a grating for it of network of bronze: and on
the net you shall make four bronze rings in its four corners. 5 You shall
put it under the ledge around the altar beneath, that the net may reach
halfway up the altar. 6 You shall make poles for the altar, poles of acacia
wood, and overlay them with bronze. 7 Its poles shall be put into the rings,
and the poles shall be on the two sides of the altar, when carrying it. 8 You
shall make it with hollow planks. They shall make it as it has been shown
you on the mountain.
***(7)*** 9 "You shall make the court of the tabernacle: for the south side
southward there shall be hangings for the court of fine twined linen one
hundred cubits [150 ft; 457.2 m] long for one side: 10 and its pillars shall
be twenty, and their sockets twenty, of bronze; the hooks of the pillars and
their fillets shall be of silver. 11 Likewise for the north side in length there
shall be hangings one hundred cubits [150 ft; 457.2 m] long, and its pillars
twenty, and their sockets twenty, of bronze; the hooks of the pillars, and
their fillets, of silver. 12 For the width of the court on the west side shall be
hangings of fifty cubits [75 ft; 228.6 m]; their pillars ten cubits [15 ft; 45.72
m], and their sockets ten cubits [15 ft; 45.72 m]. 13 The width of the court on
the east side eastward shall be fifty cubits [75 ft; 228.6 m]. 14 The hangings
for the one side of the gate shall be fifteen cubits [22.5 ft; 68.58 m]; their
pillars three cubits [4.5 ft; 13.7 m], and their sockets three cubits [4.5 ft;
13.7 m]. 15 For the other side shall be hangings of fifteen cubits [22.5 ft;
68.58 m]; their pillars three, and their sockets three cubits [4.5 ft; 13.7 m].
16 For the gate of the court shall be a screen of twenty cubits [30 ft; 91.44
m], of blue, and purple, and scarlet, and fine twined linen, the work of the
embroiderer; their pillars four cubits [6 ft; 18.29 m], and their sockets four
cubits [6 ft; 18.29 m]. ***(Maftir ·Conclusion·)*** 17 All the pillars of the court
around shall have *chasak* ·joints for binding· made with silver; their hooks
of silver, and their sockets of bronze. 18 The length of the court shall be
one hundred cubits [150 ft; 457.2 m], and the width fifty cubits [75 ft; 228.6
m] every where, and the height five cubits [7.5 ft; 22.9 m], of fine twined

† **26:33** Quoted in Heb 9:3 ‡ **26:35** Quoted in Heb 9:2

linen, and their sockets of bronze. 19 All the instruments of the tabernacle
in all its service, and all its pins, and all the pins of the court, shall be of
bronze.

*Haftarah T'rumah ·Taking leave · Elevated Offerings / Contribution·:*
*M'lakhim Alef / 1 Kings 5:26-6:13*
*B'rit Hadashah ·New Covenant·: Matt 12:46-13:58*

## Parashah 20: *Tetzaveh* ·You are to order· 27:20-30:10

20 "You shall enjoin the children of Israel [God prevails], that they bring to
you pure olive oil beaten for the light, to cause a *menorah* ·lamp· to burn
continually. 21 * In the Tent of Meeting, outside the veil which is before
the testimony, Aaron [Light-bringer] and his sons shall keep it in order
from evening to morning before ADONAI : it shall be a regulation forever
throughout their generations on the behalf of the children of Israel [God
prevails].

# 28

1 "Bring Aaron [Light-bringer] your brother, and his sons with him, near
to you from among the children of Israel [God prevails], that he may
minister to me in the priest's office, even Aaron [Light-bringer], Nadab
and Abihu, Eleazar [Help of God] and Ithamar, Aaron [Light-bringer]'s
sons. 2 * You shall make holy garments for Aaron [Light-bringer] your
brother, for glory and for beauty. 3 You shall speak to all who are wise-
hearted, whom I have filled with the spirit of wisdom, that they make
Aaron [Light-bringer]'s garments to sanctify him, that he may minister to
me in the priest's office. 4 These are the garments which they shall make:
a breastplate, and an ephod, and a robe, and a coat of checker work, a
turban, and a sash: and they shall make holy garments for Aaron [Light-
bringer] your brother, and his sons, that he may minister to me in the
priest's office. 5 They shall take the gold, and the blue, and the purple, and
the scarlet, and the fine linen.
6 "They shall make the ephod of gold, of blue, and purple, scarlet, and
fine twined linen, the work of the skillful workman. 7 It shall have two
shoulder straps joined to the two ends of it, that it may be joined together.
8 The skillfully woven band, which is on it, that is on him, shall be like its
work and of the same piece; of gold, of blue, and purple, and scarlet, and
fine twined linen. 9 You shall take two onyx stones, and engrave on them
the names of the children of Israel [God prevails]: 10 six of their names on
the one stone, and the names of the six that remain on the other stone, in
the order of their birth. 11 With the work of an engraver in stone, like the
engravings of a signet, you shall engrave the two stones, according to the
names of the children of Israel [God prevails]: you shall make them to be
enclosed in settings of gold. 12 You shall put the two stones on the shoulder
straps of the ephod, to be stones of memorial for the children of Israel [God
prevails]: and Aaron [Light-bringer] shall bear their names before ADONAI

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* **27:21** Ex 27:21 (Ex 27:20-21) (#2b.98): T. The *Cohenim* ·Priests· are to keep the *menorot* ·lamps· in the Tabernacle burning before Adonai evening to morning / R. To light the *menorah* ·lamp· every day * **28:2** Ex 28:2 (Ex 28:1-3) (#2b.99): The *Cohenim* ·Priests· shall have special holy garments

on his two shoulders for a memorial. ***(2)*** 13 You shall make settings of gold,
14 and two chains of pure gold; you shall make them like cords of braided
work: and you shall put the braided chains on the settings.
15 "You shall make a breastplate of *mishpat* ·judgment·, the work of the
skillful workman; like the work of the ephod you shall make it; of gold,
of blue, and purple, and scarlet, and fine twined linen, you shall make it.
16 It shall be square and folded double; a span [9 in; 22.86 cm] shall be
its length of it, and a span [9 in; 22.86 cm] its width. 17 You shall set in
it settings of stones, four rows of stones: a row of ruby, topaz, and beryl
shall be the first row; 18 and the second row a turquoise, a sapphire, and an
emerald; 19 and the third row a jacinth, an agate, and an amethyst; 20 and
the fourth row a chrysolite, an onyx, and a jasper: they shall be enclosed in
gold in their settings. 21 The stones shall be according to the names of the
children of Israel [God prevails], twelve, according to their names; like the
engravings of a signet, everyone according to his name, they shall be for
the twelve tribes. 22 You shall make on the breastplate chains like cords, of
braided work of pure gold. 23 You shall make on the breastplate two rings
of gold, and shall put the two rings on the two ends of the breastplate.
24 You shall put the two braided chains of gold in the two rings at the ends
of the breastplate. 25 The other two ends of the two braided chains you
shall put on the two settings, and put them on the shoulder straps of the
ephod in its forepart. 26 You shall make two rings of gold, and you shall
put them on the two ends of the breastplate, on its edge, which is toward
the side of the ephod inward. 27 You shall make two rings of gold, and
shall put them on the two shoulder straps of the ephod underneath, in
its forepart, close by its coupling, above the skillfully woven band of the
ephod. 28 † They shall bind the breastplate by its rings to the rings of the
ephod with a lace of blue, that it may be on the skillfully woven band of
the ephod, and that the breastplate may not swing out from the ephod.
29 Aaron [Light-bringer] shall bear the names of the children of Israel [God
prevails] in the breastplate of *mishpat* ·judgment· on his heart, when he
goes in to the holy place, for a memorial before ADONAI continually. 30 You
shall put in the breastplate of *mishpat* ·judgment· the *'Urim* ·Lights· and
the *Thummim* ·Perfections·; and they shall be on Aaron [Light-bringer]'s
heart, when he goes in before ADONAI : and Aaron [Light-bringer] shall
bear the judgment of the children of Israel [God prevails] on his heart
before ADONAI continually.
***(3)*** 31 "You shall make the robe of the ephod all of blue. 32 ‡ It shall have a
hole for the head in the middle of it. It shall have a binding of woven work
around its hole, as it were the hole of a coat of mail, that it not be torn.
33 On its hem you shall make pomegranates of blue, and of purple, and of
scarlet, around its hem; and bells of gold between and around them: 34 a
golden bell and a pomegranate, a golden bell and a pomegranate, around
the hem of the robe. 35 It shall be on Aaron [Light-bringer] to minister:
and its sound shall be *sh'ma* ·heard obeyed· when he goes in to the holy
place before ADONAI , and when he comes out, that he not die.
36 "You shall make a plate of pure gold, and engrave on it, like the
engravings of a signet, 'HOLY TO YAHWEH.' 37 You shall put it on a lace

† **28:28** Ex 28:28 (Ex 28:24-30) (#2b.100): The breastplate with the twelve stones shall not be loosened from the *ephod* ·ritual breastplate· ‡ **28:32** Ex 28:32 (#2b.101): T. The *Cohen Gadol* ·High Priest's· robe shall not be torn / R. Not to tear the priestly garments

of blue, and it shall be on the sash; on the front of the sash it shall be. 38 It
shall be on Aaron [Light-bringer]'s forehead, and Aaron [Light-bringer]
shall bear the iniquity of the holy things, which the children of Israel [God
prevails] shall make holy in all their holy gifts; and it shall be always on
his forehead, that they may be accepted before ADONAI . 39 You shall weave
the coat in checker work of fine linen, and you shall make a turban of fine
linen, and you shall make a sash, the work of the embroiderer.

40 "You shall make coats for Aaron [Light-bringer]'s sons, and you shall
make sashes for them and you shall make headbands for them, for glory
and for beauty. 41 You shall put them on Aaron [Light-bringer] your
brother, and on his sons with him, and shall anoint them, and consecrate
them, and sanctify them, that they may minister to me in the priest's office.
42 You shall make them linen breeches to cover the flesh of their nakedness;
from the waist even to the thighs they shall reach: 43 They shall be on Aaron
[Light-bringer], and on his sons, when they go in to the Tent of Meeting, or
when they come near to the altar to minister in the holy place; that they
don't bear iniquity, and die: it shall be a regulation forever to him and to
his offspring after him.

# 29

***(4)*** 1 "This is the thing that you shall do to them to make them holy,
to minister to me in the priest's office: take one young bull and two rams
without defect, 2 *matzah* ·unleavened bread·, unleavened cakes mixed with
oil, and unleavened wafers anointed with oil: you shall make them of fine
wheat flour. 3 You shall put them into one basket, and bring them in the
basket, with the bull and the two rams. 4 You shall bring Aaron [Light-
bringer] and his sons to the door of the Tent of Meeting, and shall wash
them with water. 5 You shall take the garments, and put on Aaron [Light-
bringer] the coat, the robe of the ephod, the ephod, and the breastplate,
and clothe him with the skillfully woven band of the ephod; 6 and you
shall set the turban on his head, and put the holy crown on the turban.
7 Then you shall take the anointing oil, and pour it on his head, and anoint
him. 8 You shall bring his sons, and put coats on them. 9 You shall clothe
them with belts, Aaron [Light-bringer] and his sons, and bind headbands
on them: and they shall have the priesthood by a perpetual regulation:
and you shall consecrate Aaron [Light-bringer] and his sons.

10 "You shall bring the bull before the Tent of Meeting: and Aaron [Light-
bringer] and his sons shall lay their hands on the head of the bull. 11 You
shall kill the bull before ADONAI , at the door of the Tent of Meeting. 12 You
shall take of the blood of the bull, and put it on the horns of the altar with
your finger; and you shall pour out all the blood at the base of the altar.
13 You shall take all the fat that covers the innards, the cover of the liver,
the two kidneys, and the fat that is on them, and burn them on the altar.
14 But the meat of the bull, and its skin, and its dung, you shall burn with
fire outside of the camp: it is a sin offering.

15 "You shall also take the one ram; and Aaron [Light-bringer] and his
sons shall lay their hands on the head of the ram. 16 You shall kill the ram,
and you shall take its blood, and sprinkle it around on the altar. 17 You
shall cut the ram into its pieces, and wash its innards, and its legs, and put
them with its pieces, and with its head. 18 You shall burn the whole ram

on the altar: it is a burnt offering to ADONAI ; it is a *pleasant aroma,* * an offering made by fire to ADONAI .

***(5)*** 19 "You shall take the other ram; and Aaron [Light-bringer] and his sons shall lay their hands on the head of the ram. 20 Then you shall kill the ram, and take some of its blood, and put it on the tip of the right ear of Aaron [Light-bringer], and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the big toe of their right foot, and sprinkle the blood around on the altar. 21 You shall take of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron [Light-bringer], and on his garments, and on his sons, and on the garments of his sons with him: and he shall be made holy, and his garments, and his sons, and his sons' garments with him. 22 Also you shall take some of the ram's fat, the fat tail, the fat that covers the innards, the cover of the liver, the two kidneys, the fat that is on them, and the right thigh (for it is a ram of consecration), 23 and one loaf of bread, one cake of oiled bread, and one wafer out of the basket of *matzah* ·unleavened bread· that is before ADONAI . 24 You shall put all of this in Aaron [Light-bringer]'s hands, and in his sons' hands, and shall wave them for a wave offering before ADONAI . 25 You shall take them from their hands, and burn them on the altar on the burnt offering, for a pleasant aroma before ADONAI : it is an offering made by fire to ADONAI .

26 "You shall take the breast of ram of consecration for Aaron [Light-bringer], and wave it for a wave offering before ADONAI : and it shall be your portion. 27 You shall sanctify the breast of the wave offering, and the thigh of the wave offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron [Light-bringer], and of that which is for his sons: 28 and it shall be for Aaron [Light-bringer] and his sons as their *chok* ·portion· forever from the children of Israel [God prevails]; for it is a wave offering: and it shall be a wave offering from the children of Israel [God prevails] of the sacrifices of their peace offerings, even their wave offering to ADONAI .

29 "The holy garments of Aaron [Light-bringer] shall be for his sons after him, to be anointed in them, and to be consecrated in them. 30 Seven days shall the son who is priest in his place put them on, when he comes into the Tent of Meeting to minister in the holy place.

31 "You shall take the ram of consecration, and boil its meat in a holy place. 32 Aaron [Light-bringer] and his sons shall eat the meat of the ram, and the bread that is in the basket, at the door of the Tent of Meeting. 33 † They shall eat those things with which atonement was made, to consecrate and sanctify them: ‡ but a stranger shall not eat of it, because they are holy. 34 If anything of the meat of the consecration, or of the bread, remains to the morning, then you shall burn the remainder with fire: it shall not be eaten, because it is holy.

35 "You shall do so to Aaron [Light-bringer], and to his sons, according to all that I have enjoined you. You shall consecrate them seven days. 36 Every day you shall offer the bull of sin offering for atonement: and you shall cleanse the altar, when you make atonement for it; and you shall anoint

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* **29:18** Quoted in Phil 4:18 † **29:33** Ex 29:33 (Ex 29:34) (#1.4): T. Aaron [Light-bringer] and his sons, who are *Cohenim* ·Priests·, are to eat the flesh of the atonement offering / R. Aaron and his sons, who are *Cohenim* ·Priests·, are to eat the flesh of the sin offering in the Temple ‡ **29:33** Ex 29:33 (#1.5): The non-priest shall not eat the flesh of the most holy sacrifices

it, to sanctify it. 37 Seven days you shall make atonement for the altar, and sanctify it: and the altar shall be most holy; whatever touches the altar shall be holy.

***(6)*** 38 "Now this is that which you shall offer on the altar: two lambs a year old day by day continually. 39 The one lamb you shall offer in the morning; and the other lamb you shall offer at evening: 40 and with the one lamb a tenth part of an ephah [an omer 2.3 q; 2.2 L] of fine flour mixed with the fourth part of a hin [2.6 qt; 1.2 L] of beaten oil, and the fourth part of a hin [2.6 qt; 1.2 L] of wine for a drink offering. 41 The other lamb you shall offer at evening, and shall do to it according to the meal offering of the morning, and according to its drink offering, for a pleasant aroma, an offering made by fire to ADONAI . 42 It shall be a continual burnt offering throughout all your generations at the door of the Tent of Meeting before ADONAI , where I will meet with you, to speak there to you. 43 There I will meet with the children of Israel [God prevails]; and the place shall be sanctified by my glory. 44 I will sanctify the Tent of Meeting and the altar: Aaron [Light-bringer] also and his sons I will sanctify, to minister to me in the priest's office. 45 I will dwell among the children of Israel [God prevails], and will be their God. 46 They shall know that I am ADONAI their God, who brought them out of the land of Egypt [Abode of slavery], that I might dwell among them: I am ADONAI their God.

# 30

***(7)*** 1 "You shall make an *altar* to burn *incense* * on. You shall make it of acacia wood. 2 Its length shall be a cubit [18 in; 45.72 cm], and its width a cubit [18 in; 45.72 cm]. It shall be square, and its height shall be two cubits [36 in; 91.44 cm]. Its horns shall be of one piece with it. 3 You shall overlay it with pure gold, its top, its sides around it, and its horns; and you shall make a gold molding around it. 4 You shall make two golden rings for it under its molding; on its two ribs, on its two sides you shall make them; and they shall be for places for poles with which to bear it. 5 You shall make the poles of acacia wood, and overlay them with gold. 6 You shall put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with you. 7 † Aaron [Light-bringer] shall burn incense of sweet spices on it every morning. When he tends the lamp candles, he shall burn it. ***(Maftir ·Conclusion·)*** 8 When Aaron [Light-bringer] lights the lamp candles at evening, he shall burn it, a perpetual incense before ADONAI throughout all your generations. 9 ‡ You shall offer no strange incense on it, nor burnt offering, nor meal offering; and you shall pour no drink offering on it. 10 Aaron [Light-bringer] shall make atonement on its horns *once in the year;* with the *blood* § of the sin offering of atonement once in the year he shall make atonement for it throughout all your generations. It is most holy to ADONAI ."

*Haftarah Tetzaveh ·Taking leave · You are to order·:*

*Yechezk'el / Ezekiel 43:10-27*

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* **30:1** Quoted in Heb 9:4 † **30:7** Ex 30:7-8 (#2b.102): T. A *Cohen* ·Priest· shall offer incense twice daily / R. To burn incense every day ‡ **30:9** Ex 30:9 (Ex 30:1-9, 30:6) (#3.194): T. Not to offer any unauthorized incense or any sacrifice of animal, grain, or drink on the Golden Altar of Incense / R. Not to burn anything on the Golden Altar of Incense besides incense § **30:10** Quoted in Heb 9:7

*B'rit Hadashah ·New Covenant·: Mark 4:35-5:43*

# Parashah 21: *Ki Tissa* ·When You take· 30:11-34:35

11 ADONAI spoke to Moses [Drawn out], saying, 12 "When you take a
census of the children of Israel [God prevails], according to those who
are counted among them, then each man shall give a ransom for his soul
to ADONAI , when you count them; that there be no plague among them
when you count them. 13 * They shall give this, everyone who passes over
to those who are counted, half a shekel [0.2 oz; 5.67 g] after the shekel of
the sanctuary (the shekel is 0.4oz; 11.34 g; or called twenty gerahs 20/50
of an oz); half a shekel for an offering to ADONAI . 14 Everyone who passes
over to those who are counted, from twenty years old and upward, shall
give the offering to ADONAI . 15 The rich shall not give more, and the poor
shall not give less, than the half shekel [0.2 oz; 5.67 g], when they give the
offering of ADONAI , to make atonement for your souls. 16 You shall take
the atonement money from the children of Israel [God prevails], and shall
appoint it for the service of the Tent of Meeting; that it may be a memorial
for the children of Israel [God prevails] before ADONAI , to make atonement
for your souls."
17 ADONAI spoke to Moses [Drawn out], saying, 18 "You shall also make
a basin of bronze, and its base of bronze, in which to wash. You shall put
it between the Tent of Meeting and the altar, and you shall put water in
it. 19 † Aaron [Light-bringer] and his sons shall wash their hands and their
feet in it. 20 When they go into the Tent of Meeting, they shall wash with
water, that they not die; or when they come near to the altar to minister,
to burn an offering made by fire to ADONAI . 21 So they shall wash their
hands and their feet, that they not die: and it shall be a statute forever to
them, even to him and to his descendants throughout their generations."
22 Moreover ADONAI spoke to Moses [Drawn out], saying, 23 "Also take
fine spices: of liquid myrrh, five hundred shekels [12.5 lb; 5.67 kg]; and
of fragrant cinnamon half as much, even two hundred and fifty shekels
[6.25 lb; 2.835 kg]; and of fragrant cane, two hundred and fifty shekels
[6.25 lb; 2.835 kg]; 24 and of cassia cinnamon five hundred shekels [12.5
lb; 5.67 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g);
and a hin [0.98 gal; 3.7 L] of olive oil. 25 You shall make it a holy anointing
oil, a perfume compounded after the art of the perfumer: it shall be a
holy anointing oil. 26 You shall use it to anoint the Tent of Meeting, the
ark of the testimony, 27 the table and all its articles, the *menorah* ·lamp·
and its accessories, the altar of incense, 28 the altar of burnt offering with
all its utensils, and the basin with its base. 29 You shall sanctify them,
that they may be most holy. Whatever touches them shall be holy. 30 You
shall anoint Aaron [Light-bringer] and his sons, and sanctify them, that
they may minister to me in the priest's office. 31 ‡ You shall speak to the

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* **30:13** Ex 30:13 (Ex 30:11-16) (#8.490): To give half a shekel every year as a method of census
† **30:19** Ex 30:19 (Ex 30:17-21) (#2b.103): The *Cohenim* ·sons of Aaron, Priests· shall wash their hands and feet before service in the Temple R. Note: The Rabbis have reinterpreted the direct text and reapplied the command since the Temple was destroyed in AD 70. Now all Jews are to wash their hands before eating the Sabbath meal or any meal including bread, in remembrance of this Levitical command / R. Note: The act of washing hands in this sense is seen as the introducing of the ideal of holiness into the mundane life of Jews ‡ **30:31** Ex 30:31 (Ex 30:22-31, 30:32-33) (#2b.104): T. To anoint *Cohenim Gadolim* ·High Priests· and kings with the holy anointing oil / R. To prepare the holy anointing oil

children of Israel [God prevails], saying, 'This shall be a holy anointing oil to me throughout all your generations. 32 § It shall not be poured on man's flesh, * and do not make any like it, according to its composition. It is holy. It shall be holy to you. 33 Whoever compounds any like it, or whoever puts any of it on a stranger, he shall be cut off from his people.' "

34 ADONAI said to Moses [Drawn out], "Take to yourself sweet spices, gum resin, and onycha, and galbanum; sweet spices with pure frankincense: there shall be an equal weight of each; 35 and you shall make incense of it, a perfume after the art of the perfumer, seasoned with salt, pure and holy: 36 and you shall beat some of it very small, and put some of it before the testimony in the Tent of Meeting, where I will meet with you. It shall be to you most holy. 37 † The incense which you shall make, according to its composition you shall not make for yourselves: it shall be to you holy for ADONAI . 38 Whoever shall make any like that, to smell of it, he shall be cut off from his people."

# 31

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Behold, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah [Praised]: 3 and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all kinds of workmanship, 4 to devise skillful works, to work in gold, and in silver, and in bronze, 5 and in cutting of stones for setting, and in carving of wood, to work in all kinds of workmanship. 6 Behold, I myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan [He judged]; and in the heart of all who are wise-hearted I have put wisdom, that they may make all that I have enjoined you: 7 the Tent of Meeting, the ark of the testimony, the mercy seat that is on it, all the furniture of the Tent, 8 the table and its utensils, the pure *menorah* ·lamp· with all its utensils, the altar of incense, 9 the altar of burnt offering with all its utensils, the basin and its base, 10 the finely worked garments— the holy garments for Aaron [Light-bringer] the priest— the garments of his sons to minister in the priest's office, 11 the anointing oil, and the incense of sweet spices for the holy place: according to all that I have enjoined you they shall do."

12 ADONAI spoke to Moses [Drawn out], saying, 13 "Speak also to the children of Israel [God prevails], saying, 'Most certainly you shall keep my Sabbaths: for it is a sign between me and you throughout all your generations; that you may know that I am *Yahweh M'Kaddesh* [Yahweh our Santifier / He sustains breathing who makes you holy]. 14 You shall keep the *Sabbath* ·To cease· therefore; for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work therein, that soul shall be cut off from among his people. 15 Six days shall work be done, but on the seventh day is a *Sabbath* ·To cease· of solemn rest, holy to ADONAI . Whoever does any work on the *Sabbath* ·To cease· day shall surely be put to death. 16 Therefore the children of Israel [God prevails] shall keep the *Sabbath* ·To cease·, to observe the *Sabbath* ·To cease· throughout their generations, for a perpetual covenant ·binding contract between two or

§ **30:32** Ex 30:32 (#2b.105): Not to anoint an improper person with the holy anointing oil * **30:32** Ex 30:32 (Ex 30:31-33) (#2b.106): Not to make a duplicate formula of the holy anointing oil † **30:37** Ex 30:37 (Ex 30:34-38) (#2b.107): Not to make a duplicate of the incense formula used in the Tabernacle

more parties·. 17 It is a sign between me and the children of Israel [God prevails] forever; for in six days ADONAI made heaven and earth, and on the seventh day he rested, and was refreshed.' "

***(2)*** 18 He gave to Moses [Drawn out], when he finished speaking with him on Mount Sinai [Thorn], the two tablets of the testimony, stone tablets, written with the *finger of God.* *

# 32

1 When the people saw that Moses [Drawn out] delayed to come down from the mountain, the people gathered themselves together to Aaron [Light-bringer], and said to him, *"Come, make us deities, which shall lead us; for this Moses [Drawn out], the man who brought us up out of the land of Egypt [Abode of slavery], we don't know what has become of him."* *

2 Aaron [Light-bringer] said to them, "Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me."

3 All the people took off the golden rings which were in their ears, and brought them to Aaron [Light-bringer]. 4 He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, "These are your deities, Israel [God prevails], which brought you up out of the land of Egypt [Abode of slavery]."

5 When Aaron [Light-bringer] saw this, he built an altar before it; and Aaron [Light-bringer] made a proclamation, and said, "Tomorrow shall be a feast to ADONAI ."

6 They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and *the people sat down to eat and to drink, and rose up to* pray. †

7 ADONAI spoke to Moses [Drawn out], "Go, get down; for your people, who you brought up out of the land of Egypt [Abode of slavery], have corrupted themselves! 8 They have turned aside quickly out of the way which I enjoined them. They have made themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, 'These are your deities, Israel [God prevails], which brought you up out of the land of Egypt [Abode of slavery].' "

9 ADONAI said to Moses [Drawn out], "I have seen these people, and behold, they are a *stiff-necked people.* ‡ 10 Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them; and I will make of you a great nation."

11 Moses [Drawn out] begged ADONAI his God, and said, "ADONAI , why does your wrath burn hot against your people, that you have brought out of the land of Egypt [Abode of slavery] with great power and with a mighty hand? 12 Why should the Egyptians [people from Abode of slavery] speak, saying, 'He brought them out for evil, to kill them in the mountains, and to consume them from the surface of the earth?' Turn from your fierce wrath, and *teshuvah* ·turn repent· of this evil against your people. 13 Remember Abraham [Father of a multitude], Isaac [Laughter], and Israel [God prevails], your servants, to whom you swore by your own self, and said to them, 'I will multiply your offspring *as the stars of the sky,* § and

* **31:18** Quoted in Luke 11:20 * **32:1** Quoted in Acts 7:40 † **32:6** Quoted in 1 Cor 10:7 ‡ **32:9** Quoted in Acts 7:51 § **32:13** Quoted in Heb 11:12

all this land that I have spoken of I will give to your offspring, and they shall inherit it forever.' "
14 ADONAI changed his mind concerning the disaster which he planned for his people.
15 Moses [Drawn out] turned, and went down from the mountain, with the two tablets of the testimony in his hand; tablets that were written on both their sides; on the one side and on the other they were written.
16 The tablets were the work of God, and the writing was the writing of God, engraved on the tables.
17 When Joshua [Salvation Yah] *sh'ma* ·heard obeyed· the noise of the people as they shouted, he said to Moses [Drawn out], "There is the noise of war in the camp."
18 He said, "It is not the voice of those who shout for victory. It is not the voice of those who cry for being overcome; but the noise of those who sing that I *sh'ma* ·hear obey·." 19 As soon as he came near to the camp, he saw the calf and the dancing. Then Moses [Drawn out]' anger grew hot, and he threw the tablets out of his hands, and broke them beneath the mountain.
20 He took the calf which they had made, and burned it with fire, ground it to powder, and scattered it on the water, and made the children of Israel [God prevails] drink of it.
21 Moses [Drawn out] said to Aaron [Light-bringer], "What did these people do to you, that you have brought a great sin on them?"
22 Aaron [Light-bringer] said, "Don't let the anger of my lord grow hot. You know the people, that they are set on evil. 23 For they said to me, *'Make us deities to lead us; for this Moses [Drawn out], the man who brought us up out of the land of Egypt [Abode of slavery], we don't know what has become of him.'* * 24 I said to them, 'Whoever has any gold, let them take it off:' so they gave it to me; and I threw it into the fire, and out came this calf."
25 When Moses [Drawn out] saw that the people had broken loose, (for Aaron [Light-bringer] had let them loose for a derision among their enemies), 26 then Moses [Drawn out] stood in the gate of the camp, and said, "Whoever is on ADONAI 's side, come to me!"
All the sons of Levi [United with] gathered themselves together to him.
27 He said to them, "ADONAI says, the God of Israel [God prevails], 'Every man put his sword on his thigh, and go back and forth from gate to gate throughout the camp, and every man kill his brother, and every man his companion, and every man his neighbor.' " 28 The sons of Levi [United with] did according to the word of Moses [Drawn out]: and there fell of the people that day about three thousand men. 29 Moses [Drawn out] said, "Consecrate yourselves today to ADONAI , yes, every man against his son, and against his brother; that he may give you a blessing today."
30 On the next day, Moses [Drawn out] said to the people, "You have sinned a great sin. Now I will go up to ADONAI . Perhaps I shall make atonement for your sin."
31 Moses [Drawn out] *teshuvah* ·completely returned· to ADONAI , and said, "Oh, this people have sinned a great sin, and have made themselves deities of gold. 32 Yet now, if you will, forgive their sin— and if not, please blot me out of your book which you have written."
33 ADONAI said to Moses [Drawn out], "Whoever has sinned against me, him will I blot out of my book. 34 Now go, lead the people to the place

* **32:23** Quoted in Acts 7:40

of which I have spoken to you. Behold, my angel shall go before you. Nevertheless in the day when I punish, I will punish them for their sin."
35 ADONAI struck the people, because they made the calf, which Aaron [Light-bringer] made.

# 33

1 ADONAI spoke to Moses [Drawn out], "Depart, go up from here, you and the people that you have brought up out of the land of Egypt [Abode of slavery], to the land of which I swore to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter], saying, 'I will give it to your offspring.' 2 I will send an angel before you; and I will divorce the Canaanite [Descendant of Humbled], the Amorite [Descendants of Talkers], and the Hittite [Descendant of Trembling fear], and the Perizzite [Descendant of Belonging to village], the Hivite [Wicked], and the Jebusite [Descendants of Thresher]: 3 to a land flowing with milk and honey: for I will not go up among you, for you are a *stiff-necked people,* * lest I consume you on the way."
4 When the people *sh'ma* ·heard obeyed· this evil news, they mourned: and no one put on his jewelry.
5 ADONAI said to Moses [Drawn out], "Tell the children of Israel [God prevails], 'You are a *stiff-necked people.* † If I were to go up into the middle of you for one moment, I would consume you. Therefore now take off your jewelry from you, that I may know what to do to you.' "
6 The children of Israel [God prevails] stripped themselves of their jewelry from Mount Horeb [Desert] onward.
7 Now Moses [Drawn out] used to take the tent and to pitch it outside the camp, far away from the camp, and he called it "The Tent of Meeting." Everyone who sought ADONAI went out to the Tent of Meeting, which was outside the camp. 8 When Moses [Drawn out] went out to the Tent, that all the people rose up, and stood, everyone at their tent door, and watched Moses [Drawn out], until he had gone into the Tent. 9 When Moses [Drawn out] entered into the Tent, the pillar of cloud descended, stood at the door of the Tent, and spoke with Moses [Drawn out]. 10 All the people saw the pillar of cloud stand at the door of the Tent, and all the people rose up and worshiped, everyone at their tent door. 11 ADONAI spoke to Moses [Drawn out] face to face, as a man speaks to his friend. He turned again into the camp, but his servant Joshua [Salvation Yah], the son of Nun, a young man, didn't depart from the Tent.
***(3)*** 12 Moses [Drawn out] said to ADONAI , "Behold, you tell me, 'Bring up this people:' and you haven't let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found *chen* ·grace· in my sight.' 13 Now therefore, if I have found *chen* ·grace· in your sight, please show me now your way, that I may know you, so that I may find favor in your sight: and consider that this nation is your people."
14 He said, "My presence will go with you, and I will give you rest."
15 He said to him, "If your presence does not go with me, don't carry us up from here. 16 For how would people know that I have found *chen* ·grace· in your sight, I and your people? Is not it that you go with us, so that we are separated, I and your people, from all the people who are on the surface of the earth?"

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* **33:3** Quoted in Acts 7:51 † **33:5** Quoted in Acts 7:51

***(4)*** 17 ADONAI said to Moses [Drawn out], "I will do this thing also that
you have spoken; for you have found *chen* ·grace· in my sight, and I know
you by name."
18 He said, "Please show me your *kavod* ·weighty glory·."
19 He said, "I will make all my goodness pass before you, and will
proclaim ADONAI 's name before you. *I will be gracious to whom I will
be gracious, and will show* ***racham*** *·merciful love· on whom I will show
racham ·mercy·."* ‡ 20 He said, "You cannot see my face, for man may not
see me and live." 21 ADONAI also said, "Behold, there is a place by me, and
you shall stand on the rock. 22 It will happen, while my *kavod* ·weighty
glory· passes by, that I will put you in a cleft of the rock, and will cover
you with my hand until I have passed by; 23 then I will take away my hand,
and you will see my back; but my face shall not be seen."

# 34

***(5)*** 1 ADONAI said to Moses [Drawn out], "Chisel two stone tablets like the
first: and I will write on the tablets the words that were on the first tablets,
which you broke. 2 Be ready by the morning, and come up in the morning
to Mount Sinai [Thorn], and present yourself there to me on the top of the
mountain. 3 No one shall come up with you or be seen anywhere on the
mountain. Do not let the flocks or herds graze in front of that mountain."
4 He chiseled two tablets of stone like the first; and Moses [Drawn out]
rose up early in the morning, and went up to Mount Sinai [Thorn], as
ADONAI had enjoined him, and took in his hand two stone tablets. 5 ADONAI
descended in the cloud, and stood with him there, and proclaimed ADONAI
's name. 6 ADONAI passed by before him, and proclaimed, *"YUD-HEY-VAV-
HEY! YAHWEH a merciful and* gracious God, slow to anger, and abundant in
*cheshed ·loving-kindness·* * and truth, 7 keeping *cheshed* ·loving-kindness·
for thousands, forgiving iniquity and disobedience and sin; and that will
by no means clear the guilty, visiting the iniquity of the fathers on the
children, and on the children's children, on the third and on the fourth
generation."
8 Moses [Drawn out] hurried and bowed his head toward the earth, and
worshiped. 9 He said, "If now I have found *chen* ·grace· in your sight, Lord,
please let the Lord go among us; although this is a stiff-necked people;
pardon our iniquity and our sin, and take us for your inheritance."
***(6)*** 10 He said, "Behold, I make a covenant ·binding contract between
two or more parties·: before all your people I will do marvels, such as
have not been worked in all the earth, nor in any nation; and all the
people among which you are shall see the work of ADONAI ; for it is an
awesome thing that I do with you. 11 Observe that which I enjoin you
today. Behold, I divorce from before you the Amorite [Descendants of
Talkers], the Canaanite [Descendant of Humbled], the Hittite [Descendant
of Trembling fear], the Perizzite [Descendant of Belonging to village], the
Hivite [Wicked], and the Jebusite [Descendants of Thresher]. 12 Be careful,
lest you make a covenant with the inhabitants of the land where you are
going, lest it be for a snare in the middle of you: 13 but you shall break
down their altars, and dash in pieces their pillars, and you shall cut down
their Asherah poles; 14 for you shall *hawa* ·bow low, prostrate· to worship
no other deity: for ADONAI , whose name is Jealous, is a jealous God.

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‡ **33:19** Quoted in Rom 9:15 * **34:6** Quoted in James 5:11

15 “Don’t make a covenant with the inhabitants of the land, lest they play
the prostitute after their deities, and sacrifice to their deities, and one call
you and you eat of his sacrifice; 16 and you take of their daughters to your
sons, and their daughters play the prostitute after their deities, and make
your sons play the prostitute after their deities.
17 “You shall make no molten *elohim* ·deities· for yourselves.
18 “You shall keep the festival of *Matzah* ·Unleavened bread·. Seven
days you shall eat *matzah* ·unleavened bread·, as I enjoined you, at the
time appointed in the month Abib; for in the month Abib you came out of
Egypt [Abode of slavery].
19 “All that opens the womb is mine; and all your livestock that is male,
the firstborn of cow and sheep. 20 You shall redeem the firstborn of a
donkey with a lamb. If you will not redeem it, then you shall break its
neck. You shall redeem all the firstborn of your sons. No one shall appear
before me empty.
21 † “Six days you shall work, but on the seventh day you shall rest: in
plowing time and in harvest you shall rest.
22 “You shall observe the festival of *Shavu'ot* ·Weeks· / *Pentacost* ·Fifty·
with the first fruits of wheat harvest, and the festival of in-gathering at the
turn of the year. 23 Three times in the year all your males shall appear
before the Lord *Yahweh*, *Elohim Isra'el* [He sustains breathing, God of God
prevails]. 24 For I will drive out nations before you and enlarge your
borders; neither shall any man desire your land when you go up to appear
before ADONAI , your God, three times in the year.
25 “You shall not offer the blood of my sacrifice with leavened bread.
The sacrifice of the festival of the *Pesac* ·Passover· shall not be left to the
morning.
26 “You shall bring the first of the first fruits of your ground to the house
of ADONAI your God.
‡ “You shall not boil a young goat in its mother’s milk fat.”
***(7)*** 27 ADONAI said to Moses [Drawn out], “Write you these words: for in
accordance with these words I have made a covenant with you and with
Israel [God prevails].”
28 He was there with ADONAI forty days and forty nights; he neither ate
bread, nor drank water. He wrote on the tablets the words of the covenant,
the Ten Words.
29 When Moses [Drawn out] came down from Mount Sinai [Thorn] with
the two tablets of the testimony in Moses [Drawn out]’ hand, when he came
down from the mountain, Moses [Drawn out] didn’t know that the skin of
his face shone by reason of his speaking with him. 30 When Aaron [Light-
bringer] and all the children of Israel [God prevails] saw Moses [Drawn
out], behold, the skin of his face shone; and they were afraid to come near
him. 31 Moses [Drawn out] called to them, and Aaron [Light-bringer] and
all the rulers of the congregation *teshuvah* ·completely returned· to him;
and Moses [Drawn out] spoke to them. 32 Afterward all the children of

† **34:21** Ex 34:21 (#4.288): T. To rest from working the land on the seventh day Sabbath / R. To rest the land during the seventh year Sabbath by not doing any work which enhances growth T. Directive: Even in plowing time and harvest season. You are not to harvest on Sabbath according to (Ex 34:21) / R. Note: The Rabbis define harvesting as: picking grain, removing the husks, rubbing the heads, cleaning or bruising the ears, throwing the ears up in the hand ‡ **34:26** Ex 34:26 (#3.195): T. Not to cook meat with its mother’s *calav* ·milk, fat· / R. Not to boil meat with milk / R. Not to cook meat and milk together (See more notes on Ex 23:19 OU193)

Israel [God prevails] came near, and he enjoined to them all that ADONAI had spoken with him on Mount Sinai [Thorn]. ***(Maftir ·Conclusion·)*** 33 When Moses [Drawn out] was done speaking with them, he *put a veil on his face.* § 34 *But when* Moses [Drawn out] *went in before* ADONAI to speak with him, he *removed the veil,* * until he came out; and he came out, and spoke to the children of Israel [God prevails] that which he was enjoined. 35 The children of Israel [God prevails] saw Moses [Drawn out]' face, that the skin of Moses [Drawn out]' face shone: and Moses [Drawn out] put the veil on his face again, until he went in to speak with him.

*Haftarah Ki Tissa ·Taking leave · When You take·:*

*M'lakhim Alef / 1 Kings 18:1-39 (A); 18:20-39 (S)*

*B'rit Hadashah ·New Covenant·: Matt 9:35-11:1*

## Parashah 22: *Vayak'hel* ·And he assembled· 35:1-38:20

# 35

*Read with Parashah 23 in regular years; read separately in leap years*

1 Moses [Drawn out] assembled all the congregation of the children of Israel [God prevails], and said to them, "These are the words which ADONAI has enjoined, that you should do them. 2 'Six days shall work be done, but on the seventh day there shall be a holy day for you, a Sabbath of solemn rest to ADONAI : whoever does any work in it shall be put to death. 3 * You shall kindle no fire throughout your habitations on the Sabbath day.' "

4 Moses [Drawn out] spoke to all the congregation of the children of Israel [God prevails], saying, "This is the thing which ADONAI enjoined, saying, 5 'Take from among you an offering to ADONAI . Whoever is of a willing heart, let him bring it, ADONAI 's offering: gold, silver, bronze, 6 blue, purple, scarlet, fine linen, goats' hair, 7 rams' skins dyed red, sea cow hides, acacia wood, 8 oil for the light, spices for the anointing oil and for the sweet incense, 9 onyx stones, and stones to be set for the ephod and for the breastplate.

10 " 'Let every wise-hearted man among you come, and make all that ADONAI has enjoined: 11 the tabernacle, its outer covering, its roof, its clasps, its boards, its bars, its pillars, and its sockets; 12 the ark, and its poles, the mercy seat, the veil of the screen; 13 the table with its poles and all its utensils, and the show bread; 14 the *menorah* ·lamp· also for the light, with its utensils, its lamp candles, and the oil for the light; 15 and the altar of incense with its poles, the anointing oil, the sweet incense, the screen for the door, at the door of the tabernacle; 16 the altar of burnt offering, with its grating of bronze, it poles, and all its utensils, the basin and its base; 17 the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; 18 the pins of the tabernacle, the pins of the court, and their

§ **34:33** Quoted in 2 Cor 3:13 * **34:34** Quoted in 2 Cor 3:16 * **35:3** Ex 35:3 (#4.289): T. Not to kindle a fire on Sabbath in any of your homes / R. The court is not to inflict punishment on the Sabbath R. Note: The Rabbis reason that because some punishments were inflicted by fire, therefore the capitol punishment of burning (Lev 20:14 OU400) will not be done on a Sabbath. / R. Note: Some people interpret this command as applying to electrical currents. Therefore in honor of God and Sabbath they will not turn on an electrical light nor start a car engine due to the electrical spark created

cords; 19 the finely worked garments, for ministering in the holy place, the
holy garments for Aaron [Light-bringer] the priest, and the garments of his
sons, to minister in the priest's office.' "

20 All the congregation of the children of Israel [God prevails] departed
from the presence of Moses [Drawn out]. ***(LY: 2)*** 21 They came, everyone
whose heart stirred him up, and everyone whom his spirit made willing,
and brought ADONAI 's offering, for the work of the Tent of Meeting, and for
all of its service, and for the holy garments. 22 They came, both men and
women, as many as were willing-hearted, and brought brooches, earrings,
signet rings, and armlets, all jewels of gold; even every man who offered
an offering of gold to ADONAI . 23 Everyone, with whom was found blue,
purple, scarlet, fine linen, goats' hair, rams' skins dyed red, and sea cow
hides, brought them. 24 Everyone who offered an offering of silver and
bronze brought ADONAI 's offering; and everyone, with whom was found
acacia wood for any work of the service, brought it. 25 All the women who
were wise-hearted spun with their hands, and brought that which they had
spun, the blue, the purple, the scarlet, and the fine linen. 26 All the women
whose heart stirred them up in wisdom spun the goats' hair. 27 The rulers
brought the onyx stones, and the stones to be set, for the ephod and for the
breastplate; 28 and the spice, and the oil for the light, for the anointing oil,
and for the sweet incense. 29 The children of Israel [God prevails] brought
a free will offering to ADONAI ; every man and woman, whose heart made
them willing to bring for all the work, which ADONAI had enjoined to be
made by Moses [Drawn out].

***(RY:2, LY:3)*** 30 Moses [Drawn out] said to the children of Israel [God
prevails], "Behold, ADONAI has called by name Bezalel the son of Uri, the
son of Hur, of the tribe of Judah [Praised]. 31 He has filled him with the
Spirit of God, in wisdom, in understanding, in knowledge, and in all kinds
of workmanship; 32 and to make skillful works, to work in gold, in silver,
in bronze, 33 in cutting of stones for setting, and in carving of wood, to
work in all kinds of skillful workmanship. 34 He has put in his heart that
he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of
Dan [He judged]. 35 He has filled them with wisdom of heart, to work all
kinds of workmanship, of the engraver, of the skillful workman, and of
the embroiderer, in blue, in purple, in scarlet, and in fine linen, and of the
weaver, even of those who do any workmanship, and of those who make
skillful works.

# 36

1 "Bezalel and Oholiab shall work with every wise-hearted man, in whom
ADONAI has put wisdom and understanding to know how to do all the work
for the service of the sanctuary, according to all that ADONAI has enjoined."

2 Moses [Drawn out] called Bezalel and Oholiab, and every wise-hearted
man, in whose heart ADONAI had put wisdom, even everyone whose heart
stirred him up to come to the work to do it: 3 and they received from Moses
[Drawn out] all the offering which the children of Israel [God prevails] had
brought for the work of the service of the sanctuary, with which to make
it. They brought yet to him free will offerings every morning. 4 All the
wise men, who performed all the work of the sanctuary, each came from
his work which they did. 5 They spoke to Moses [Drawn out], saying, "The

people bring much more than enough for the service of the work which ADONAI enjoined to make."

6 Moses [Drawn out] enjoied the words, and they caused it to be
proclaimed throughout the camp, saying, "Let neither man nor woman
make anything else for the offering for the sanctuary." So the people were
restrained from bringing. 7 For the stuff they had was sufficient for all the
work to make it, and too much.

***(LY:4)*** 8 All the wise-hearted men among those who did the work made
the tabernacle with ten curtains; of fine twined linen, blue, purple, and
scarlet, with cherubim, the work of the skillful workman, they made them.
9 The length of each curtain was twenty-eight cubits, and the width of each
curtain four cubits [6 ft; 18.29 m]. All the curtains had one measure. 10 He
coupled five curtains to one another, and the other five curtains he coupled
to one another. 11 He made loops of blue on the edge of the one curtain
from the edge in the coupling. Likewise he made in the edge of the curtain
that was outermost in the second coupling. 12 He made fifty loops in the
one curtain, and he made fifty loops in the edge of the curtain that was in
the second coupling. The loops were opposite to one another. 13 He made
fifty clasps of gold, and coupled the curtains to one another with the clasps:
so the tabernacle was a unit.

14 He made curtains of goats' hair for a covering over the tabernacle.
He made them eleven curtains. 15 The length of each curtain was thirty
cubits [45 ft; 137.16 m], and four cubits [6 ft; 18.29 m] the width of each
curtain. The eleven curtains had one measure. 16 He coupled five curtains
by themselves, and six curtains by themselves. 17 He made fifty loops on
the edge of the curtain that was outermost in the coupling, and he made
fifty loops on the edge of the curtain which was outermost in the second
coupling. 18 He made fifty clasps of bronze to couple the tent together, that
it might be a unit. 19 He made a covering for the tent of rams' skins dyed
red, and a covering of sea cow hides above.

***(LY:5)*** 20 He made the boards for the tabernacle of acacia wood, standing
up. 21 Ten cubits [15 ft; 45.72 m] was the length of a board, and a cubit and
a half [27 in; 68.58 cm] the width of each board. 22 Each board had two
tenons, joined to one another. He made all the boards of the tabernacle
this way. 23 He made the boards for the tabernacle: twenty boards for
the south side southward. 24 He made forty sockets of silver under the
twenty boards; two sockets under one board for its two tenons, and two
sockets under another board for its two tenons. 25 For the second side
of the tabernacle, on the north side, he made twenty boards, 26 and their
forty sockets of silver; two sockets under one board, and two sockets under
another board. 27 For the far part of the tabernacle westward he made six
boards. 28 He made two boards for the corners of the tabernacle in the
far part. 29 They were double beneath, and in the same way they were
all the way to its top to one ring. He did this to both of them in the two
corners. 30 There were eight boards, and their sockets of silver, sixteen
sockets; under every board two sockets.

31 He made bars of acacia wood; five for the boards of the one side of
the tabernacle, 32 and five bars for the boards of the other side of the
tabernacle, and five bars for the boards of the tabernacle for the hinder
part westward. 33 He made the middle bar to pass through in the middle
of the boards from the one end to the other. 34 He overlaid the boards with

gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.
35 He made the veil of blue, purple, scarlet, and fine twined linen: with cherubim. He made it the work of a skillful workman. 36 He made four pillars of acacia for it, and overlaid them with gold. Their hooks were of gold. He cast four sockets of silver for them. 37 He made a screen for the door of the tent, of blue, purple, scarlet, and fine twined linen, the work of an embroiderer; 38 and the five pillars of it with their hooks. He overlaid their capitals and their fillets with gold, and their five sockets were of bronze.

# 37

1 Bezalel made the ark of acacia wood. Its length was two and a half cubits [45 in; 114.3 cm], and its width a cubit and a half [27 in; 68.58 cm], and a cubit and a half [27 in; 68.58 cm] its height. 2 He overlaid it with pure gold inside and outside, and made a molding of gold for it around it. 3 He cast four rings of gold for it, in its four feet; even two rings on its one side, and two rings on its other side. 4 He made poles of acacia wood, and overlaid them with gold. 5 He put the poles into the rings on the sides of the ark, to bear the ark. 6 He made a mercy seat of pure gold. Its length was two and a half cubits [45 in; 114.3 cm], and a cubit and a half [27 in; 68.58 cm] its width. 7 He made two cherubim of gold. He made them of beaten work, at the two ends of the mercy seat; 8 one cherub at the one end, and one cherub at the other end. He made the cherubim of one piece with the mercy seat at its two ends. 9 The cherubim spread out their wings on high, covering the mercy seat with their wings, with their faces toward one another. The faces of the cherubim were toward the mercy seat.
10 He made the table of acacia wood. Its length was two cubits [36 in; 91.44 cm], and its width was a cubit [18 in; 45.72 cm], and its height was a cubit and a half [27 in; 68.58 cm]. 11 He overlaid it with pure gold, and made a gold molding around it. 12 He made a border of a hand width [2.92 in; 7.4 cm] around it, and made a golden molding on its border around it. 13 He cast four rings of gold for it, and put the rings in the four corners that were on its four feet. 14 The rings were close by the border, the places for the poles to carry the table. 15 He made the poles of acacia wood, and overlaid them with gold, to carry the table. 16 He made the utensils which were on the table, its dishes, its spoons, its bowls, and its pitchers with which to pour out, of pure gold.
***(RY:3, LY:6)*** 17 He made the *menorah* ·lamp· of pure gold. He made the *menorah* ·lamp· of beaten work. Its base, its shaft, its cups, its buds, and its flowers were of one piece with it. 18 There were six branches going out of its sides: three branches of the *menorah* ·lamp· out of its one side, and three branches of the *menorah* ·lamp· out of its other side: 19 three cups made like almond blossoms in one branch, a bud and a flower, and three cups made like almond blossoms in the other branch, a bud and a flower: so for the six branches going out of the *menorah* ·lamp·. 20 In the *menorah* ·lamp· were four cups made like almond blossoms, its buds and its flowers; 21 and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of it. 22 Their buds and their branches were of one piece with it. The whole thing was one beaten work of pure gold. 23 He made its seven lamp candles, and its snuffers,

and its snuff dishes, of pure gold. 24 He made it of a talent [3,000 sheckles;
75 lb; 34.02 kg] of pure gold, with all its utensils.
25 He made the altar of incense of acacia wood. It was square: its length
was a cubit [18 in; 45.72 cm], and its width a cubit [18 in; 45.72 cm]. Its
height was two cubits [36 in; 91.44 cm]. Its horns were of one piece with it.
26 He overlaid it with pure gold, its top, its sides around it, and its horns.
He made a gold molding around it. 27 He made two golden rings for it
under its molding crown, on its two ribs, on its two sides, for places for
poles with which to carry it. 28 He made the poles of acacia wood, and
overlaid them with gold. 29 He made the holy anointing oil and the pure
incense of sweet spices, after the art of the perfumer.

# 38

***(RY:4, LY7)*** 1 He made the altar of burnt offering of acacia wood. It was
square. Its length was five cubits [7.5 ft; 22.9 m], its width was five cubits
[7.5 ft; 22.9 m], and its height was three cubits [4.5 ft; 13.7 m]. 2 He made
its horns on its four corners. Its horns were of one piece with it, and he
overlaid it with bronze. 3 He made all the utensils of the altar, the pots, the
shovels, the basins, the forks, and the fire pans. He made all its utensils of
bronze. 4 He made for the altar a grating of a network of bronze, under
the ledge around it beneath, reaching halfway up. 5 He cast four rings for
the four ends of bronze grating, to be places for the poles. 6 He made the
poles of acacia wood, and overlaid them with bronze. 7 He put the poles
into the rings on the sides of the altar, with which to carry it. He made it
hollow with planks.
8 He made the basin of bronze, and its base of bronze, out of the mirrors
of the ministering women who ministered at the door of the Tent of
Meeting.
9 He made the court: for the south side southward the hangings of the
court were of fine twined linen, one hundred cubits [150 ft; 457.2 m];
10 their pillars were twenty cubits [30 ft; 91.44 m], and their sockets twenty
cubits [30 ft; 91.44 m], of bronze; the hooks of the pillars and their fillets
were of silver. 11 For the north side one hundred cubits [150 ft; 457.2 m],
their pillars twenty cubits [30 ft; 91.44 m], and their sockets twenty cubits
[30 ft; 91.44 m], of bronze; the hooks of the pillars, and their fillets, of
silver. 12 For the west side were hangings of fifty cubits [75 ft; 228.6 m],
their pillars ten cubits [15 ft; 45.72 m], and their sockets ten cubits [15 ft;
45.72 m]; the hooks of the pillars, and their fillets, of silver. 13 For the east
side eastward fifty cubits [75 ft; 228.6 m]. 14 The hangings for the one side
were fifteen cubits [22.5 ft; 68.58 m]; their pillars three cubits [4.5 ft; 13.7
m], and their sockets three cubits [4.5 ft; 13.7 m]; 15 and so for the other
side: on this hand and that hand by the gate of the court were hangings
of fifteen cubits [22.5 ft; 68.58 m]; their pillars three cubits [4.5 ft; 13.7 m],
and their sockets three cubits [4.5 ft; 13.7 m]. 16 All the hangings around
the court were of fine twined linen. 17 The sockets for the pillars were of
bronze. The hooks of the pillars and their fillets were of silver; and the
overlaying of their capitals, of silver; and all the pillars of the court were
filleted with silver. ***(LY: Maftir ·Conclusion·)*** 18 The screen for the gate
of the court was the work of the embroiderer, of blue, purple, scarlet, and
fine twined linen. Twenty cubits [30 ft; 91.44 m] was the length, and the
height in the width was five cubits [7.5 ft; 22.9 m], like to the hangings of

the court. 19 Their pillars were four cubits [6 ft; 18.3 m], and their sockets four cubits [6 ft; 18.3 m], of bronze; their hooks of silver, and the overlaying of their capitals, and their fillets, of silver. 20 All the pins of the tabernacle, and around the court, were of bronze.

*Haftarah Vayak'hel ·Taking leave · And he assembled·:*

*M'lakhim Alef / 1 Kings 7:40-50 (A); 7:13-26 (S)*

*B'rit Hadashah ·New Covenant·: Mark 6:14-29*

## Parashah 23: *P'kudei* ·Accounts· 38:21-40:38

*Read with Parashah 22 in regular years; in leap years, read separately*

21 This is the amount of material used for the tabernacle, even the Tabernacle of the Testimony, as they were counted, as Moses [Drawn out] ordered, for the service of the Levites [Descendants of United with], by the hand of Ithamar, the son of Aaron [Light-bringer] the priest. 22 Bezalel the son of Uri, the son of Hur, of the tribe of Judah [Praised], made all that ADONAI enjoined Moses [Drawn out]. 23 With him was Oholiab, the son of Ahisamach, of the tribe of Dan [He judged], an engraver, and a skillful workman, and an embroiderer in blue, in purple, in scarlet, and in fine linen.

24 All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty-nine talents, and seven hundred thirty shekels [12 oz; 3/4 lb; 340.2 g], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g). 25 The silver of those who were counted of the congregation was one hundred talents [300,000 shekels; 7,500 lb; 3,402 kg], and one thousand seven hundred seventy-five shekels [44.375 lb; 20.129 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g): 26 a beka [1/5 oz; 5.67 g] a head, that is, half a shekel [0.2 oz; 5.67 g], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g), for everyone who passed over to those who were counted, from twenty years old and upward, for six hundred and three thousand five hundred and fifty men. 27 The one hundred talents [300,000 sheckles; 7,500 lb; 3,402 kg] of silver were for casting the sockets of the sanctuary, and the sockets of the veil; one hundred sockets for the one hundred talents [300,000 sheckles; 7,500 lb; 3,402 kg], one talent [3,000 sheckles; 75 lb; 34.02 kg] for a socket. 28 Of the one thousand seven hundred seventy-five shekels [44.38 lb; 20.13 kg] he made hooks for the pillars, overlaid their capitals, and made *chasak* ·joints for binding·. 29 The bronze of the offering was seventy talents [210,000 shekels; 5,250 lb; 2,381.4 kg], and two thousand four hundred shekels [60 lb; 27.22 kg]. 30 With this he made the sockets to the door of the Tent of Meeting, the bronze altar, the bronze grating for it, all the utensils of the altar, 31 the sockets around the court, the sockets of the gate of the court, all the pins of the tabernacle, and all the pins around the court.

## 39

1 Of the blue, purple, and scarlet, they made finely worked garments, for ministering in the holy place, and made the holy garments for Aaron [Light-bringer]; as ADONAI enjoined Moses [Drawn out].

***(RY:5, LY:2)*** 2 He made the ephod of gold, blue, purple, scarlet, and fine twined linen. 3 They beat the gold into thin plates, and cut it into wires, to

work it in the blue, in the purple, in the scarlet, and in the fine linen, the work of the skillful workman. 4 They made shoulder straps for it, joined together. At the two ends it was joined together. 5 The skillfully woven band that was on it, with which to fasten it on, was of the same piece, like its work; of gold, of blue, purple, scarlet, and fine twined linen; as ADONAI enjoined Moses [Drawn out].

6 They worked the onyx stones, enclosed in settings of gold, engraved with the engravings of a signet, according to the names of the children of Israel [God prevails]. 7 He put them on the shoulder straps of the ephod, to be stones of memorial for the children of Israel [God prevails], as ADONAI enjoined Moses [Drawn out].

8 He made the breastplate, the work of a skillful workman, like the work of the ephod; of gold, of blue, purple, scarlet, and fine twined linen. 9 It was square. They made the breastplate double. Its length was a span [9 in; 22.86 cm], and its width a span [9 in; 22.86 cm], being double. 10 They set in it four rows of stones. A row of ruby, topaz, and beryl was the first row; 11 and the second row, a turquoise, a sapphire, and an emerald; 12 and the third row, a jacinth, an agate, and an amethyst; 13 and the fourth row, a chrysolite, an onyx, and a jasper. They were enclosed in gold settings. 14 The stones were according to the names of the children of Israel [God prevails], twelve, according to their names; like the engravings of a signet, everyone according to his name, for the twelve tribes. 15 They made on the breastplate chains like cords, of braided work of pure gold. 16 They made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate. 17 They put the two braided chains of gold in the two rings at the ends of the breastplate. 18 The other two ends of the two braided chains they put on the two settings, and put them on the shoulder straps of the ephod, in its front. 19 They made two rings of gold, and put them on the two ends of the breastplate, on its edge, which was toward the side of the ephod inward. 20 They made two rings of gold, and put them on the two shoulder straps of the ephod underneath, in its front, close by its coupling, above the skillfully woven band of the ephod. 21 They bound the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be on the skillfully woven band of the ephod, and that the breastplate might not come loose from the ephod, as ADONAI enjoined Moses [Drawn out].

***(RY:6, LY:3)*** 22 He made the robe of the ephod of woven work, all of blue. 23 The opening of the robe in the middle of it was like the opening of a coat of mail, with a binding around its opening, that it should not be torn. 24 They made on the skirts of the robe pomegranates of blue, purple, scarlet, and twined linen. 25 They made bells of pure gold, and put the bells between the pomegranates around the skirts of the robe, between the pomegranates; 26 a bell and a pomegranate, a bell and a pomegranate, around the skirts of the robe, to minister in, as ADONAI enjoined Moses [Drawn out].

27 They made the coats of fine linen of woven work for Aaron [Light-bringer], and for his sons, 28 and the turban of fine linen, and the linen headbands of fine linen, and the linen breeches of fine twined linen, 29 and the sash of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer, as ADONAI enjoined Moses [Drawn out].

30 They made the plate of the holy crown of pure gold, and wrote on it
a writing, like the engravings of a signet: "HOLY TO YAHWEH". 31 They tied
to it a lace of blue, to fasten it on the turban above, as ADONAI enjoined
Moses [Drawn out].
32 Thus all the work of the tabernacle of the Tent of Meeting was finished.
The children of Israel [God prevails] did according to all that ADONAI
enjoined Moses [Drawn out]; so they did. ***(LY:4)*** 33 They brought the
tabernacle to Moses [Drawn out], the tent, with all its furniture, its clasps,
its boards, its bars, its pillars, its sockets, 34 the covering of rams' skins
dyed red, the covering of sea cow hides, the veil of the screen, 35 the ark
of the testimony with its poles, the mercy seat, 36 the table, all its utensils,
the show bread, 37 the pure *menorah* ·lamp·, its lamp candles and their
arrangement for display, all its accessories, the oil for the light, 38 the
golden altar, the anointing oil, the sweet incense, the screen for the door of
the Tent, 39 the bronze altar, its grating of bronze, its poles, all of its utensils,
the basin and its base, 40 the hangings of the court, its pillars, its sockets,
the screen for the gate of the court, its cords, its pins, all the instruments of
the service of the tabernacle, for the Tent of Meeting, 41 the finely worked
garments for ministering in the holy place, the holy garments for Aaron
[Light-bringer] the priest, and the garments of his sons, to minister in the
priest's office. 42 According to all that ADONAI enjoined Moses [Drawn
out], so the children of Israel [God prevails] did all the work. 43 Moses
[Drawn out] saw all the work, and behold, they had done it as ADONAI had
enjoined, even so had they done it: and Moses [Drawn out] blessed them.

# 40

***(RY:7, LY:5)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 "On the
first day of the first month you shall raise up the tabernacle of the Tent of
Meeting. 3 You shall put the ark of the testimony in it, and you shall screen
the ark with the veil. 4 You shall bring in the table, and set in order the
things that are on it. You shall bring in the *menorah* ·lamp·, and light its
lamp candles. 5 You shall set the golden altar for incense before the ark of
the testimony, and put the screen of the door to the tabernacle.
6 "You shall set the altar of burnt offering before the door of the
tabernacle of the Tent of Meeting. 7 You shall set the basin between the
Tent of Meeting and the altar, and shall put water therein. 8 You shall set
up the court around it, and hang up the screen of the gate of the court.
9 * "You shall take the anointing oil, and anoint the tabernacle, and all
that is in it, and shall make it holy, and all its furniture: and it will be
holy. 10 You shall anoint the altar of burnt offering, with all its utensils,
and sanctify the altar: and the altar will be most holy. 11 You shall anoint
the basin and its base, and sanctify it.
12 "You shall bring Aaron [Light-bringer] and his sons to the door of
the Tent of Meeting, and shall wash them with water. 13 You shall put on
Aaron [Light-bringer] the holy garments; and you shall anoint him, and
sanctify him, that he may minister to me in the priest's office. 14 You shall
bring his sons, and put coats on them. 15 You shall anoint them, as you
anointed their father, that they may minister to me in the priest's office.

* **40:9** MPr: The anointing oil used by Aaron and Levites in the Tabernacle anointing is appropriate to use on the King Messiah. (Ex 40:9, 40:11 in Targum Pseudo-Jon). (Mark 14:3, 14:8)

Their anointing shall be to them for an everlasting priesthood throughout their generations." 16 Moses [Drawn out] did so. According to all that ADONAI enjoined him, so he did.

***(LY:6)*** 17 In the first month in the second year, on the first day of the month, the tabernacle was raised up. 18 Moses [Drawn out] raised up the tabernacle, and laid its sockets, and set up its boards, and put in its bars, and raised up its pillars. 19 He spread the covering over the tent, and put the roof of the tabernacle above on it, as ADONAI enjoined Moses [Drawn out]. 20 He took and put the testimony into the ark, and set the poles on the ark, and put the mercy seat above on the ark. 21 He brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony, as ADONAI enjoined Moses [Drawn out]. 22 He put the table in the Tent of Meeting, on the side of the tabernacle northward, outside of the veil. 23 He set the bread in order on it before ADONAI , as ADONAI enjoined Moses [Drawn out]. 24 He put the *menorah* ·lamp· in the Tent of Meeting, opposite the table, on the side of the tabernacle southward. 25 He lit the lamp candles before ADONAI , as ADONAI enjoined Moses [Drawn out]. 26 He put the golden altar in the Tent of Meeting before the veil; 27 and he burned incense of sweet spices on it, as ADONAI enjoined Moses [Drawn out]. ***(LY:7)*** 28 He put up the screen of the door to the tabernacle. 29 He set the altar of burnt offering at the door of the tabernacle of the Tent of Meeting, and offered on it the burnt offering and the meal offering, as ADONAI enjoined Moses [Drawn out]. 30 He set the basin between the Tent of Meeting and the altar, and put water therein, with which to wash. 31 Moses [Drawn out], Aaron [Light-bringer], and his sons washed their hands and their feet there. 32 When they went into the Tent of Meeting, and when they came near to the altar, they washed, as ADONAI enjoined Moses [Drawn out]. 33 He raised up the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses [Drawn out] finished the work.

***(Maftir ·Conclusion·)*** 34 Then the cloud covered the Tent of Meeting, and the *kavod Yahweh* ·weighty glory of He sustains breathing· filled the tabernacle. 35 Moses [Drawn out] was not able to enter into the Tent of Meeting, because the cloud stayed on it, and the *kavod Yahweh* ·weighty glory of He sustains breathing· filled the tabernacle. 36 When the cloud was taken up from over the tabernacle, the children of Israel [God prevails] went onward, throughout all their journeys; 37 but if the cloud was not taken up, then they didn't travel until the day that it was taken up. 38 For the cloud of ADONAI was on the tabernacle by day, and there was fire in the cloud by night, in the sight of all the house of Israel [God prevails], throughout all their journeys.

*Haftarah P'kudei ·Taking leave · Accounts·:*

*M'lakhim Alef / 1 Kings 7:51-8:21 (A); 7:40-50 (S)*

*B'rit Hadashah ·New Covenant·: John 6:1-71*

*Chazak, chazak v'nitchazek! ·Be Strong, be strong, and let us show ourselves courageous!· (2 Samuel 10:12)*

# Leviticus [Pertaining to the Levites]
# Vayikra [And he called]

*Leviticus details the duties of Priests descended from Aaron and the tribe of Levi in relation to God's tabernacle and the sacrificial system. It also establishes the judicial rulings and guidelines that the Levites are to make justice court rulings by. For example, the phrase "eye for an eye" found in (Ex 21:22-27) pertains to consequences and penalties to be determined, not a literal justification of anyone to enact justice outside the court system God establishes.*

## Parashah 24: *Vayikra* ·And he called· 1:1-6:7

1 ADONAI called to Moses [Drawn out], and spoke to him from the Tent of
Meeting, saying, 2 "Speak to the children of Israel [God prevails], and tell
them, 'When anyone of you offers an offering to ADONAI , you shall offer
your offering of the livestock, from the herd and from the flock.
3 * " 'If his offering is a burnt offering from the herd, he shall offer a male
without defect. He shall offer it at the door of the Tent of Meeting, that he
may be accepted before ADONAI . 4 He shall lay his hand on the head of
the burnt offering, and it shall be accepted for him to make atonement for
him. 5 He shall kill the bull before ADONAI . Aaron [Light-bringer]'s sons,
the priests, shall present the blood and sprinkle the blood around on the
altar that is at the door of the Tent of Meeting. 6 He shall flay the burnt
offering, and cut it into pieces. 7 The sons of Aaron [Light-bringer] the
priest shall put fire on the altar, and lay wood in order on the fire; 8 and
Aaron [Light-bringer]'s sons, the priests, shall lay the pieces, the head, and
the fat in order on the wood that is on the fire which is on the altar; 9 but
its innards and its legs he shall wash with water. The priest shall burn
all of it on the altar, for a burnt offering, an offering made by fire, of a
pleasant aroma to ADONAI .
10 " 'If his offering is from the flock, from the sheep, or from the goats,
for a burnt offering, he shall offer a male without defect. 11 He shall kill it
on the north side of the altar before ADONAI . Aaron [Light-bringer]'s sons,
the priests, shall sprinkle its blood around on the altar. 12 He shall cut it
into its pieces, with its head and its fat. The priest shall lay them in order
on the wood that is on the fire which is on the altar, 13 but the innards and

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* **1:3** Lev 1:3 (Lev 1:1-9, 17:11) (#2b.108): The procedure for the burnt offerings of animals that are from the herd, flock, or birds Consider: (v4) Directs the person bring the offering to place their hand on the head of the animal (and vocally confess their sins to God), then the animal is slaughtered and atonement is made on their behalf / Directive: (v2-3) Describe the sin offering as male and without defect / Directive: (v2-9) Person's responsibility of actions in sacrifice are: (v2-3) bring the animal to the tent of meeting, (v4) lay hands on the animal's head as a substitutionary sacrifice, (v5) slaughter the animal before God and the *Cohenim* ·Priests·, (v6) skin the animal, (v6) cut the animal in pieces, (v9) to wash the entrails and the lower legs of the animal with water / Directive: (v2-9) The *Cohenim* ·Priests· are responsible for the actions of sacrifice are: (v5) to present the blood of the sacrifice, (v5) splash the blood of all sides of the altar, (v7) attend to the fire on the altar, (v8) to arrange the pieces, head, and fat of the animal on the wood of the fire altar, (v9) to make the entrails and lower legs to go up in smoke as a burnt offering / Consider: In making a sacrifice, the one who sinned will get the blood of the sacrifice on his body while he prepares the meat for burning. The consequences of sin is death (Gen 9:4-6; Rom 6:23) and this person knows this consequence well

the legs he shall wash with water. The priest shall offer the whole, and burn it on the altar. It is a burnt offering, an offering made by fire, of a pleasant aroma to ADONAI .

***(2)*** 14 " 'If his offering to ADONAI is a burnt offering of birds, then he shall offer his offering of turtledoves or of young pigeons. 15 The priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall be drained out on the side of the altar; 16 and he shall take away its crop with its filth, and cast it beside the altar on the east part, in the place of the ashes. 17 He shall tear it by its wings, but shall not divide it apart. The priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, of a pleasant aroma to ADONAI .

# 2

1 * " 'When anyone offers an offering of a meal offering to ADONAI , his offering shall be of fine flour. He shall pour oil on it, and put frankincense on it. 2 He shall bring it to Aaron [Light-bringer]'s sons, the priests; and he shall take his handful of its fine flour, and of its oil, with all its frankincense; and the priest shall burn its memorial on the altar, an offering made by fire, of a pleasant aroma to ADONAI . 3 That which is left of the meal offering shall be Aaron [Light-bringer]'s and his sons'. It is a most holy thing of the offerings of ADONAI made by fire.

4 " 'When you offer an offering of a meal offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. 5 If your offering is a meal offering of the griddle, it shall be of unleavened fine flour, mixed with oil. 6 You shall cut it in pieces, and pour oil on it. It is a meal offering. ***(3)*** 7 If your offering is a meal offering of the pan, it shall be made of fine flour with oil. 8 You shall bring the meal offering that is made of these things to ADONAI : and it shall be presented to the priest, and he shall bring it to the altar. 9 The priest shall take from the meal offering its memorial, and shall burn it on the altar, an offering made by fire, of a pleasant aroma to ADONAI . 10 That which is left of the meal offering shall be Aaron [Light-bringer]'s and his sons'. It is a thing most holy of the offerings of ADONAI made by fire.

11 † " 'No meal offering, which you shall offer to ADONAI , shall be made with yeast; for you shall burn no yeast, nor any honey, as an offering made by fire to ADONAI . 12 As an offering of first fruits you shall offer them to ADONAI : but they shall not rise up for a pleasant aroma on the altar. 13 ‡ Every offering of your meal offering you shall season with salt. § You must not omit the salt of the covenant of your God with your meal offering. With all your offerings you shall offer salt.

14 " 'If you offer a meal offering of first fruits to ADONAI , you shall offer for the meal offering of your first fruits grain in the ear parched with fire, bruised grain of the fresh ear. 15 You shall put oil on it, and lay frankincense on it: it is a meal offering. 16 The priest shall burn as its memorial, part of

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* **2:1** Lev 2:1 (Lev ch. 2) (#2b.109): The procedure for the grain offering (also called meal offering)
† **2:11** Lev 2:11 (#2b.110): T. Not to offer leaven or honey in a grain offering / R. Not to burn honey or yeast on the Altar of Burnt Offerings ‡ **2:13** Lev 2:13 (#2b.111): T. Salt must be offered with every grain offering / R. To salt all sacrifices § **2:13** Lev 2:13 (#2b.112): T. Not to forget "the salt of the covenant with your God" with your grain offering / R. Not to omit the salt from sacrifices

its bruised grain, and part of its oil, along with all its frankincense: it is an offering made by fire to ADONAI .

## 3

***(4)*** 1 " 'If his offering is a sacrifice of peace offerings; if he offers it from the herd, whether male or female, he shall offer it without defect before ADONAI . 2 He shall lay his hand on the head of his offering, and kill it at the door of the Tent of Meeting: and Aaron [Light-bringer]'s sons, the priests, shall sprinkle the blood around on the altar. 3 He shall offer of the sacrifice of peace offerings an offering made by fire to ADONAI ; the fat that covers the innards, and all the fat that is on the innards, 4 and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. 5 Aaron [Light-bringer]'s sons shall burn it on the altar on the burnt offering, which is on the wood that is on the fire: it is an offering made by fire, of a pleasant aroma to ADONAI .

6 " 'If his offering for a sacrifice of peace offerings to ADONAI is from the flock; male or female, he shall offer it without defect. 7 If he offers a lamb for his offering, then he shall offer it before ADONAI ; 8 and he shall lay his hand on the head of his offering, and kill it before the Tent of Meeting: and Aaron [Light-bringer]'s sons shall sprinkle its blood around on the altar. 9 He shall offer from the sacrifice of peace offerings an offering made by fire to ADONAI ; its fat, the entire tail fat, he shall take away close to the backbone; and the fat that covers the inwards, and all the fat that is on the inwards, 10 and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. 11 The priest shall burn it on the altar: it is the food of the offering made by fire to ADONAI .

12 " 'If his offering is a goat, then he shall offer it before ADONAI : 13 and he shall lay his hand on its head, and kill it before the Tent of Meeting; and the sons of Aaron [Light-bringer] shall sprinkle its blood around on the altar. 14 He shall offer from it as his offering, an offering made by fire to ADONAI ; the fat that covers the innards, and all the fat that is on the innards, 15 and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. 16 The priest shall burn them on the altar: it is the food of the offering made by fire, for a pleasant aroma; all the fat is ADONAI 's.

17 * " 'It shall be a perpetual regulation throughout all your generations in all your dwellings, that you shall eat neither fat † nor blood.' "

## 4

***(5)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to the children of Israel [God prevails], saying, 'If anyone sins unintentionally against any of the *mitzvot* ·instructions· that ADONAI has ordered not to be done, if he does any one of them, 3 then if the anointed priest sins so as to bring guilt on the people, then let him offer for his sin, which he has sinned, a young bull without defect to ADONAI for a sin offering. 4 He shall bring the bull to the door of the Tent of Meeting before ADONAI ; and he shall lay his hand on the head of the bull, and kill the bull before ADONAI . 5 The

* **3:17** Lev 3:17 (#3.196): T. Not to eat fat / R. Not to eat certain fats of clean animals (such as ox, sheep, or goat) † **3:17** Lev 3:17 (#3.197): Not to eat blood of any kind / Note: The blood is the life (of the animal). Blood makes atonement because of the life (Lev 17:11)

anointed priest shall take some of the blood of the bull, and bring it to
the Tent of Meeting. 6 The priest shall dip his finger in the blood, and
sprinkle some of the blood seven times before ADONAI , before the veil of
the sanctuary. 7 The priest shall put some of the blood on the horns of the
altar of sweet incense before ADONAI , which is in the Tent of Meeting; and
he shall pour out all of rest of the blood of the bull at the base of the altar
of burnt offering, which is at the door of the Tent of Meeting. 8 He shall
take all the fat of the bull of the sin offering off of it; the fat that covers
the innards, and all the fat that is on the innards, 9 and the two kidneys,
and the fat that is on them, which is by the loins, and the cover on the
liver, with the kidneys, he shall take away, 10 as it is taken off of the bull of
the sacrifice of peace offerings. The priest shall burn them on the altar of
burnt offering. 11 The bull's skin, all its meat, with its head, and with its
legs, its innards, and its dung, 12 he shall carry the whole bull outside of
the camp to a clean place, where the ashes are poured out, and burn it on
wood with fire. Where the ashes are poured out, it shall be burned.

13 * " 'If the whole congregation of Israel [God prevails] sins, and the
thing is hidden from the eyes of the assembly, and they have done
something against any the *mitzvot* ·instructions· of ADONAI concerning
things which should not be done, they are guilty. 14 When the sin in which
they have sinned is known, then the assembly shall offer a young bull for
a sin offering, and bring it before the Tent of Meeting. 15 The elders of the
congregation shall lay their hands on the head of the bull before ADONAI
; and the bull shall be killed before ADONAI . 16 The anointed priest shall
bring of the blood of the bull to the Tent of Meeting: 17 and the priest shall
dip his finger in the blood, and sprinkle it seven times before ADONAI ,
before the veil. 18 He shall put some of the blood on the horns of the altar
which is before ADONAI , that 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 All its fat he shall take from it, and
burn it on the altar. 20 Thus shall he do with the bull; as he did with the
bull of the sin offering, so shall he do with this; and the priest shall make
atonement for them, and they shall be forgiven. 21 He shall carry the bull
*outside the camp,* and *burn it* †as he burned the first bull. It is the sin
offering for the assembly.

22 " 'When a ruler sins, and unwittingly does something against any the
*mitzvot* ·instructions· of ADONAI concerning things which should not be
done, he is guilty. 23 If his sin, in which he has sinned, is made known to
him, he shall bring as his offering a goat, a male without defect. 24 He shall
lay his hand on the head of the goat, and kill it in the place where they
kill the burnt offering before ADONAI . It is a sin offering. 25 The priest
shall take some of the blood of the sin offering with his finger, and put it
on the horns of the altar of burnt offering. He shall pour out the rest of its
blood at the base of the altar of burnt offering. 26 All its fat he shall burn
on the altar, like the fat of the sacrifice of peace offerings; and the priest
shall make atonement for him concerning his sin, and he will be forgiven.

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* **4:13** Lev 4:13-14 (Lev 4:13-21) (#2b.113): T. To offer a young bull as a sin sacrifice for the unintentional sin of the entire assembly of Israel / R. The Great Rabbinical Court / the *Sanhedrin* ·Sitting together· is to offer a sacrifice when it rules in error † **4:21** Quoted in Heb 13:11

***(6)*** 27 ‡ " 'If anyone of the common people sins unwittingly, and they have done something against any the *mitzvot* ·instructions· of ADONAI concerning things which should not be done, they are guilty. 28 If his sin, which he has sinned, is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has sinned. 29 He shall lay his hand on the head of the sin offering, and kill the sin offering in the place of burnt offering. 30 The priest shall take some of its blood with his finger, and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar. 31 All its fat he shall take away, like the fat is taken away from off of the sacrifice of peace offerings; and the priest shall burn it on the altar for a pleasant aroma to ADONAI ; and the priest shall make atonement for him, and he will be forgiven.

32 " 'If he brings a lamb as his offering for a sin offering, he shall bring a female without defect. 33 He shall lay his hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. 34 The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. 35 All its fat he shall take away, like the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest shall burn them on the altar, on the offerings of ADONAI made by fire; and the priest shall make atonement for him concerning his sin that he has sinned, and he will be forgiven.

# 5

1 * " 'If anyone sins, in that he *sh'ma* ·hear obey· the voice of adjuration, he being a witness, whether he has seen or known, if he does not report it, then he shall bear his iniquity.

2 " 'Or if anyone touches any unclean thing, whether it is the carcass of an unclean animal, or the carcass of unclean livestock, or the carcass of unclean creeping things, and it is hidden from him, and he is unclean, then he shall be guilty.

3 " 'Or if he touches the uncleanness of man, whatever his uncleanness is with which he is unclean, and it is hidden from him; when he knows of it, then he shall be guilty.

4 " 'Or if anyone swears rashly with his lips to do evil, or to do good, whatever it is that a man might utter rashly with an oath, and it is hidden from him; when he knows of it, then he shall be guilty of one of these. 5 It shall be, when he is guilty of one of these, he shall *yadah* ·extend hands in confession· of that in which he has sinned: 6 and he shall bring his trespass offering to ADONAI for his sin which he has sinned, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him concerning his sin.

7 † " 'If he can't afford a lamb, then he shall bring his trespass offering for that in which he has sinned, two turtledoves, or two young pigeons, to ADONAI ; one for a sin offering, and the other for a burnt offering. 8 ‡

‡ **4:27** Lev 4:27-28 (Lev 4:27-5:6) (#2b.114): T. For an individual to bring a flawless female goat or lamb (v32) as a sin offering if he has sinned unintentionally causing uncleanness / R. Every person must bring a sin offering for his transgression * **5:1** Lev 5:1 (#9.558): For one who has evidence to testify in court † **5:7** Lev 5:7-11 (Lev 5:6-7, 5:1-13) (#2b.115): To offer a sacrifice according to the person's ability, their means ‡ **5:8** Lev 5:8 (#2b.116): Not to sever the head nor to decapitate a bird brought as a sin offering

He shall bring them to the priest, who shall first offer the one which is for the sin offering, and wring off its head from its neck, but shall not sever it completely. 9 He shall sprinkle some of the blood of the sin offering on the side of the altar; and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. 10 He shall offer the second for a burnt offering, according to the judgement; and the priest shall make atonement for him concerning his sin which he has sinned, and he shall be forgiven.

***(7)*** 11 " 'But if he can't afford two turtledoves, or two young pigeons, then he shall bring his offering for that in which he has sinned, one tenth of an ephah [an omer; 2.3 q; 2.2 L] of fine flour for a sin offering. § He shall put no oil on it, * and he shall not put any frankincense on it, for it is a sin offering. 12 He shall bring it to the priest, and the priest shall take his handful of it as the memorial portion, and burn it on the altar, on the offerings of ADONAI made by fire. It is a sin offering. 13 The priest shall make atonement for him concerning his sin that he has sinned in any of these things, and he will be forgiven; and the rest shall be the priest's, as the meal offering.' "

14 ADONAI spoke to Moses [Drawn out], saying, 15 "If anyone commits a trespass, and sins unwittingly, in the holy things of ADONAI ; then he shall bring his trespass offering to ADONAI , a ram without defect from the flock, according to your estimation in silver by shekels, after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g), for a trespass offering. 16 † He shall make restitution for that which he has done wrong in the holy thing, and shall add a fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of the trespass offering, and he will be forgiven.

17 ‡ "If anyone sins against any the *mitzvot* ·instructions· of ADONAI concerning things which should not be done, though he didn't know it, yet he is guilty, and shall bear his iniquity. 18 He shall bring a ram without defect from of the flock, according to your estimation, for a trespass offering, to the priest; and the priest shall make atonement for him concerning the thing in which he sinned and didn't know it, and he will be forgiven. 19 It is a trespass offering. He is certainly guilty before ADONAI ."

# 6

1 * ADONAI spoke to Moses [Drawn out], saying, 2 "If anyone sins, and commits a trespass against ADONAI , and deals falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or has oppressed his neighbor, 3 or has found that which was lost, and dealt falsely therein, and

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§ **5:11** Lev 5:11 (Lev 5:11-13) (#2b.117): T. Not to put olive oil on the flour grain offering that is made for sin / R. Not to put oil on the meal offerings of wrongdoers * **5:11** Lev 5:11 (Lev 5:11-13) (#2b.118): T. Not to put frankincense on the grain offering that is made for sin / R. Not to put frankincense on the meal offerings of wrongdoers † **5:16** Lev 5:16 (Lev 5:14-16) (#8.491): For he who cheats (by not offering the full amount of tithe or first fruits) in things dedicated to Adonai, he is to offer a guilt offering and add a fifth onto the value and restore it ‡ **5:17** Lev 5:17-18 (Lev 5:15-19) (#1.6): T. For a person to bring a conditional-guilt offering, if he is in doubt as to whether he has committed a sin or unintentional sin for which a person is to bring a sin offering or if he has not done such a sin / R. If a person is not sure if they have committed a sin requiring a sin sacrifice or if they have not committed such sin, then they should bring a sin offering to make sure they are guiltless * **6:1** Hebrew ch. 6 v. 8

swearing to a lie; in any of these things that a man does, sinning therein; 4 † then it shall be, if he has sinned, and is guilty, he shall restore that which he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, ***(Maftir ·Conclusion·)*** 5 or any thing about which he has sworn falsely; he shall restore it even in full, and shall add a fifth part more to it. To him to whom it belongs he shall give it, in the day of his being found guilty. 6 ‡ He shall bring his trespass offering to ADONAI , a ram without defect from the flock, according to your estimation, for a trespass offering, to the priest. 7 § The priest shall make atonement for him before ADONAI , and he will be forgiven concerning whatever he does to become guilty."

*Haftarah Vayikra ·Taking leave · And he called·:*

*Yesha'yahu / Isaiah 43:21-44:19*

*B'rit Hadashah ·New Covenant·: Mark 7:1-30*

## Parashah 25: *Tzav* ·Command· 6:8-8:36

8 * ADONAI spoke to Moses [Drawn out], saying, 9 "Enjoin Aaron [Light-bringer] and his sons, saying, 'This is the *Torah* ·Teaching· of the burnt offering: the burnt offering shall be on the hearth on the altar all night until the morning; and the fire of the altar shall be kept burning on it. 10 † The priest shall put on his linen garment, and he shall put on his linen breeches upon his body; and he shall remove the ashes from where the fire has consumed the burnt offering on the altar, and he shall put them beside the altar. 11 He shall take off his garments, and put on other garments, and carry the ashes outside the camp to a clean place. 12 ‡ The fire on the altar shall be kept burning on it, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt offering in order upon it, and shall burn on it the fat of the peace offerings. 13 § Fire shall be kept burning on the altar continually; it shall not go out.

14 " 'This is the *Torah* ·Teaching· of the meal offering: the sons of Aaron [Light-bringer] shall offer it before ADONAI , before the altar. 15 He shall take from there his handful of the fine flour of the meal offering, and of its oil, and all the frankincense which is on the meal offering, and shall burn it on the altar for a pleasant aroma, as its memorial, to ADONAI . 16 * That which is left of it Aaron [Light-bringer] and his sons shall eat. It shall be eaten without yeast in a holy place. They shall eat it in the court of the Tent of Meeting. 17 † It shall not be baked with yeast. I have given it as their

† **6:4** Lev 6:4 (Lev 6:1-7; Ex 22:1-4, OU487) [Heb Bible Lev 5:23 (Lev 5:20-26)] (#8.492): T. To completely restore the items(s) which another took by robbery to the original owner and add a fifth to it / R. Return the robbed object or its value ‡ **6:6** Lev 6:6 (Lev 6:1-7) [Heb Bible Lev 5:25 (Lev 5:20-5:26)] (#1.7): To bring a guilt offering to the Sanctuary when guilt is ascertained § **6:7** Hebrew ch. 5 v. 26 * **6:8** Hebrew ch. 6 v. 1 † **6:10** Lev 6:10 [Heb Bible Lev 6:3] (#2b.119): Remove the ashes from the fire on the Altar of Burnt Offerings daily ‡ **6:12** Lev 6:12 (Lev 6:12-13) [Heb Bible Lev 6:5 (Lev 6:5-6)] (#2b.120): T. To have a fire burning continually on the Altar of Burnt Offerings / R. To light a fire on the altar every day § **6:13** Lev 6:13 [Heb Bible Lev 6:6] (#2b.121): Not to allow the fire of the Altar of Burnt Offerings to be extinguish * **6:16** Lev 6:16 (Lev 6:14-19) [Heb Bible Lev 6:9 (Lev 6:7-11)] (#1.8): Aaron and his sons shall eat the remained of the grain offering † **6:17** Lev 6:17 (Lev 6:14-18) [Heb Bible Lev 6:10 (Lev 6:7-11)] (#2b.122): Not to bake the grain offerings with leaven

portion of my offerings made by fire. It is most holy, as the sin offering, and as the trespass offering. 18 Every male among the children of Aaron [Light-bringer] shall eat of it, as their *chok* ·portion· forever throughout all your generations, from the offerings of ADONAI made by fire. Whoever touches them shall be holy.' "

***(2)*** 19 ADONAI spoke to Moses [Drawn out], saying, 20 ‡ "This is the offering of Aaron [Light-bringer] and of his sons, which they shall offer to ADONAI in the day when he is anointed: one tenth of an ephah [an omer; 2.3 q; 2.2 L] of fine flour for a meal offering perpetually, half of it in the morning, and half of it in the evening. 21 It shall be made with oil in a griddle. When it is soaked, you shall bring it in. You shall offer the meal offering in baked pieces for a pleasant aroma to ADONAI . 22 The anointed priest that will be in his place from among his sons shall offer it. By a statute forever, it shall be wholly burned to ADONAI . 23 § Every meal offering of a priest shall be wholly burned. It shall not be eaten."

24 ADONAI spoke to Moses [Drawn out], saying, 25 * "Speak to Aaron [Light-bringer] and to his sons, saying, 'This is the *Torah* ·Teaching· of the sin offering: in the place where the burnt offering is killed, the sin offering shall be killed before ADONAI . It is most holy. 26 The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the Tent of Meeting. 27 Whatever shall touch its flesh shall be holy. When there is any of its blood sprinkled on a garment, you shall wash that on which it was sprinkled in a holy place. 28 But the earthen vessel in which it is boiled shall be broken; and if it is boiled in a bronze vessel, it shall be scoured, and rinsed in water. 29 Every male among the priests shall eat of it: it is most holy. 30 † ‡ No sin offering, of which any of the blood is brought into the Tent of Meeting to make atonement in the Holy Place, shall be eaten: it shall be burned with fire.

# 7

1 " 'This is the *Torah* ·Teaching· of the trespass offering. It is most holy. 2 In the place where they kill the burnt offering, he shall kill the trespass offering; and its blood he shall sprinkle around on the altar. 3 He shall offer all of its fat: the fat tail, and the fat that covers the innards, 4 and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, shall he take away; 5 and the priest shall burn them on the altar for an offering made by fire to ADONAI : it is a trespass offering. 6 Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy.

7 " 'As is the sin offering, so is the trespass offering; there is one *Torah* ·Teaching· for them. The priest who makes atonement with them shall have it. 8 The priest who offers any man's burnt offering, even the priest shall have for himself the skin of the burnt offering which he has offered. 9 Every meal offering that is baked in the oven, and all that is dressed in the

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‡ **6:20** Lev 6:20 (Lev 6:19-23) [Heb Bible Lev 6:13 (Lev 6:12-16)] (#2b.123): The *Cohen Gadol* ·High Priest· (v22) offers a grain offering daily § **6:23** Lev 6:23 [Heb Bible Lev 6:16] (#2b.124): T. The twice daily grain offering of the *Cohen* ·Priest· shall be entirely made burn up in smoke, it must not be eaten / R. Not to eat the meal offering of the *Cohen Gadol* ·High Priest· * **6:25** Lev 6:25 (Lev 6:24-30) [Heb Bible Lev 6:18 (Lev 6:17-23)] (#2b.125): The procedure for the sin offering † **6:30** Hebrew ch. 6 v. 23 ‡ **6:30** Lev 6:30 [Heb Bible Lev 6:23] (#2b.126): Not to eat the flesh of sin offerings in which the blood was brought inside the Tent of Meeting

pan, and on the griddle, shall be the priest's who offers it. 10 Every meal
offering, mixed with oil or dry, belongs to all the sons of Aaron [Light-
bringer], one as well as another.

***(3)*** 11 * " 'This is the *Torah* ·Teaching· of the sacrifice of peace offerings,
which *one shall offer to* ADONAI . 12 If he *offers* it for a *thanksgiving*, then
he shall offer with the *sacrifice of thanksgiving* † unleavened cakes mixed
with oil, and unleavened wafers anointed with oil, and cakes mixed with
oil. 13 With cakes of leavened bread he shall offer his offering with the
sacrifice of his peace offerings for thanksgiving. 14 Of it he shall offer one
out of each offering for a heave offering to ADONAI . It shall be the priest's
who sprinkles the blood of the peace offerings. 15 The flesh of the sacrifice
of his peace offerings for thanksgiving shall be eaten on the day of his
offering. He shall not leave any of it until the morning.

16 " 'But if the sacrifice of his offering is a vow, or a free will offering, it
shall be eaten on the day that he offers his sacrifice; and on the next day
what remains of it shall be eaten: 17 ‡ but what remains of the meat of the
sacrifice on the third day shall be burned with fire. 18 § If any of the meat
of the sacrifice of his peace offerings is eaten on the third day, it will not
be accepted, and it shall not be credited to him who offers it. It will be an
abomination, and the soul who eats any of it will bear his iniquity.

19 * " 'The meat that touches any unclean thing shall not be eaten. † It
shall be burned with fire. As for the meat, everyone who is clean may eat
it; 20 ‡ but the soul who eats of the meat of the sacrifice of peace offerings,
that belongs to ADONAI , having his uncleanness on him, that soul shall be
cut off from his people. 21 When anyone touches any unclean thing, the
uncleanness of man, or an unclean animal, or any unclean abomination,
and eats some of the meat of the sacrifice of peace offerings, which belong
to ADONAI , that soul shall be cut off from his people.' "

22 ADONAI spoke to Moses [Drawn out], saying, 23 "Speak to the children
of Israel [God prevails], saying, 'You shall eat no fat, of bull, or sheep, or
goat. 24 The fat of that which dies of itself, and the fat of that which is torn

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* **7:11** Lev 7:11 (Lev 7:11-21) (#2b.128):"The Law of the sacrifice of the peace offering" (v11) T. Directive: Among the sacrifices for Thanksgiving (v12-15), one of each gift (sacrifice animal) is to be presented to the *Cohen* ·Priest· as his possession, the rest of the animals and the *matzah* ·unleavened bread· associated will be offered up to Adonai on the altar. The meat is to be eaten that same day T. Directive: For sacrifices connected with a Vow Offerings (v16-18), the same directions apply, except the meat may be eaten on the second day also, but not on the third day / T. Directive: For Vow Offerings, any meat eaten on the third day will cause the offering to be not accepted and he will bear the consequences of his wrongdoing T. Directive: The Peace Offering meat may not touch anything unclean, otherwise it must be burned up completely / Directive: Any clean person may eat the Peace Offerings / T. Directive: Any person who is unclean may not offer Peace Offerings, nor may any person who touched something unclean touch the Peace Offerings / Consequence: Such a person will be cut off from his people † **7:12** Quoted in Heb 13:15 ‡ **7:17** Lev 7:17 (Lev 7:16-18) (#2b.129): T. To burn the flesh of peace offering sacrifice that remains on the third day / R. To burn the leftover sacrifices § **7:18** Lev 7:18 (Lev 7:16-18) (#2b.130): T. Not to eat the sacrifice flesh after three days / R. Not to eat the abomination of intended delay; it is punished by uncleanness and removal / R. Not to eat from sacrifices offered with improper intentions * **7:19** Lev 7:19 (Lev 7:19-20) (#2b.131): Not to eat consecrated foods that have become unclean † **7:19** Lev 7:19 (Lev 7:19-20) (#2b.132): T. Sacrificial meat that touches something unclean must be burned with fire / R. To burn the flesh of any sacrifice that has become ceremonially unclean ‡ **7:20** Lev 7:20 (Lev 7:19-21) (#2b.133): T. A *Cohen* ·Priest· who is unclean shall not eat any of the peace offering food / R. A person who is unclean shall not eat consecrated food nor holy things

of animals, may be used for any other service, but you shall in no way eat of it. 25 For whoever eats the fat of the animal, of which men offer an offering made by fire to ADONAI , even the soul who eats it shall be cut off from his people. 26 You shall not eat any blood, whether it is of bird or of animal, in any of your dwellings. 27 Whoever it is who eats any blood, that soul shall be cut off from his people.' "

28 ADONAI spoke to Moses [Drawn out], saying, 29 "Speak to the children of Israel [God prevails], saying, 'He who offers the sacrifice of his peace offerings to ADONAI shall bring his offering to ADONAI out of the sacrifice of his peace offerings. 30 With his own hands he shall bring the offerings of ADONAI made by fire. He shall bring the fat with the breast, that the breast may be waved for a wave offering before ADONAI . 31 The priest shall burn the fat on the altar, but the breast shall be Aaron [Light-bringer]'s and his sons'. 32 The right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings. 33 He among the sons of Aaron [Light-bringer] who offers the blood of the peace offerings, and the fat, shall have the right thigh for a portion. 34 For the breast that is waved and the thigh that is raised I have taken from the children of Israel [God prevails] out of the sacrifices of their peace offerings, and have given them to Aaron [Light-bringer] the priest and to his sons as their *chok* ·portion· forever from the children of Israel [God prevails].' "

35 This is the anointing portion of Aaron [Light-bringer], and the anointing portion of his sons, out of the offerings of ADONAI made by fire, in the day when he presented them to minister to ADONAI in the priest's office; 36 which ADONAI enjoined to be given them of the children of Israel [God prevails], in the day that he anointed them, by a regulation forever throughout all their generations. 37 This is the *Torah* ·Teaching· of the burnt offering, of the meal offering, and of the sin offering, and of the trespass offering, and of the consecration, and of the sacrifice of peace offerings; 38 which ADONAI enjoined Moses [Drawn out] in Mount Sinai [Thorn], in the day that he enjoined the children of Israel [God prevails] to offer their offerings to ADONAI , in the wilderness of Sinai [Thorn].

# 8

***(4)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 "Take Aaron [Light-bringer] and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of *matzah* ·unleavened bread·; 3 and assemble all the congregation at the door of the Tent of Meeting."

4 Moses [Drawn out] did as ADONAI enjoined him; and the congregation was assembled at the door of the Tent of Meeting. 5 Moses [Drawn out] said to the congregation, "This is the thing which ADONAI has enjoined to be done." 6 Moses [Drawn out] brought Aaron [Light-bringer] and his sons, and washed them with water. 7 He put the coat on him, tied the sash on him, clothed him with the robe, put the ephod on him, and he tied the skillfully woven band of the ephod on him, and fastened it to him with it. 8 He placed the breastplate on him; and in the breastplate he put the *'Urim* ·Lights· and the *Thummim* ·Perfections·. 9 He set the turban on his head; and on the turban, in front, he set the golden plate, the holy crown; as ADONAI enjoined Moses [Drawn out]. 10 Moses [Drawn out] took the anointing oil, and anointed the tabernacle and all that was in it, and

sanctified them. 11 He sprinkled it on the altar seven times, and anointed
the altar and all its utensils, and the basin and its base, to sanctify them.
12 He poured some of the anointing oil on Aaron [Light-bringer]'s head, and
anointed him, to sanctify him. 13 Moses [Drawn out] brought Aaron [Light-
bringer]'s sons, and clothed them with coats, and tied sashes on them, and
put headbands on them; as ADONAI enjoined Moses [Drawn out].

***(5)*** 14 He brought the bull of the sin offering, and Aaron [Light-bringer]
and his sons laid their hands on the head of the bull of the sin offering.
15 He killed it; and Moses [Drawn out] took the blood, and put it around
on the horns of the altar with his finger, and purified the altar, and poured
out the blood at the base of the altar, and sanctified it, to make atonement
for it. 16 He took all the fat that was on the innards, and the cover of the
liver, and the two kidneys, and their fat; and Moses [Drawn out] burned
it on the altar. 17 But the bull, and its skin, and its meat, and its dung,
he burned with fire outside the camp; as ADONAI enjoined Moses [Drawn
out]. 18 He presented the ram of the burnt offering: and Aaron [Light-
bringer] and his sons laid their hands on the head of the ram. 19 He killed
it; and Moses [Drawn out] sprinkled the blood around on the altar. 20 He
cut the ram into its pieces; and Moses [Drawn out] burned the head, and
the pieces, and the fat. 21 He washed the innards and the legs with water;
and Moses [Drawn out] burned the whole ram on the altar. It was a burnt
offering for a pleasant aroma. It was an offering made by fire to ADONAI
; as ADONAI enjoined Moses [Drawn out]. ***(6)*** 22 He presented the other
ram, the ram of consecration: and Aaron [Light-bringer] and his sons laid
their hands on the head of the ram. 23 He killed it; and Moses [Drawn
out] took some of its blood, and put it on the tip of Aaron [Light-bringer]'s
right ear, and on the thumb of his right hand, and on the great toe of his
right foot. 24 He brought Aaron [Light-bringer]'s sons; and Moses [Drawn
out] put some of the blood on the tip of their right ear, and on the thumb
of their right hand, and on the great toe of their right foot; and Moses
[Drawn out] sprinkled the blood around on the altar. 25 He took the fat,
and the fat tail, and all the fat that was on the innards, and the cover of
the liver, and the two kidneys, and their fat, and the right thigh; 26 and
out of the basket of *matzah* ·unleavened bread·, that was before ADONAI ,
he took one unleavened cake, and one cake of oiled bread, and one wafer,
and placed them on the fat, and on the right thigh. 27 He put all these
in Aaron [Light-bringer]'s hands and in his sons' hands, and waved them
for a wave offering before ADONAI . 28 Moses [Drawn out] took them from
their hands, and burned them on the altar on the burnt offering. They
were a consecration for a pleasant aroma. It was an offering made by fire
to ADONAI . 29 Moses [Drawn out] took the breast, and waved it for a wave
offering before ADONAI . It was Moses [Drawn out]' portion of the ram of
consecration, as ADONAI enjoined Moses [Drawn out]. ***(7)*** 30 Moses [Drawn
out] took some of the anointing oil, and some of the blood which was on
the altar, and sprinkled it on Aaron [Light-bringer], on his garments, and
on his sons, and on his sons' garments with him, and sanctified Aaron
[Light-bringer], his garments, and his sons, and his sons' garments with
him.

31 Moses [Drawn out] said to Aaron [Light-bringer] and to his sons, "Boil
the meat at the door of the Tent of Meeting, and there eat it and the bread
that is in the basket of consecration, as I enjoined, saying, 'Aaron [Light-
bringer] and his sons shall eat it.' 32 What remains of the meat and of the

bread you shall burn with fire. ***(Maftir ·Conclusion·)*** 33 You shall not go
out from the door of the Tent of Meeting seven days, until the days of your
consecration are fulfilled: for he shall consecrate you seven days. 34 What
has been done today, so ADONAI has enjoined to do, to make atonement
for you. 35 You shall stay at the door of the Tent of Meeting day and night
seven days, and thereby obeying what ADONAI has ordered done, so that
you may not die. For this is what I am enjoined." 36 Aaron [Light-bringer]
and his sons did all the things which ADONAI enjoined by Moses [Drawn
out].

*Haftarah Tzav ·Taking leave · Enjoin·:*

*Yirmeyahu / Jeremiah 7:21-8:3, 9:23-24*

*B'rit Hadashah ·New Covenant·: Mark 7:31-9:1*

## Parashah 26: *Sh'mini* ·Eighth· 9:1-11:47

# 9

1 On the eighth day, Moses [Drawn out] called Aaron [Light-bringer] and
his sons, and the elders of Israel [God prevails]; 2 and he said to Aaron
[Light-bringer], "Take a calf from the herd for a sin offering, and a ram
for a burnt offering, without defect, and offer them before ADONAI . 3 You
shall speak to the children of Israel [God prevails], saying, 'Take a male
goat for a sin offering; and a calf and a lamb, both a year old, without
defect, for a burnt offering; 4 and a bull and a ram for peace offerings,
to sacrifice before ADONAI ; and a meal offering mixed with oil: for today
ADONAI appears to you.' "
5 They brought what Moses [Drawn out] enjoined before the Tent of
Meeting: and all the congregation came near and stood before ADONAI
. 6 Moses [Drawn out] said, "This is the thing which ADONAI enjoined
that you should do: and the *kavod Yahweh* ·weighty glory of He sustains
breathing· shall appear to you." 7 Moses [Drawn out] said to Aaron [Light-
bringer], "Draw near to the altar, and offer your sin offering, and your
burnt offering, and make atonement for yourself, and for the people; and
offer the offering of the people, and make atonement for them; as ADONAI
enjoined."
8 So Aaron [Light-bringer] came near to the altar, and killed the calf of
the sin offering, which was for himself. 9 The sons of Aaron [Light-bringer]
presented the blood to him; and he dipped his finger in the blood, and put
it on the horns of the altar, and poured out the blood at the base of the
altar: 10 but the fat, and the kidneys, and the cover from the liver of the sin
offering, he burned upon the altar; as ADONAI enjoined Moses [Drawn out].
11 The meat and the skin he burned with fire outside the camp. 12 He killed
the burnt offering; and Aaron [Light-bringer]'s sons delivered the blood to
him, and he sprinkled it around on the altar. 13 They delivered the burnt
offering to him, piece by piece, and the head: and he burned them upon the
altar. 14 He washed the innards and the legs, and burned them on the burnt
offering on the altar. 15 He presented the people's offering, and took the
goat of the sin offering which was for the people, and killed it, and offered
it for sin, like the first. 16 He presented the burnt offering, and offered it
according to the judgement. ***(2)*** 17 He presented the meal offering, and
filled his hand from there, and burned it upon the altar, besides the burnt

offering of the morning. 18 He also killed the bull and the ram, the sacrifice
of peace offerings, which was for the people: and Aaron [Light-bringer]'s
sons delivered to him the blood, which he sprinkled around on the altar,
19 and the fat of the bull and of the ram, the fat tail, and that which covers
the innards, and the kidneys, and the cover of the liver: 20 and they put the
fat upon the breasts, and he burned the fat on the altar: 21 and the breasts
and the right thigh Aaron [Light-bringer] waved for a wave offering before
ADONAI , as Moses [Drawn out] enjoined. 22 Aaron [Light-bringer] lifted up
his hands toward the people, and blessed them; and he came down from
offering the sin offering, and the burnt offering, and the peace offerings.
23 Moses [Drawn out] and Aaron [Light-bringer] went into the Tent of
Meeting, and came out, and blessed the people: and the *kavod Yahweh*
·weighty glory of He sustains breathing· appeared to all the people. ***(3)***
24 Fire came out from before ADONAI , and consumed the burnt offering
and the fat upon the altar. When all the people saw it, they shouted, and
fell on their faces.

# 10

1 Nadab and Abihu, the sons of Aaron [Light-bringer], each took his
censer, and put fire in it, and laid incense on it, and offered strange fire
before ADONAI , which he had not enjoined them. 2 Fire came out from
before ADONAI , and devoured them, and they died before ADONAI .
3 Then Moses [Drawn out] said to Aaron [Light-bringer], "This is what
ADONAI spoke of, saying,
'I will show myself holy to those who come near me,
and before all the people I will be glorified.' "
Aaron [Light-bringer] held his peace. 4 Moses [Drawn out] called Mishael
and Elzaphan, the sons of Uzziel the *dod* ·uncle· of Aaron [Light-bringer],
and said to them, "Draw near, carry your brothers from before the
sanctuary out of the camp." 5 So they came near, and carried them in
their coats out of the camp, as Moses [Drawn out] had said.
6 * Moses [Drawn out] said to Aaron [Light-bringer], and to Eleazar [Help
of God] and to Ithamar, his sons, "Don't let the hair of your heads go loose,
† and don't tear your clothes; so that you don't die, and so that he not be
angry with all the congregation; but let your brothers, the whole house of
Israel [God prevails], bewail the burning which ADONAI has kindled. 7 ‡
You shall not go out from the door of the Tent of Meeting, lest you die; for
the anointing oil of ADONAI is on you." They did according to the word of
Moses [Drawn out]. 8 Then ADONAI said to Aaron [Light-bringer], 9 § "You
and your sons are not to drink wine or strong drink whenever you go into
the Tent of Meeting, or you will die. This shall be a regulation forever
throughout all your generations. 10 You are to make a distinction between
the holy and the common, and between the unclean and the clean. 11 You

* **10:6** Lev 10:6 (Lev 10:1-6) (#2b.134): T. A *Cohen* ·Priest· shall not enter the Sanctuary with unkempt hair in mourning / R. A *Cohen* ·Priest· must not enter the Temple with long hair † **10:6** Lev 10:6 (Lev 10:1-6) (#2b.135): T. A *Cohen* ·Priest· shall not enter the Sanctuary in torn clothing or rent garments in mourning / R. A *Cohen* ·Priest· shall not enter the Sanctuary in torn clothing or rent garments ‡ **10:7** Lev 10:7 (Lev 10:1-7) (#2b.136): A *Cohen* ·Priest· shall not leave the Courtyard during their concentrated service § **10:9** Lev 10:9 (Lev 10:9-11) (#2b.137): T. A wine-intoxicated *Cohen* ·Priest· shall not enter the Sanctuary / R. A *Cohen* ·Priest· must not enter the Temple intoxicated R. Some Rabbis apply this command as "any person must not enter the Temple intoxicated" not only to the *Cohenim* ·Priests·

are to teach the children of Israel [God prevails] all the statutes which ADONAI has spoken to them by Moses [Drawn out]."

***(4)*** 12 Moses [Drawn out] spoke to Aaron [Light-bringer], and to Eleazar [Help of God] and to Ithamar, his sons who were left, "Take the meal offering that remains of the offerings of ADONAI made by fire, and eat it without yeast beside the altar; for it is most holy; 13 and you shall eat it in a holy place, because it is your *chok* ·portion·, and your sons' *chok* ·portion·, of the offerings of ADONAI made by fire: for so I am enjoined. 14 The breast that is waved and the thigh that is raised you shall eat in a clean place, you, and your sons, and your daughters with you: for they are given as your *chok* ·portion·, and your sons' *chok* ·portion·, out of the sacrifices of the peace offerings of the children of Israel [God prevails]. 15 The thigh that is raised and the breast that is waved they shall bring with the offerings made by fire of the fat, to wave it for a wave offering before ADONAI : and it shall be yours, and your sons' with you, as a *chok* ·portion· forever; as ADONAI has enjoined."

***(5)*** 16 Moses [Drawn out] diligently inquired about the goat of the sin offering, and, behold, it was burned: and he was angry with Eleazar [Help of God] and with Ithamar, the sons of Aaron [Light-bringer] who were left, saying, 17 "Why haven't you eaten the sin offering in the place of the sanctuary, since it is most holy, and he has given it you to bear the iniquity of the congregation, to make atonement for them before ADONAI ? 18 Behold, its blood was not brought into the inner part of the sanctuary: you certainly should have eaten it in the sanctuary, as I enjoined."

19 * Aaron [Light-bringer] spoke to Moses [Drawn out], "Behold, today they have offered their sin offering and their burnt offering before ADONAI ; and such things as these have happened to me. If I had eaten the sin offering today, would it have been pleasing in ADONAI 's sight?"

20 When Moses [Drawn out] *sh'ma* ·heard obeyed· that, it was pleasing in his sight.

# 11

***(6)*** 1 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying to them, 2 * "Speak to the children of Israel [God prevails], saying, 'These are the living things which you may eat among all the animals that are on the earth. 3 Whatever parts the hoof, and is cloven-footed, and chews the cud among the animals, that you may eat.

4 † " 'Nevertheless these you shall not eat of those that chew the cud, or of those who part the hoof: the camel, because he chews the cud but does not have a parted hoof, he is unclean to you. 5 The cony, because he chews the cud but does not have a parted hoof, he is unclean to you. 6 The hare, because she chews the cud but does not part the hoof, she is unclean to

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* **10:19** Lev 10:19 (Lev 10:1-3, 10:16-20) (#5.366): To mourn for relatives (who have died) * **11:2** Lev 11:2 (Lev 11:1-3, 11:1-8, 11:44-45; Deut 14:4-6) (#3.198): T. To examine and identify the land animals that are *kosher* ·clean· for you to eat and their identifying signs / R. To examine the signs of land animals to distinguish between kosher and *non-kosher* Directive: Qualifications of *Kosher* ·Clean· animals, they have both a separate hoof that is completely divided and chews cud / Note: It is a fact, no carnivore, only meat eating, is *kosher* ·clean· to eat where as a few omnivores, eats meat and plants, are *kosher* ·clean· for food † **11:4** Lev 11:4 (Lev 11:1-3, 11:1-8, 11:44-45; Deut 14:4-6) (#3.199): Not to eat *treif* ·unclean· land animals Directive: Qualification: These animals do not chew the cud and / or do not have a split hoof

you. 7 The pig, because he has a split hoof, and is cloven-footed, but does
not chew the cud, he is unclean to you. 8 Of their meat you shall not eat,
and their carcasses you shall not touch; they are unclean to you.
9 ‡ " 'These you may eat of all that are in the waters: whatever has fins
and scales in the waters, in the seas, and in the rivers, that you may eat.
10 All that don't have fins and scales in the seas, and in the rivers, of all that
move in the waters, and of all the living creatures that are in the waters,
they are detestable to you, 11 § and you detest them. You shall not eat of
their meat, and you shall detest their carcasses. 12 Whatever has no fins
nor scales in the waters, that is detestable to you.
13 * " 'These you shall detest among the birds; they shall not be eaten,
they are detestable: the eagle, and the vulture, and the black vulture, 14 and
the red kite, any kind of black kite, 15 any kind of raven, 16 the horned
owl, the screech owl, and the gull, any kind of hawk, 17 the little owl, the
cormorant, the great owl, 18 the white owl, the desert owl, the osprey, 19 the
stork, any kind of heron, the hoopoe, and the bat.
20 " 'All flying insects that walk on all fours are detestable to you. 21 †
Yet you may eat these: of all winged creeping things that go on all fours,
which have legs above their feet, with which to hop on the earth. 22 Even
of these you may eat: any kind of locust, any kind of katydid, any kind
of cricket, and any kind of grasshopper. 23 But all winged creeping things
which have four feet, are detestable to you.
24 " 'By these you will become unclean: whoever touches their carcass
shall be unclean until the evening. 25 Whoever carries any part of their
carcass shall wash his clothes, and be unclean until the evening.
26 " 'Every animal which parts the hoof, and is not cloven-footed, nor
chews the cud, is unclean to you. Everyone who touches them shall be
unclean. 27 Whatever goes on its paws, among all animals that go on all
fours, they are unclean to you. Whoever touches their carcass shall be
unclean until the evening. 28 He who carries their carcass shall wash his
clothes, and be unclean until the evening. They are unclean to you.
29 ‡ " 'These are they which are unclean to you among the creeping things
that creep on the earth: the weasel, the rat, any kind of great lizard,
30 the gecko, and the monitor lizard, the wall lizard, the skink, and the
chameleon. 31 These are they which are unclean to you among all that
creep. Whoever touches them when they are dead, shall be unclean until
the evening. 32 On whatever any of them falls when they are dead, it
shall be unclean; whether it is any vessel of wood, or clothing, or skin,
or sack, whatever vessel it is, with which any work is done, it must be

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‡ **11:9** Lev 11:9 (Lev 11:44-45; Deut 14:9) (#3.200): The fish that are *kosher* ·clean· for you and their identifying signs Directive: Qualification: *kosher* fish have both fins and scales § **11:11** Lev 11:11 (Lev 11:10-12, 11:44-45; Deut 14:10) (#3.201): Not to eat *treif* ·unclean· fish Directive: Qualification: These animals might live in a river or ocean, but do not have both fins and scales * **11:13** Lev 11:13 (Lev 11:13-19, 11:44-45; Deut 14:11-18) (#3.202): Not to eat *treif* ·unclean· fowl of the air † **11:21** Lev 11:21 (Lev 11:20-23, 11:29-31, 11:44-45; Deut 14:19-20) (#3.203): The locust ·winged swarming creatures on four legs· that are *kosher* ·clean· for you and their identifying signs Directive: *Treif* ·Unclean· locust are winged swarming creatures that walk on all four legs, with one exception, *kosher* ·clean· locust are winged with four legs and have joints above the feet that enable them to jump off the ground. *Kosher* ·Clean· swarming four legged creatures includes: all kinds of locusts, grasshoppers, katydids, and crickets ‡ **11:29** Lev 11:29 (Lev 11:29-31, 11:29-38, 11:44-45) (#3.204): Eight species of creeping animals that swarm on the ground that are *treif* ·unclean· to eat

put into water, and it shall be unclean until the evening; then it will be clean. ***(7)*** 33 Every earthen vessel, into which any of them falls, all that is in it shall be unclean, and you shall break it. 34 § All food which may be eaten, that on which water comes, shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. 35 Everything where part of their carcass falls shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean to you. 36 Nevertheless a spring or a cistern in which water is gathered shall be clean: but that which touches their carcass shall be unclean. 37 If part of their carcass falls on any sowing seed which is to be sown, it is clean. 38 But if water is put on the seed, and part of their carcass falls on it, it is unclean to you.

39 * " 'If any animal, of which you may eat, dies; he who touches its carcass shall be unclean until the evening. 40 He who eats of its carcass shall wash his clothes, and be unclean until the evening. He also who carries its carcass shall wash his clothes, and be unclean until the evening.

41 † " 'Every creeping thing that creeps on the earth is detestable. It shall not be eaten. 42 ‡ Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, even all creeping things that creep on the earth, them you shall not eat; for they are detestable. 43 § You shall not make yourselves detestable with any creeping thing that creeps. You shall not make yourselves unclean with them, that you should be defiled thereby. 44 For I am ADONAI your God. Sanctify yourselves therefore, and *be holy; for I am holy.* * You shall not defile yourselves with any kind of creeping thing that moves on the earth. ***(Maftir ·Conclusion·)*** 45 For I am ADONAI who brought you up out of the land of Egypt [Abode of slavery], to be your God. You shall therefore *be holy, for I am holy.* †

46 " 'This is the *Torah* ·Teaching· of the animal, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps on the earth, 47 to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.' "

*Haftarah Sh'mini ·Taking leave · Eighth·:*

*Sh'mu'el Bet / 2 Samuel 6:1-7:17 (A); 6:1-19 (S)*

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§ **11:34** Lev 11:34 (Lev 11:32-38, 11:44-45) (#3.205): T. If clean foods or utensils for food preparation are contaminated by something *treif* ·unclean·, it thus becomes *treif* ·unclean· also / R. Observe the laws of impurity concerning liquid and solid foods * **11:39** Lev 11:39 (Lev 11:32, 11:39-40, 11:44-45, 11:24-25) (#3.206): T. "If any animal, of which you may eat, dies; he who touches its carcass shall be *treif* ·unclean· until the evening" (v39) / R. That anyone who touches an animal that died of itself, that is not of slaughter, is *treif* ·unclean· † **11:41** Lev 11:41 (Lev 11:41-43, 11:44-45) (#3.207): Not to eat any animal that creeps upon the earth ‡ **11:42** Lev 11:42 (Lev 11:41-43, 11:44-45) (#3.208): T. Not to eat any animal, that moves on its belly on the ground, walks on all fours, walks on many feet, or has many legs / R. Not to eat a worm found in fruit once it has come out into the air § **11:43** Lev 11:43 (Lev 11:41-43, 11:44-45) (#3.209): T. This command is not found in the straightforward text, it is implied / R. Not to eat things that swarm in the water (other than fish) * **11:44** Lev 11:44 (Lev 11:43-45, 11:44-45) (#3.210): T. Not to eat things that swarm upon the ground / R. Not to eat *treif* ·unclean· maggots R. Note: According to the Rabbis only certain "worms" are permitted for food. Worms that do not live in an isolated condition, but are found only in other substances. For instance, the maggots in meat, fruit, fish, drinking water, etc. (HuLev 67a, b) † **11:45** Quoted in 1 Pet 1:16

*B'rit Hadashah ·New Covenant·: Mark 9:2-13*

## Parashah 27: *Tazria* ·She conceives· 12:1-13:59

# 12

*Read with Parashah 28 in regular years; in leap years, read separately*

1 ADONAI spoke to Moses [Drawn out], saying, 2 * "Speak to the children
of Israel [God prevails], saying, 'If a woman conceives, and bears a male
child, then she shall be unclean seven days; as in the days of her monthly
period she shall be unclean. 3 † On *the eighth day* the flesh of his foreskin
shall be *circumcised.* ‡ 4 She shall continue in *purification* § of blood for
thirty-three days. She shall not touch any holy thing, nor come into the
sanctuary, until the days of her purifying are completed. 5 But if she bears
a female child, then she shall be unclean two weeks, as in her period; and
she shall continue in purification of blood for sixty-six days.
6 * " 'When the days of her purification are completed, for a son, or for a
daughter, she shall bring to the priest at the door of the Tent of Meeting, a
year old lamb for a burnt offering, and a young pigeon, or a turtledove, for
a sin offering: 7 and he shall offer it before ADONAI , and make atonement
for her; and she shall be cleansed from the fountain of her blood.
" 'This is the *Torah* ·Teaching· for her who bears, whether a male or a
female. 8 If she cannot afford a lamb, then she shall take *two turtledoves,
or two young pigeons;* † the one for a burnt offering, and the other for a
sin offering: and the priest shall make atonement for her, and she shall be
clean.' "

# 13

1 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer],
saying, 2 "When a man shall have a rising in his body's skin, or a scab,
or a bright spot, and it becomes in the skin of his body the plague of
*tzara'at*, then he shall be brought to Aaron [Light-bringer] the priest, or
to one of his sons, the priests: 3 and the priest shall examine the plague in
the skin of the body: and if the hair in the plague has turned white, and
the appearance of the plague is deeper than the body's skin, it is the plague
of *tzara'at*; and the priest shall examine him, and pronounce him unclean.
4 If the bright spot is white in the skin of his body, and its appearance is
not deeper than the skin, and its hair has not turned white, then the priest
shall isolate the infected person for seven days. 5 The priest shall examine
him on the seventh day, and, behold, if in his eyes the plague is arrested,
and the plague has not spread in the skin, then the priest shall isolate him
for seven more days. ***(LY:2)*** 6 The priest shall examine him again on
the seventh day; and behold, if the plague has faded, and the plague has
not spread in the skin, then the priest shall pronounce him clean. It is a
scab. He shall wash his clothes, and be clean. 7 But if the scab spreads
on the skin, after he has shown himself to the priest for his cleansing, he
shall show himself to the priest again. 8 The priest shall examine him; and

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* **12:2** Lev 12:2 (Lev 12:2-5, 12:1-8) (#3.211): A woman after childbirth is unclean like the menstruating woman † **12:3** Lev 12:3; Gen 17:12 (Gen 17:7-14) (#1.9): To circumcise every male among you on the eighth day after birth ‡ **12:3** Quoted in John 7:22 § **12:4** Quoted in Luke 2:21-22 * **12:6** Lev 12:6 (Lev 12:6-8, 12:1-8) (#3.212): T. After a woman gives birth, she is to offer an offering following the days of her purification are fulfilled / R. A woman who gave birth must bring an offering after she goes to the *mikvah* ·ritual washing, baptism· † **12:8** Quoted in Luke 2:24

behold, if the scab has spread on the skin, then the priest shall pronounce him unclean. It is *tzara'at*.
9 "When the plague of *tzara'at* is in a man, then he shall be brought to the priest; 10 and the priest shall examine him. Behold, if there is a white rising in the skin, and it has turned the hair white, and there is raw flesh in the rising, 11 it is a chronic *tzara'at* in the skin of his body, and the priest shall pronounce him unclean. He shall not isolate him, for he is already unclean.
12 * "If the *tzara'at* breaks out all over the skin, and the *tzara'at* covers all the skin of the infected person from his head even to his feet, as far as it appears to the priest; 13 then the priest shall examine him; and, behold, if the *tzara'at* has covered all his flesh, he shall pronounce him clean of the plague. It has all turned white: he is clean. 14 But whenever raw flesh appears in him, he shall be unclean. 15 The priest shall examine the raw flesh, and pronounce him unclean: the raw flesh is unclean. It is *tzara'at*. 16 Or if the raw flesh turns again, and is changed to white, then he shall come to the priest; 17 and the priest shall examine him; and, behold, if the plague has turned white, then the priest shall pronounce him clean of the plague. He is clean.
***(LY:3)*** 18 "When the body has a boil on its skin, and it has healed, 19 and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shown to the priest; 20 and the priest shall examine it; and behold, if its appearance is lower than the skin, and its hair has turned white, then the priest shall pronounce him unclean. It is the plague of *tzara'at*. It has broken out in the boil. 21 But if the priest examines it, and behold, there are no white hairs in it, and it is not deeper than the skin, but is dim, then the priest shall isolate him seven days. 22 If it spreads in the skin, then the priest shall pronounce him unclean. It is a plague. 23 But if the bright spot stays in its place, and has not spread, it is the scar from the boil; and the priest shall pronounce him clean.
***(RY:2, LY:4)*** 24 "Or when the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white, 25 then the priest shall examine it; and behold, if the hair in the bright spot has turned white, and its appearance is deeper than the skin; it is

* **13:12** Lev 13:12-13 (Lev 13:9-17, 13:1-17, 13:1-46) (#3.213): A leper who has the infection spread over his entire body, the *Cohen* ·Priest· is to examine him and thus declare the person clean Consider: The origin of *tzara'at* ·leprosy· in Judaism is said to be caused not from natural sources, rather from God Himself to call attention to a particular unrepentant sin in a person's life. The most significant of which is *lashon harah* ·evil tongue·, that is speaking evil, gossip, slander, and backbiting (Talmud, Erachin 15B) / Note: Science: In the modern age, *tzara'at* on a person is called Leprosy or Hansen's Disease and *tzara'at* in a house or on clothing is called Mold or Mildew. Neither of these modern diseases named are not identical to the Biblical description. The Modern age does not know exactly what disease *tzara'at* is, it is possible the disease mutated or was only of divine-origin. Therefore, in Judaism, it was understood that only God can heal *tzara'at* ·leprosy· Consider: Because there was no known cure for *tzara'at* ·leprosy· it was like unto a death sentence in society for the person would be forced to leave everything behind, including possessions and family. The person would not feel human touch again and live in isolation or in a leper colony. Consider: The passage (Isaiah 35:5-7) is interpreted by the Rabbis that Messiah would be able to heal the blind (v5) and deaf (v5) and in addition, Messiah can cleanse *tzara'at* ·leprosy· because "the lame will leap like a deer" (v6). Only God is recorded to cure *tzara'at* ·leprosy· (Ex 4:6-7; Num 12:9-15; 2 Sam 3:28-30; 2 King 5:1-10, 5:25-27; Luke 4:27; 2 King 15:5; 2 Chr 26:16-21). There is no record of a Jewish man cleansing a leper except in (Matt 8:2-3, 10:8, 11:5; Mark 1:40-42; Luke 5:12-13, 7:22, 17:11-19)

*tzara'at*. It has broken out in the burning, and the priest shall pronounce him unclean. It is the plague of *tzara'at*. 26 But if the priest examines it, and behold, there is no white hair in the bright spot, and it is not lower than the skin, but is faded; then the priest shall isolate him seven days. 27 The priest shall examine him on the seventh day. If it has spread in the skin, then the priest shall pronounce him unclean. It is the plague of *tzara'at*. 28 If the bright spot stays in its place, and has not spread in the skin, but is faded, it is the swelling from the burn, and the priest shall pronounce him clean; for it is the scar from the burn.

***(LY:5)*** 29 "When a man or woman has a plague on the head or on the beard, 30 then the priest shall examine the plague; and behold, if its appearance is deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean: it is an itch, it is *tzara'at* of the head or of the beard. 31 If the priest examines the plague of itching, and behold, its appearance is not deeper than the skin, and there is no black hair in it, then the priest shall isolate the person infected with itching seven days. 32 On the seventh day the priest shall examine the plague; and behold, if the itch has not spread, and there is no yellow hair in it, and the appearance of the itch is not deeper than the skin, 33 † then he shall be shaved, but he shall not shave the itch; and the priest shall shut him up who has the itch seven more days. 34 On the seventh day, the priest shall examine the itch; and behold, if the itch has not spread in the skin, and its appearance is not deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes, and be clean. 35 ‡ But if the itch spreads in the skin after his cleansing, 36 then the priest shall examine him; and behold, if the itch has spread in the skin, the priest shall not look for the yellow hair; he is unclean. 37 But if in his eyes the itch is arrested, and black hair has grown in it; the itch is healed, he is clean. The priest shall pronounce him clean.

***(RY:3, LY:6)*** 38 "When a man or a woman has bright spots in the skin of the body, even white bright spots; 39 then the priest shall examine them; and behold, if the bright spots on the skin of their body are a dull white, it is a harmless rash, it has broken out in the skin; he is clean.

40 "If a man's hair has fallen from his head, he is bald. He is clean. 41 If his hair has fallen off from the front part of his head, he is forehead bald. He is clean. 42 But if there is in the bald head, or the bald forehead, a reddish-white plague; it is *tzara'at* breaking out in his bald head, or his bald forehead. 43 Then the priest shall examine him; and, behold, if the rising of the plague is reddish-white in his bald head, or in his bald forehead, like the appearance of *tzara'at* in the skin of the flesh, 44 he is a leprous man. He is unclean. The priest shall surely pronounce him unclean. His plague is on his head.

45 "The leper in whom the plague is shall wear torn clothes, and the hair of his head shall hang loose. He shall cover his upper lip, and shall cry, 'Unclean! Unclean!' 46 All the days in which the plague is in him he shall be unclean. He is unclean. He shall dwell alone. Outside of the camp shall be his dwelling.

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† **13:33** Lev 13:33 (#3.214): Not to shave off the hair in the *tzara'at* ·leprosy· infected area (See more notes in Lev 13:33 OU213) ‡ **13:35** Lev 13:45 (Lev 13:45-46) (#3.215): For the leper to be known to all by these things: his clothes shall be rent and torn, and the hair of his head shall be loose, and he shall cover his upper lip, and he shall cry "*tamei, tamei* ·unclean, unclean·" when walking around non-lepers (See more notes in Lev 13:33 OU213)

47 § "The garment also that the plague of *tzara'at* is in, whether it is a
woolen garment, or a linen garment; 48 whether it is in linen, or in wool;
whether in a skin, or in anything made of skin; 49 if the plague is greenish
or reddish in the garment, or in the skin, or in the linnen, or in the woof,
or in anything made of skin; it is the plague of *tzara'at*, and shall be shown
to the priest. 50 The priest shall examine the plague, and isolate the plague
seven days. 51 He shall examine the plague on the seventh day. If the
plague has spread in the garment, either in the linnen, or in the woof, or
in the skin, whatever use the skin is used for, the plague is a destructive
*tzara'at* mildew. It is unclean. 52 He shall burn the garment, whether the
linnen or the woof, in wool or in linen, or anything of skin, in which the
plague is: for it is a destructive *tzara'at* mildew. It shall be burned in the
fire.

53 "If the priest examines it, and behold, the plague has not spread in the
garment, either in the linnen, or in the woof, or in anything of skin; 54 then
the priest shall enjoin that they wash the thing in which the plague is, and
he shall isolate it seven more days. ***(RY:4, LY:7)*** 55 Then the priest shall
examine it, after the plague is washed; and behold, if the plague has not
changed its color, and the plague has not spread, it is unclean; you shall
burn it in the fire. It is a *tzara'at* mildewed spot, whether the bareness is
inside or outside. 56 If the priest looks, and behold, the plague has faded
after it is washed, then he shall tear it out of the garment, or out of the
skin, or out of the fabric, or out of the leather: ***(LY: Maftir ·Conclusion·)***
57 and if it appears again in the garment, either in the linnen, or in the woof,
or in anything of skin, it is spreading. You shall burn with fire that in which
the plague is. 58 The garment, either the linnen, or the woof, or whatever
thing of skin it is, which you shall wash, if the plague has departed from
them, then it shall be washed the second time, and it will be clean."

59 This is the *Torah* ·Teaching· of the plague of *tzara'at* mildew in a
garment of wool or linen, either in the linnen, or the woof, or in anything
of skin, to pronounce it clean, or to pronounce it unclean.

*Haftarah Tazria ·Taking leave · She conceives·:*

*M'lakhim Bet / 2 Kings 4:42-5:19*

*B'rit Hadashah ·New Covenant·: Mark 9:14-50*

## Parashah 28: *M'tzora* ·Person afflicted with *tzara'at*· 14:1-15:33

# 14

*Read with Parashah 27 in regular years; in leap years, read separately*

§ **13:47** Lev 13:47 (Lev 13:47-59) (#3.216): A leprous garment is unclean and causes defilement Directive: It is contagious, it shall be burned (See more notes in Lev 13:33 OU213)

1 ADONAI spoke to Moses [Drawn out], saying, 2 * "This shall be the *Torah* ·Teaching· of † the ‡ leper in the day of his cleansing. He shall be brought *to the priest,* § 3 and the priest shall go out of the camp.*The priest* shall *examine* * him, † and behold, if the plague of *tzara'at* is healed in the leper, 4 then the priest shall enjoin them to take for him who is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop. 5 The priest shall enjoin them to kill one of the birds in an earthen vessel over running water. 6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. 7 He shall sprinkle on him who is to be cleansed from the *tzara'at* seven times, and shall pronounce him clean, and shall let the living bird go into the open field.

8 "He who is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean. After that he shall come into the camp, but shall dwell outside his tent seven days. 9 ‡ It shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off. He shall wash his clothes, and he shall bathe his body in water, then he shall be clean.

10 § "On the eighth day he shall take two male lambs without defect, and one ewe lamb a year old without defect, and three tenths of an ephah [three omers; 6.9 q; 6.6 L] of fine flour for a meal offering, mingled with oil, and one log [0.65 qt; 0.31 L] of oil. 11 The priest who cleanses him shall

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* **14:2** Lev 14:2 (Lev 14:1-20) (#3.217): Directions for the cleansing of a leper (ritual) Note: This ritual is to be done with the offerings of cedar wood, hyssop, scarlet wool, two birds, and spring water. The complete ritual is described in (v1-20) (See more notes in Lev 13:33 OU213) † **14:2** Ch. 14 in Judaism, Leprosy is *Tzara'at:* The Rabbis teach that the Hebrew word *metzora* ·person afflicted with *tzara'at*· is a contraction of the words *motzi rah* which means ·one who spreads slander·. This chapter is as much about slander as it is about the disease of *tzara'at*. The "treatment" or punishment for such a person was being outcast for a period of time. During this time of isolation, the *metzorah* could reflect on the damage done by his or her words. Once the condition had been cured, the *metzorah* then offered a sacrifice which included two birds; one bird to slaughter and one bird to set free. Rashi says that God wanted the *metzorah* to sacrifice birds in order to remind the person about the sin of chattering like a bird. In *Midrash Shocher Tov* it reads, "The damage done by evil talk is compared to the piercing, irreparable destruction of an arrow. Why is the tongue compared to an arrow? An arrow cannot be called back once it has been shot, even if the marksman wishes to do so. Just as the victim does not know about it until it actually reaches him, so the effects of evil talk are not felt until the arrows of a wicked person pierce him." ‡ **14:2** MP: Only God can heal leprosy; really this is not Hansen's disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 Kings 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 Kings 5:1-8,5:14-15). (Luke 17:14) refers to (Lev 14:1-9). (Matt 11:5; Mark 1:40-44; Luke 5:12-14, 17:12-14 (11-19)) § **14:2** Quoted in Matt 8:4; Luke 5:14; full context is all of (Lev 14) * **14:3** Quoted in Mark 1:44 † **14:3** According to *Mishnah Nega'im* 2:2 people who see white, leprous-like spots on their skin should not inspect themselves to determine whether they have a case of *tzara'at*. Rather, they should have a *cohen* ·priest· perform the inspection for them. This is because most of us are quite incapable of seeing our own faults. ‡ **14:9** Lev 14:9 (Lev 14:1-9) (#3.218): For the leper to shave all his hair upon being cleansed (See more notes in Lev 13:33 OU213) § **14:10** Lev 14:10 (Lev 14:8-32, 14:2-8, 14:9, 14:10-20, 14:21-22, 14:23-32) (#3.219): T. People who are cleansed from their *tzara'at* ·leprosy· are to bring a sacrifice / R. People who are cleansed from their *tzara'at* ·leprosy· must bring an offering after going to the *mikvah* ·ritual washing, baptism· (See more notes in Lev 13:33 OU213)

set the man who is to be cleansed, and those things, before ADONAI , at the door of the Tent of Meeting.

12 “The priest shall take one of the male lambs, and offer him for a trespass offering, with the log [0.65 qt; 0.31 L] of oil, and wave them for a wave offering before ADONAI . ***(LY:2)*** 13 He shall kill the male lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary; for as the sin offering is the priest’s, so is the trespass offering. It is most holy. 14 The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. 15 The priest shall take some of the log [0.65 qt; 0.31 L] of oil, and pour it into the palm of his own left hand. 16 The priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before ADONAI . 17 The priest shall put some of the rest of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, upon the blood of the trespass offering. 18 The rest of the oil that is in the priest’s hand he shall put on the head of him who is to be cleansed, and the priest shall make atonement for him before ADONAI .

19 “The priest shall offer the sin offering, and make atonement for him who is to be cleansed because of his uncleanness: and afterward he shall kill the burnt offering; 20 and the priest shall offer the burnt offering and the meal offering on the altar. The priest shall make atonement for him, and he shall be clean.

***(RY:5, LY:3)*** 21 “If he is poor, and can’t afford so much, then he shall take one male lamb for a trespass offering to be waved, to make atonement for him, and one tenth of an ephah [an omer; 2.3 q; 2.2 L] of fine flour mingled with oil for a meal offering, and one log [0.65 qt; 0.31 L] of oil; 22 and two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a sin offering, and the other a burnt offering.

23 “On the eighth day he shall bring them for his cleansing to the priest, to the door of the Tent of Meeting, before ADONAI . 24 The priest shall take the lamb of the trespass offering, and the log [0.65 qt; 0.31 L] of oil, and the priest shall wave them for a wave offering before ADONAI . 25 He shall kill the lamb of the trespass offering. The priest shall take some of the blood of the trespass offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. 26 The priest shall pour some of the oil into the palm of his own left hand; 27 and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before ADONAI . 28 Then the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering. 29 The rest of the oil that is in the priest’s hand he shall put on the head of him who is to be cleansed, to make atonement for him before ADONAI . 30 He shall offer one of the turtledoves, or of the young pigeons, such as he is able to afford, 31 even such as he is able to afford, the one for a sin offering, and the other for a burnt offering, with the meal offering. The priest shall make atonement for him who is to be cleansed before ADONAI .”

32 This is the *Torah* ·Teaching· for him in whom is the plague of *tzara'at*,
who is not able to afford the sacrifice for his cleansing.
***(RY:6, LY:4)*** 33 ADONAI spoke to Moses [Drawn out] and to Aaron
[Light-bringer], saying, 34 * "When you have come into the land of Canaan
[Humbled], which I give to you for a possession, and I put a spreading
*tzara'at* mildew in a house in the land of your possession, 35 then he who
owns the house shall come and tell the priest, saying, 'There seems to me
to be some sort of plague in the house.' 36 The priest shall enjoin that they
empty the house, before the priest goes in to examine the plague, that all
that is in the house not be made unclean. Afterward the priest shall go
in to inspect the house. 37 He shall examine the plague; and behold, if the
plague is in the walls of the house with hollow streaks, greenish or reddish,
and it appears to be deeper than the wall; 38 then the priest shall go out
of the house to the door of the house, and shut up the house seven days.
39 The priest shall come again on the seventh day, and look. If the plague
has spread in the walls of the house, 40 then the priest shall enjoin that they
take out the stones in which is the plague, and cast them into an unclean
place outside of the city: 41 and he shall cause the inside of the house to be
scraped all over, and they shall pour out the mortar, that they scraped off,
outside of the city into an unclean place. 42 They shall take other stones,
and put them in the place of those stones; and he shall take other mortar,
and shall plaster the house.
43 "If the plague comes again, and breaks out in the house, after he has
taken out the stones, and after he has scraped the house, and after it was
plastered; 44 then the priest shall come in and look; and behold, if the
plague has spread in the house, it is a destructive *tzara'at* mildew in the
house. It is unclean. 45 He shall break down the house, its stones, and its
timber, and all the house's mortar. He shall carry them out of the city into
an unclean place.
46 "Moreover he who goes into the house while it is shut up shall be
unclean until the evening. 47 He who lies down in the house shall wash his
clothes; and he who eats in the house shall wash his clothes.
48 "If the priest shall come in, and examine it, and behold, the plague has
not spread in the house, after the house was plastered, then the priest shall
pronounce the house clean, because the plague is healed. 49 To cleanse the
house he shall take two birds, and cedar wood, and scarlet, and hyssop.
50 He shall kill one of the birds in an earthen vessel over running water.
51 He shall take the cedar wood, and the hyssop, and the scarlet, and the
living bird, and dip them in the blood of the slain bird, and in the running
water, and sprinkle the house seven times. 52 He shall cleanse the house
with the blood of the bird, and with the running water, with the living bird,
with the cedar wood, with the hyssop, and with the scarlet; 53 but he shall
let the living bird go out of the city into the open field. So shall he make
atonement for the house; and it shall be clean."
***(LY:5)*** 54 This is the *Torah* ·Teaching· for any plague of *tzara'at*, and for
an itch, 55 and for the destructive *tzara'at* mildew of a garment, and for a

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* **14:34** Lev 14:34-35 (Lev 14:33-48, 14:49-53) (#3.220): The *Cohen* ·Priest· shall identify and declare a malignant *tzara'at* ·leprosy· on a house Consider: In (Lev 14:34) God himself placed *tzara'at* ·leprosy· in some houses of Cannites while Israel was entering into Cannan. This shows us that *tzara'at* ·leprosy· can be caused by God and there is purpose for it existing, but why? (See more notes in Lev 13:33 OU213)

house, 56 and for a rising, and for a scab, and for a bright spot; 57 to teach when it is unclean, and when it is clean.
This is the *Torah* ·Teaching· of *tzara'at*.

# 15

1 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying, 2 * "Speak to the children of Israel [God prevails], and tell them, 'When any man has a discharge from his body, because of his discharge he is unclean. 3 This shall be his uncleanness in his discharge: whether his body runs with his discharge, or his body has stopped from his discharge, it is his uncleanness.
4 " 'Every bed whereon he who has the discharge lies shall be unclean; and everything he sits on shall be unclean. 5 Whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. 6 He who sits on anything whereon the man who has the discharge sat shall wash his clothes, and bathe himself in water, and be unclean until the evening.
7 " 'He who touches the body of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the evening.
8 " 'If he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the evening.
9 " 'Whatever saddle he who has the discharge rides on shall be unclean. 10 Whoever touches anything that was under him shall be unclean until the evening. He who carries those things shall wash his clothes, and bathe himself in water, and be unclean until the evening.
11 " 'Whoever he who has the discharge touches, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening.
12 " 'The earthen vessel, which he who has the discharge touches, shall be broken; and every vessel of wood shall be rinsed in water.
13 † " 'When he who has a discharge is cleansed of his discharge, then he shall count to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.
14 " 'On the eighth day he shall take two turtledoves, or two young pigeons, and come before ADONAI to the door of the Tent of Meeting, and give them to the priest: 15 and the priest shall offer them, the one for a sin offering, and the other for a burnt offering. The priest shall make atonement for him before ADONAI for his discharge.
***(RY:7, LY:6)*** 16 ‡ " 'If any man has an emission of semen, § then he shall bathe all his flesh in water, and be unclean until the evening. 17 Every

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* **15:2** Lev 15:2-3 (Lev 15:1-12, 15:13-15, 15:31) (#3.221): T. A man having a discharge from the body, the discharge is unclean / R. Observe the laws of impurity caused by a man's running issue
† **15:13** Lev 15:13-14 (Lev 15:13-15, 15:31) (#3.222): T. After a person is cleansed from any bodily discharge causing them to be unclean, they will count seven days, then they are to wash their body and clothes in a *mikvah* ·ritual washing, baptism· and on the eighth day to offer sacrifice / R. A man who had a running issue must bring an offering after he goes to the *mikvah* ·ritual washing, baptism·
‡ **15:16** Lev 15:16 (Lev 15:16-18, 15:31) (#3.223): Seminal fluid emission causes defilement § **15:16** Lev 15:16 (Lev 15:16-18, 15:31) (#3.224): T. Purification from all kinds of bodily discharge causing uncleanness is to be effected by immersion in the waters of a *mikvah* ·ritual washing, baptism· / R. Every unclean person must immerse himself in a *mikvah* ·ritual washing, baptism· to become pure

garment, and every skin, whereon the semen is, shall be washed with water, and be unclean until the evening. 18 If a man lies with a woman and there is an emission of semen, they shall both bathe themselves in water, and be unclean until the evening.

19 * " 'If a woman has a discharge, and her discharge in her flesh is blood, she shall be in her impurity seven days: and whoever touches her shall be unclean until the evening.

20 " 'Everything that she lies on in her impurity shall be unclean. Everything also that she sits on shall be unclean. 21 Whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. 22 Whoever touches anything that she sits on shall wash his clothes, and bathe himself in water, and be unclean until the evening. 23 If it is on the bed, or on anything whereon she sits, when he touches it, he shall be unclean until the evening.

24 " 'If any man lies with her, and her monthly flow is on him, he shall be unclean seven days; and every bed whereon he lies shall be unclean.

25 † " 'If a woman has a discharge of her blood many days not in the time of her period, or if she has a discharge beyond the time of her period; all the days of the discharge of her uncleanness shall be as in the days of her period: she is unclean. 26 Every bed whereon she lies all the days of her discharge shall be to her as the bed of her period: and everything whereon she sits shall be unclean, as the uncleanness of her period. 27 Whoever touches these things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the evening.

28 ‡ " 'But if she is cleansed of her discharge, then she shall count to herself seven days, and after that she shall be clean. ***(LY:7)*** 29 On the eighth day she shall take two turtledoves, or two young pigeons, and bring them to the priest, to the door of the Tent of Meeting. 30 The priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before ADONAI for the uncleanness of her discharge.

***(Maftir ·Conclusion·)*** 31 " 'Thus you shall separate the children of Israel [God prevails] from their uncleanness, so they will not die in their uncleanness, when they defile my tabernacle that is among them.' "

32 This is the *Torah* ·Teaching· of him who has a discharge, and of him who has an emission of semen, so that he is unclean thereby; 33 and of her who has her period, and of a man or woman who has a discharge, and of him who lies with her who is unclean.

*Haftarah M'tzora ·Taking leave · Person afflicted with tzara'at·:*

*M'lakhim Bet / 2 Kings 7:3-20*

*B'rit Hadashah ·New Covenant·: Luke 9:51-10:42*

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* **15:19** Lev 15:19 (Lev 15:19:24, 15:31) (#3.225): T. A woman in *niddah* ·menstruating· is unclean for seven days and causes defilement for anyone who touches her / R. A menstruating woman is unclean and causes defilement † **15:25** Lev 15:25 (Lev 15:25-30, 15:31) (#3.226): T. A woman having a not-regular flow of blood (whether it is excessively long or at the wrong time) is unclean like *niddah* ·menstruation· and causes defilement for anyone who touches her / R. Observe the laws of impurity caused by a woman's running issue ‡ **15:28** Lev 15:28-29 (Lev 15:28-30, 15:31) (#3.227): T. After a female person is cleansed from an unclean issue, she is to offer sacrifice / R. A woman who had a running issue must bring an offering after she goes to the *mikvah* ·ritual washing, baptism·

# Parashah 29: *Acharei Mot* ·After the Death· 16:1-18:30

## 16

*Read with Parashah 30 in regular years; in leap years, read separately*

1 ADONAI spoke to Moses [Drawn out], after the death of the two sons of
Aaron [Light-bringer], when they came near before ADONAI , and died; 2 *
and ADONAI said to Moses [Drawn out], "Tell Aaron [Light-bringer] your
brother, not to come at all times into the Most Holy Place within the veil,
before the mercy seat which is on the ark; lest he die: for I will appear in
the cloud on the mercy seat.
3 † "Aaron [Light-bringer] shall come into the sanctuary with a young bull
for a sin offering, and a ram for a burnt offering. 4 He shall put on the holy
linen coat. He shall have the linen breeches on his body, and shall put on
the linen sash, and he shall be clothed with the linen turban. They are the
holy garments. He shall bathe his body in water, and put them on. 5 He
shall take from the congregation of the children of Israel [God prevails]
two male goats for a sin offering, and one ram for a burnt offering.
6 "Aaron [Light-bringer] shall offer the bull of the sin offering, which is
for himself, and make atonement for himself and for his house. 7 He shall
take the two goats, and set them before ADONAI at the door of the Tent of
Meeting. 8 Aaron [Light-bringer] shall cast lots for the two goats; one lot
for ADONAI , and the other lot for the scapegoat. 9 Aaron [Light-bringer]
shall present the goat on which the lot fell for ADONAI , and offer him for a
sin offering. 10 But the goat, on which the lot fell for the scapegoat, shall be
presented alive before ADONAI , to make atonement for him, to send him
away for the scapegoat into the wilderness.
11 "Aaron [Light-bringer] shall present the bull of the sin offering, which
is for himself, and shall make atonement for himself and for his house,
and shall kill the bull of the sin offering which is for himself. 12 He shall
take a censer full of coals of fire from off the altar before ADONAI , and
two handfuls of sweet incense beaten small, and bring it within the veil:
13 and he shall put the incense on the fire before ADONAI , that the cloud
of the incense may cover the mercy seat that is on the testimony, so that
he will not die. 14 He shall take some of the *blood of the bull,* and *sprinkle*
it with his finger on the mercy seat on the east; and before the mercy seat
he shall sprinkle some of the blood with his finger seven times.
15 "Then he shall kill the *goat* of the sin offering, that is for the people,
and bring his *blood* ‡ within the veil, and do with his blood as he did
with the blood of the bull, and sprinkle it on the mercy seat, and before
the mercy seat. 16 He shall make atonement for the Holy Place, because
of the uncleanness of the children of Israel [God prevails], and because of

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* **16:2** Lev 16:2 (Lev 16:1-2) (#4.290): T. That the *Cohen Gadol* ·High Priest· shall not enter the Most Holy Place in the Sanctuary at any time / R. That the *Cohen* ·Priest· shall not enter the Sanctuary at all times, that is indiscriminately T. Directive: The *Cohen Gadol* ·High Priest must wait until the cloud of Adonai appears and covers the mercy seat, the covering on the ark in the most Holy Place before the *Cohen Gadol* ·High Priest· may enter in † **16:3** Lev 16:3-4 (Lev ch. 16) (#4.291): The *Cohen Gadol* ·High Priest· shall do the service of *Yom Kippur* ·Day of Atonement· T. Note: The service appointed for this day includes: preparing the *Cohen Gadol* ·High Priest·, regulations for the sacrifice, confessions, offerings in the most holy place, sending away of the scapegoat, and the associated promises of national forgiveness ‡ **16:15** Quoted in Heb 9:13

their transgressions, even all their sins; and so he shall do for the Tent of Meeting, that dwells with them in the middle of their uncleanness. 17 No one shall be in the Tent of Meeting when he enters to make atonement in the Holy Place, until he comes out, and has made atonement for himself and for his household, and for all the assembly of Israel [God prevails].

***(LY:2)*** 18 "He shall go out to the altar that is before ADONAI and make atonement for it, and shall take some of the bull's blood, and some of the goat's blood, and put it around on the horns of the altar. 19 He shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and make it holy from the uncleanness of the children of Israel [God prevails].

20 "When he has finished atoning for the Holy Place, the Tent of Meeting, and the altar, he shall present the live goat. 21 Aaron [Light-bringer] shall lay both his hands on the head of the live goat, and *yadah* ·extend hands in confession· over him all the iniquities of the children of Israel [God prevails], and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send him away into the wilderness by the hand of a man who is in readiness. 22 The goat shall carry all their iniquities on himself to a solitary land, and he shall let the goat go in the wilderness.

23 "Aaron [Light-bringer] shall come into the Tent of Meeting, and shall take off the linen garments, which he put on when he went into the Holy Place, and shall leave them there. 24 Then he shall bathe himself in water in a holy place, and put on his garments, and come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. ***(RY:2, LY:3)*** 25 The fat of the sin offering he shall burn on the altar.

26 "He who lets the goat go for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 27 The bull for the *sin offering,* and the goat for the sin offering, whose blood was brought in to make atonement *in the Holy Place,* shall be carried *outside the camp;* and they shall *burn* § their skins, their flesh, and their dung with fire. 28 He who burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 * "It shall be a regulation to you forever: in the seventh month, on the tenth day of the month, you shall afflict your souls, and shall do no kind of work, the native-born, or the stranger who lives as a foreigner among you: 30 for on this day shall atonement be made for you, to cleanse you; from all your sins you shall be clean before ADONAI . 31 It is a *Sabbath* ·To cease· of solemn rest to you, and you shall afflict your souls. It is a regulation forever. 32 The priest, who is anointed and who is consecrated to be priest in his father's place, shall make the atonement, and shall put on the linen garments, even the holy garments. 33 Then he shall make atonement for the Holy Sanctuary; and he shall make atonement for the Tent of Meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

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§ **16:27** Quoted in Heb 13:11, 13:13 * **16:29** Lev 16:29 (Lev 16:29-31) (#4.292): T. To afflict yourself on *Yom Kippur* ·Day of Atonement· 10th day of seventh month *Tishrei* / R. To fast and to deny yourself (on *Yom Kippur* ·Day of Atonement· 10th day of seventh month *Tishrei*) T. Directive: This is a Sabbath of complete rest, do no work and deny yourselves (v31)

34 “This shall be an everlasting regulation for you, to make atonement
for the children of Israel [God prevails] once in the year because of all their
sins.”
It was done as ADONAI enjoined Moses [Drawn out].

# 17

***(LY:4)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 “Speak to Aaron
[Light-bringer], and to his sons, and to all the children of Israel [God
prevails], and say to them: ‘This is the thing which ADONAI has enjoined,
3 * Whatever man there is of the house of Israel [God prevails], who kills
a bull, or lamb, or goat, in the camp, or who kills it outside the camp,
4 and has not brought it to the door of the Tent of Meeting, to offer it as an
offering to ADONAI before ADONAI ’s tabernacle: blood shall be imputed to
that man. He has shed blood; and that man shall be cut off from among his
people. 5 This is to the end that the children of Israel [God prevails] may
bring their sacrifices, which they sacrifice in the open field, that they may
bring them to ADONAI , to the door of the Tent of Meeting, to the priest, and
sacrifice them for sacrifices of peace offerings to ADONAI . 6 The priest shall
sprinkle the blood on ADONAI ’s altar at the door of the Tent of Meeting, and
burn the fat for a pleasant aroma to ADONAI . 7 They shall no more sacrifice
their sacrifices to the goat idols, after which they play the prostitute. This
shall be a regulation forever to them throughout their generations.’
***(RY:3, LY:5)*** 8 “You shall say to them, ‘Any man there is of the house
of Israel [God prevails], or of the strangers who live as foreigners among
them, who offers a burnt offering or sacrifice, 9 and does not bring it to
the door of the Tent of Meeting, to sacrifice it to ADONAI ; that man shall
be cut off from his people.
10 “ ‘Any man of the house of Israel [God prevails], or of the strangers
who live as foreigners among them, who eats any kind of blood, I will set
my face against that soul who eats blood, and will cut him off from among
his people. 11 For the life of the flesh is in the blood; and I have given it
to you on the altar to make atonement for your souls: for it is the blood
that makes atonement by reason of the life. 12 Therefore I have said to the
children of Israel [God prevails], “No person among you may eat blood,
nor may any stranger who lives as a foreigner among you eat blood.”
13 † “ ‘Whatever man there is of the children of Israel [God prevails], or
of the strangers who live as foreigners among them, who takes in hunting
any animal or bird that may be eaten; he shall pour out its blood, and
cover it with dust. 14 For as to the life of all flesh, its blood is with its life:
therefore I said to the children of Israel [God prevails], “You shall not eat
the blood of any kind of flesh; for the life of all flesh is its blood. Whoever
eats it shall be cut off.”
15 “ ‘Every person that eats what dies of itself, or that which is torn by
animals, whether he is native-born or a foreigner, he shall wash his clothes,
and bathe himself in water, and be unclean until the evening: then he shall
be clean. 16 But if he does not wash them, or bathe his flesh, then he shall
bear his iniquity.’ ”

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* **17:3** Lev 17:3-4 (Lev 17:1-7) (#2b.138): T. Not to slaughter concentrated animals outside the Sanctuary / R. Not to slaughter sacrifices outside the courtyard † **17:13** Lev 17:13-14 (Lev 17:10:14) (#3.228): T. To cover the blood of a hunted and killed animal with earth or dirt / R. To cover the blood (of a slaughtered beast or fowl) with earth

# 18

1 ADONAI said to Moses [Drawn out], 2 “Speak to the children of Israel [God prevails], and say to them, ‘I am ADONAI your God. 3 You shall not do as they do in the land of Egypt [Abode of slavery], where you lived: and you shall not do as they do in the land of Canaan [Humbled], where I am bringing you. You shall not follow their regulations. 4 You shall do my judgments, and you shall keep my regulations, and walk in them: I am ADONAI your God. 5 You shall therefore keep my regulations and my judgments; which if a *man does them, he shall live in them.* * I am ADONAI .

***(LY:6)*** 6 † “ ‘None of you shall approach anyone who are his close relatives, to uncover their nakedness: I am ADONAI .

7 ‡ “ ‘You shall not uncover the nakedness of your father, § nor the nakedness of your mother: she is your mother. You shall not uncover her nakedness.

8 * “ ‘You shall not uncover the nakedness of your father’s wife. It is your father’s nakedness.

9 † “ ‘You shall not uncover the nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home, or born abroad.

10 ‡ “ ‘You shall not uncover the nakedness of your son’s daughter, § or of your daughter’s daughter, even their nakedness: * for theirs is your own nakedness.

11 † “ ‘You shall not uncover the nakedness of your father’s wife’s daughter, conceived by your father, since she is your sister.

12 ‡ “ ‘You shall not uncover the nakedness of your father’s sister: she is your father’s near kinswoman.

13 § “ ‘You shall not uncover the nakedness of your mother’s sister: for she is your mother’s near kinswoman.

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* **18:5** Quoted in Luke 10:28; Rom 10:5; Gal 3:12 † **18:6** Lev 18:6 (Lev 18:6-23) (#7.437): T. Not to approach anyone who is a close relative in order to have sexual relations (list given) / R. Not to be intimate, have pleasurable contact with, nor sexual relations with any forbidden woman R. Example: The Rabbis teach against actions such as embracing, kissing, hinting, and skipping, or other pleasurable contact that might lead to sexual relations / R. Note: Rabbinical Oral Tradition teaches this is a warning against intimacy that might lead to sexual relations ‡ **18:7** Lev 18:7 (Lev 18:24-30) (#7.438): T. Not to have sexual relations with your father / R. Not to have homosexual relations with your father § **18:7** Lev 18:7 (Lev 18:24-30) (#7.439): Not to have sexual relations with your mother * **18:8** Lev 18:8 (Lev 18:24-30) (#7.440): Not to have sexual relations with your father’s wife † **18:9** Lev 18:9 (Lev 18:24-30) (#7.441): Not to have sexual relations with your sister ‡ **18:10** Lev 18:10 (Lev 18:24-30) (#7.442): Not to have sexual relations with your son’s daughter (granddaughter) § **18:10** Lev 18:10 (Lev 18:24-30) (#7.443): Not to have sexual relations with your daughter’s daughter (granddaughter) * **18:10** Lev 18:10 (Lev 18:11, 18:24-30) (#7.444): T. This (second) command is not found in the straightforward text / R. Not to have sexual relations with your own daughter R. Note: Oral Tradition says this command is actually a *Torah* ·Teaching· command not originating from Oral Tradition; it was not mentioned because it is so natural it is straightforward without being mentioned (derived from Lev 18:11) † **18:11** Lev 18:11 (Lev 18:24-30) (#7.445): Not to have sexual relations with your father’s wife’s daughter (sister or step sister) ‡ **18:12** Lev 18:12 (Lev 18:24-30) (#7.446): Not to have sexual relations with your father’s sister (aunt) § **18:13** Lev 18:13 (Lev 18:24-30) (#7.447): Not to have sexual relations with your mother’s sister (aunt)

14 * “ ‘You shall not uncover the nakedness of your father’s brother † by
not approaching his wife. She is your aunt.
15 ‡ “ ‘You shall not uncover the nakedness of your daughter-in-law: she
is your son’s wife. You shall not uncover her nakedness.
16 § “ ‘You shall not uncover the nakedness of your brother’s wife. It is
your brother’s nakedness.
17 * “ ‘You shall not uncover the nakedness of a woman and her daughter.
† You shall not take her son’s daughter, ‡ or her daughter’s daughter, to
uncover her nakedness; they are near kinswomen: it is wickedness.
18 § “ ‘You shall not take a wife to her sister, to be a rival, to uncover her
nakedness, while her sister is yet alive.
19 * “ ‘You shall not approach a woman to uncover her nakedness, as
long as she is impure by her uncleanness.
20 † “ ‘You shall not lie carnally with your neighbor’s wife, and defile
yourself with her.
21 ‡ “ ‘You shall not give any of your children to sacrifice to Molech. You
shall not profane the name of your God. I am ADONAI .
***(RY:4, LY:7)*** 22 § “ ‘You shall not go to bed with a man, as with a woman;
it is an abomination.
23 * “ ‘You shall not lie with any animal to defile yourself with it. † No
woman may give herself to an animal, to lie down with it: it is a perversion.
24 “ ‘Don’t defile yourselves in any of these things: for in all these
the nations which I am casting out before you were defiled. 25 The
land was defiled: therefore I punished its iniquity, and the land vomited
out her inhabitants. 26 You therefore shall keep my regulations and my
judgments, and shall not do any of these abominations; neither the native-
born, nor the stranger who lives as a foreigner among you; ***(LY: Maftir
·Conclusion·)*** 27 (for the men of the land that were before you had done
all these abominations, and the land became defiled); 28 that the land not
vomit you out also, when you defile it, as it vomited out the nation that
was before you.
29 “ ‘For whoever shall do any of these abominations, even the souls that
do them shall be cut off from among their people. 30 Therefore you shall

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* **18:14** Lev 18:14 (Lev 18:24-30) (#7.448): Not to have sexual relations with your father’s brother’s wife (aunt) † **18:14** Lev 18:14 (Lev 18:24-30) (#7.449): T. This command is not found in the straightforward text / R. Not to have sexual relations with your father’s brother (uncle) / R. Not to have homosexual relations with your father’s brother ‡ **18:15** Lev 18:15 (Lev 18:24-30) (#7.450): Not to have sexual relations with your son’s wife (daughter-in-law) § **18:16** Lev 18:16 (Lev 18:24-30) (#7.451): Not to have sexual relations with your brother’s wife (sister-in-law) * **18:17** Lev 18:17 (Lev 18:24-30) (#7.452): Not to have sexual relations with a woman and her daughter † **18:17** Lev 18:17 (Lev 18:24-30) (#7.453): Not to have sexual relations with a woman and her son’s daughter (great granddaughter) ‡ **18:17** Lev 18:17 (Lev 18:24-30) (#7.454): Not to have sexual relations with a woman and her daughter’s daughter (great granddaughter) § **18:18** Lev 18:18 (Lev 18:24-30) (#7.455): Not to have sexual relations with your wife’s sister (sister-in-law) * **18:19** Lev 18:19 (Lev 18:24-30) (#7.456): Not to have sexual relations with a woman unclean due to *niddah* ·menstruation· † **18:20** Lev 18:20 (Lev 18:24-30) (#7.457): Not to have sexual relations with another man’s wife ‡ **18:21** Lev 18:21 (#2a.65): Not to sacrifice your children to the Molech false god T. Note: Whose worship includes children to be burned in sacrifice on the red-hot statue of the idol, this practice is also called “to pass thru the fire” in some translations § **18:22** Lev 18:22 (Lev 18:24-30) (#7.458): Not to have sexual relations a male with a male, that is homosexual * **18:23** Lev 18:23 (Lev 18:24-30) (#7.459): A man shall not have sexual relations with an animal † **18:23** Lev 18:23 (Lev 18:24-30) (#7.460): A woman shall not have sexual relations with an animal

keep my requirements, that you do not practice any of these abominable regulations and customs, which were practiced before you, and that you do not defile yourselves with them. I am ADONAI your God.' "

*Haftarah Acharei Mot ·Taking leave · After the Death·:*

*Yechezk'el / Ezekiel 22:1-19 (A); 22:1-16 (S)*

*B'rit Hadashah ·New Covenant·: John 7:1-52*

## Parashah 30: *K'doshim* ·Holy people, Set-apart people· 19:1-20:27

# 19

*Read with Parashah 29 in regular years; in leap years, read separately*

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to all the congregation of the children of Israel [God prevails], and tell them, '*You shall be* holy; *for* I, ADONAI *your* God, *am* holy. *

3 † " 'Each one of you shall respect his mother and his father. You shall keep my Sabbaths. I am ADONAI your God.

4 ‡ " 'Don't turn to idols, § nor make molten deities for yourselves. I am ADONAI your God.

5 " 'When you offer a sacrifice of peace offerings to ADONAI, you shall offer it so that you may be accepted. 6 It shall be eaten the same day you offer it, and on the next day: and if anything remains until the third day, it shall be burned with fire. 7 * If it is eaten at all on the third day, it is an abomination. It will not be accepted; 8 but everyone who eats it shall bear his iniquity, because he has profaned the holy thing of ADONAI, and that soul shall be cut off from his people.

9 † " 'When you reap the harvest of your land, you shall not wholly reap the corners of your field, ‡ § neither shall you gather the gleanings of your harvest. 10 * You shall not glean your vineyard, † ‡ neither shall you gather the fallen grapes of your vineyard. § * You shall leave them for the poor and for the foreigner. I am ADONAI your God.

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* **19:2** Quoted in Matt 5:48 † **19:3** Lev 19:3 (#5.367): T. To revere your father and mother / R. To fear your father and mother ‡ **19:4** Lev 19:4 (#2a.66): T. Not to turn to idolatry / R. Not to inquire into idolatry § **19:4** Lev 19:4 (#2a.67): Not to make an idol for yourself or for others * **19:7** Lev 19:7-8 (Lev 17:5-8) (#2b.139): Not to eat a sacrifice that has been left over (on the third day) † **19:9** Lev 19:9 (Lev 19:9-10, 23:22) (#8.493): To leave the corner of the field unharvested ‡ **19:9** Lev 19:9 (Lev 19:9-10) (#8.494): Not to gather the stalks that have fallen while reaping your field § **19:9** Lev 19:9 (Lev 19:9-10, 23:22) (#8.495): T. This is not found in the straight forward text, it is implied / R. To leave the gleanings of the harvest, that is the corners of your field * **19:10** Lev 19:10 (Lev 19:9-10) (#8.496): T. Not to gather the grapes left on the vine or on the ground after harvesting / R. Not to harvest the undeveloped or imperfect clusters of your vineyard † **19:10** Lev 19:10 (Lev 19:9-10) (#8.497): T. Not to gather the grapes left on the vine or on the ground after harvesting / R. Not to gather individual fallen grapes while reaping your field ‡ **19:10** Lev 19:10 (Lev 19:9-10) (#8.498): T. To leave the grapes left on the vine or on the ground after harvesting / R. To leave the undeveloped or imperfect clusters of your vineyard § **19:10** Lev 19:10 (Lev 19:9-10, 23:22) (#8.499): T. To leave the gleanings of the vineyard, that is the corners of your field / R. To leave a corner of the field uncut for the poor * **19:10** Lev 19:10 (Lev 19:9-10) (#8.500): To leave the fallen grapes of the vineyard for the poor and the proselyte

11 † “ ‘You shall not steal from, ‡ defraud, § or lie to one another.

12 * “ *‘You shall not swear by my name falsely,* † and profane the name of your God. I am ADONAI .

13 ‡ “ ‘You shall not oppress your neighbor, nor rob him.

§ * “ ‘The wages of a hired servant shall not remain with you all night until the morning.

14 † “ ‘You shall not curse the deaf, ‡ nor put a stumbling block before the blind; but you shall fear your God. I am ADONAI .

***(RY:5, LY:2)*** 15 § “ ‘You shall do no injustice in judgment. * You shall not be partial to the poor, † nor show favoritism to the great; ‡ but you shall judge your neighbor uprightly.

16 § “ ‘You shall not go up and down as a slanderer among your people.

* “ ‘You shall not endanger the life of your neighbor. I am ADONAI .

17 † “ ‘You shall not hate your brother in your heart. ‡ § You shall surely rebuke your neighbor, and not bear sin because of him.

18 * “ ‘You shall not take vengeance or revenge, † nor bear any grudge

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† **19:11** Lev 19:11 (#8.501): T. Not to steal from each other / R. Not to steal money stealthily ‡ **19:11** Lev 19:11 (#9.559): T. Not to deal falsely with or defraud ·illegal acquisition of money by deception· each other / R. Not to falsely deny another’s claim to property / R. Not to deny possession of something entrusted to you § **19:11** Lev 19:11 (#9.560): T. Not to lie to each other / R. Not to swear falsely in denial of another’s claim to property * **19:12** Lev 19:12 (#3.229): T. Do not violate an oath; not to swear falsely by the name of Adonai / R. Not to swear falsely in God’s Name / Reason: For this would be profaning the name of your God † **19:12** Paraphrase Quoted in Matt 5:33 ‡ **19:13** Lev 19:13 (#8.502): T. Not to rob your neighbor / R. Not to rob openly § **19:13** Lev 19:13 (#8.503): T Not to withhold the wages of a hired worker until morning / R. Not to delay payment of wages past the agreed time * **19:13** Lev 19:13 (#8.504): T. This is not found in the straight forward text, it is implied / R. Not to withhold wages or fail to repay a debt † **19:14** Lev 19:14 (#6.390): T. Not to curse a deaf person / R. Not to curse any other Israelite / R. Not to curse any upstanding Jew ‡ **19:14** Lev 19:14 (#6.391): T. Not to place a stumbling block in front of a blind person / R. Not to cause the innocent to stumble on the way / R. Not to put a stumbling block before a blind man / R. Not to give a blind man harmful advice § **19:15** Lev 19:15 (#10.586): T. Not to do injustice in a judgment / R. A judge must not pervert justice * **19:15** Lev 19:15 (#10.587): Not to take pity on a poor man when judging † **19:15** Lev 19:15 (#10.588): Not to show favoritism toward an important or wealthy man when judging ‡ **19:15** Lev 19:15 (#10.589): T. To impart equal justice by not favoring one party over the other in disputes / R. To judge righteously § **19:16** Lev 19:16-18 (#9.561): T. Not to gossip nor slander / R. Not to speak derogatorily of others R. Consider: “Evil talk kills three people: the speaker, the listener, and the one who is spoken of” - The Lubavitcher Rebbe / R. Consider: “Before you speak, you are the master of your words. After you speak, your words master you” (Talmud, Erachin 15A) * **19:16** Lev 19:16-18 (#6.392): Not to stand by idly when life is in danger Directive: Consider that this command also says to “not gossip nor slander” † **19:17** Lev 19:17 (Lev 19:17-18) (#6.393): T. Not to hate your brother in your heart / R. Not to hate fellow Jews ‡ **19:17** Lev 19:17 (Lev 19:17-18) (#6.394): T. You are to rebuke and reprove your neighbor and thereby not bear a sin because of him / R. To rebuke and reprove a sinner § **19:17** Lev 19:17 (Lev 19:17-18) (#6.395): T. This command is not found in the straightforward text, it is implied by not incurring guilt of sin due to hatred or grudge against your neighbor / R. Not to shame or embarrass any person of Israel * **19:18** Lev 19:18 (Lev 19:17-18) (#6.396): Not to take revenge ·inflicting harm against someone for a wrong suffered at their hands· † **19:18** Lev 19:18 (Lev 19:17-18) (#6.397): Not to bear a grudge ·persistent feeling of resentment or ill-will due to a past insult or injury·

against the children of your people; ‡ but *you shall 'ahav ·affectionately love· your neighbor as yourself.* § I am ADONAI .

19 " 'You shall keep my regulations.

* " 'You shall not cross-breed different kinds of animals.

† " 'You shall not sow your field with two kinds of seed;

" 'Don't wear a garment made of two kinds of material.

20 " 'If a man lies carnally with a woman who is a slave girl, pledged to be married to another man, and not ransomed, or given her freedom; they shall be punished. They shall not be put to death, because she was not free. 21 He shall bring his trespass offering to ADONAI , to the door of the Tent of Meeting, even a ram for a trespass offering. 22 The priest shall make atonement for him with the ram of the trespass offering before ADONAI for his sin which he has committed: and the sin which he has committed shall be forgiven him.

***(LY:3)*** 23 ‡ " 'When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as forbidden. Three years they shall be forbidden to you. It shall not be eaten. 24 § But in the fourth year all its fruit shall be holy, for giving praise to ADONAI . 25 In the fifth year you shall eat its fruit, that it may yield its increase to you. I am ADONAI your God.

26 " 'You shall not eat any meat with the blood still in it. * You shall not use enchantments, † ‡ nor practice sorcery.

27 § " 'You shall not cut the hair on the sides of your head or clip off the edge of your beard.

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‡ **19:18** Lev 19:18 (Lev 19:17-18) (#6.398): T. To love your neighbor as you love yourself / R. To love Jews R. Example: To love is elaborated as having and expressing profound concern and affection for other Jews R. Consider: Rabbinical Oral Tradition teaches to love your neighbor applies to those only inside the covenant. Rabbi Yeshua teaches your neighbor are those around you whether in the covenant or outside the covenant (Luke 10:25-37) / R. Consider: Rabbi Hillel teaches "That which is hateful to you, do not do to your fellow. That is the whole *Torah* ·Teaching·; the rest is the explanation. Now go and learn" (Talmud: Shabbat 31A) § **19:18** Quoted in Matt 5:43, 19:19, 22:39; Mark 12:31, 12:33; Luke 10:27; Rom 13:9; Gal 5:14; James 2:8 * **19:19** Lev 19:19 (#1.10): Not to crossbreed animals of different species † **19:19** Lev 19:19 (#1.11): Not to sow different kinds of seed together ‡ **19:23** Lev 19:23 (Lev 19:23-25) (#8.505): Not to eat fruit of a tree in the first three years from planting § **19:24** Lev 19:24 (Lev 19:23-25) (#8.506): T. The fruit of fruit-bearing trees in the fourth year of planting will be holy (not to be eaten) / R. The fourth year crops must be totally for holy purposes like *ma'aser sheni* ·second tithe· * **19:26** Lev 19:26 (#2a.68): T. Not to practice divination ·occultist method of fortune telling· or to believe in lucky charms / R. Not to engage in astrology † **19:26** Lev 19:26 (#2a.68): T. Not to practice divination ·occultist method of fortune telling· or to believe in lucky charms / R. Not to engage in astrology ‡ **19:26** Lev 19:26 (#2a.69): T. Not to practice sorcery ·magic with spirits· or fortunetelling / R. Not to be superstitious Note: Definition of Superstitious: A belief not based on knowledge or ominous significance of a circumstance or occurrence; a custom or act based on such a belief; an irrational fear of a mystery; any blindly accepted belief or notion. This dictionary definition of superstitious does not allow for blind faith § **19:27** Lev 19:27 (Lev 19:27-28) (#2b.140): T. Not to *nakaph* ·violently strike / to round / shave· the sides of your head / R. Men shall not shave off the sides of their head, like the idolaters Consider: The Hebrew word used, *nakaph*, means to violently strike, also to round, mar, or trim. In the context of the following verse (v28) which rejects cutting or tattoos for the dead (both acts involving blood). It can be inferred this "cutting hair" is in regard to pagan rituals involving service unto the dead, the sun god, or other false deities R. Consider: The Rabbis interpret this command as having *paz* ·side-locks·

28 * " 'You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I am ADONAI .
29 " 'Don't profane your daughter, to make her a prostitute; lest the land fall to prostitution, and the land become full of wickedness.
30 " 'You shall keep my Sabbaths, and † reverence my sanctuary; I am ADONAI .
31 ‡ " 'Don't turn to those who are spirit-mediums, § nor to the sorcerers. Don't seek them out, to be defiled by them. I am ADONAI your God.
32 * " 'You shall rise up before the silver haired, and honor the face of an elder old man, and you shall fear your God. I am ADONAI .
***(RY:6, LY:4)*** 33 " 'If a stranger lives as a foreigner with you in your land, you shall not do him wrong. 34 The stranger who lives as a foreigner with you shall be to you as the native-born among you, and you shall *'ahav* ·affectionately love· him as yourself; for you lived as foreigners in the land of Egypt [Abode of slavery]. I am ADONAI your God.
35 † " 'You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. 36 ‡ You shall have just balances, just weights, a just ephah [0.63 bushels; 5.9 gal; 22 L], and a just hin [0.98 gal; 3.7 L]. I am ADONAI your God, who brought you out of the land of Egypt [Abode of slavery].
37 " 'You shall observe all my regulations, and all my judgments, and do them. I am ADONAI .' "

# 20

***(LY:5)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 "Moreover, you shall tell the children of Israel [God prevails], 'Anyone of the children of Israel [God prevails], or of the strangers who live as foreigners in Israel [God prevails], who gives any of his offspring to Molech; he shall surely be put to death. The people of the land shall stone him with stones. 3 I also will set my face against that person, and will cut him off from among his people because he has given of his offspring to Molech, to defile my sanctuary, and to profane my holy name. 4 If the people of the land all hide their eyes from that person, when he gives of his offspring to Molech, and don't put him to death; 5 then I will set my face against that man, and against his family, and will cut him off, and all who play the prostitute after him, to play the prostitute with Molech, from among their people.
6 " 'The person that turns to those who are mediums, and to the wizards, to play the prostitute after them, I will even set my face against that person, and will cut him off from among his people.

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* **19:28** Lev 19:28 (Lev 19:26-28; Deut 14:1-2) (#2b.142): T. Not to tattoo or gash your body for the dead / R. Not to tattoo your skin T. Example: Like the pagan nations make marks on their bodies or cut themselves for the dead (1 King 18:28) † **19:30** Lev 19:30 (Lev 26:2) (#1.12): Revere Adonai's Sanctuary ‡ **19:31** Lev 19:31 (#2a.70): T. Not to seek out spirit mediums to consult them / R. Not to preform *ov* ·medium with familiar spirits· § **19:31** Lev 19:31 (#2a.71): T. Not to consult familiar spirits / R. Not to preform *yidoni* ·a person with familiar spirits, a knower· * **19:32** Lev 19:32 (#5.368): T. To honor the older and wiser / R. To honor those who teach and know *Torah* ·Teaching· Example: Specificity referenced are those with gray hair and the face of an elder † **19:35** Lev 19:35 (Lev 19:35-37) (#9.562): Not to commit injustice with scales and weights R. Note: Oral Tradition teaches this warns against unrighteousness in judging of measurements ‡ **19:36** Lev 19:36 (Lev 19:35-37) (#9.563): T. To keep honest and accurate balance-scales, weights, and measures (both dry and liquid) / R. Each individual must ensure that his scales and weights are accurate

7 " 'Sanctify yourselves therefore, and be holy; for I am *Yahweh M'Kaddesh* [Yahweh our Santifier / He sustains breathing who makes you holy]. ***(RY:7, LY:6)*** 8 You shall keep my regulations, and do them. I am *Yahweh M'Kaddesh* [Yahweh our Santifier / He sustains breathing who makes you holy].
9 " 'For *everyone who curses his father or his mother shall surely be put to death:* * he has cursed his father or his mother; his blood shall be upon him.
10 † " 'The man who *commits adultery* with another man's wife, that is with the wife of a fellow countryman, the adulterer and the *adulteress* shall surely be put *to death.* ‡ §
11 " 'The man who lies with his father's wife has uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.
12 " 'If a man lies with his daughter-in-law, both of them shall surely be put to death: they have committed a perversion; their blood shall be upon them.
13 " 'If a man lies with a male, as with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.
14 " 'If a man takes a wife and her mother, it is wickedness: * they shall be burned with fire, both he and they; that there may be no wickedness among you.
15 " 'If a man lies with an animal, he shall surely be put to death; and you shall kill the animal.
16 " 'If a woman approaches any animal, and lies down with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood shall be upon them.
17 " 'If a man takes his sister, his father's daughter, or his mother's daughter, and sees her nakedness, and she sees his nakedness; it is a *cheshed* ·disgraceful· thing. They shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness. He shall bear his iniquity.
18 " 'If a man lies with a woman having her monthly period, and uncovers her nakedness; he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people.
19 " 'You shall not uncover the nakedness of your mother's sister, nor of your father's sister; for he has made his close relative naked. They shall bear their iniquity. 20 If a man lies with his uncle's wife, he has uncovered his *dod* ·uncle's· nakedness. They shall bear their sin. They shall die childless.

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* **20:9** Quoted in Matt 15:4; Mark 7:10 † **20:10** Lev 20:10 (#6.399): T. "Both the adulterer and the adulteress shall surely be put to death" / R. For the court to execute by strangulation T. Note: (Leviticus 20) does not explain how the adulterers are to be put to death, simply that they are to be executed R. Note: The Rabbis teach this strangulation execution was not preformed in malice nor by human hands. "The strangling was thus performed; they that were strangled were fixed up to their knees in dung, and then they put a hard napkin within a soft one, and rolled it about his neck" (*Sanhedrin*, c.7. sect.3) ‡ **20:10** Selectively Quoted in John 8:4-5 § **20:10** Context of John 8:5 * **20:14** Lev 20:14 (#6.400): T. To burn a man (and the women) by fire as punishment for taking / acquiring / buying / marrying a woman and her mother / R. For the court to execute by burning

21 " 'If a man takes his brother's wife, it is an impurity. He has uncovered
his brother's nakedness. They shall be childless.
22 " 'You shall therefore keep all my regulations, and all my judgments,
and do them; that the land, where I am bringing you to dwell, may not
vomit you out. ***(LY:7)*** 23 † You shall not walk in the regulations and customs
of the nations, which I am casting out before you: for they did all these
things, and therefore I abhorred them. 24 But I have said to you, "You shall
inherit their land, and I will give it to you to possess it, a land flowing with
milk and honey." I am ADONAI your God, who has separated you from the
peoples.
***(Maftir ·Conclusion·)*** 25 " 'You shall therefore make a distinction
between the clean animal and the unclean, and between the unclean fowl
and the clean: and you shall not make yourselves detestable by animal,
or by bird, or by anything with which the ground teems, which I have
separated from you as unclean for you. 26 You shall be holy to me; for I,
ADONAI , am holy, and have set you apart from the peoples, that you should
be mine.
27 " 'A man or a woman that is a spirit-medium, or is a sorcerer, shall
surely be put to death: they shall stone them with stones. Their blood shall
be upon them.' "

*Haftarah K'doshim ·Taking leave · Holy people / Set-apart people·:*
*'Amos /Amos 9:7-15 (A); Yechezk'el / Ezekiel 20:2-20 (S)*
*B'rit Hadashah ·New Covenant·: John 7:53-10:21*

## Parashah 31: *Emor* ·Speak· 21:1-24:23

# 21

1 * ADONAI said to Moses [Drawn out], "Speak to the priests, the sons of
Aaron [Light-bringer], and say to them, 'A priest shall not defile himself for
the dead among his people; 2 except for his relatives that are near to him:
for his mother, for his father, for his son, for his daughter, for his brother,
3 and for his virgin sister who is near to him, who has had no husband; for
her he may defile himself. 4 He shall not defile himself, being a chief man
among his people, to profane himself.
5 " 'They shall not shave their heads or shave off the corners of their
beards or make any cuttings in their flesh. 6 They shall be holy to their
God, and not profane the name of their God; for they offer the offerings of
ADONAI made by fire, the bread of their God; therefore they shall be holy.
7 † " 'They shall not marry a woman who is a prostitute, ‡ who has been
profaned. § They shall not marry a woman divorced from her husband;

† **20:23** Lev 20:23 (Lev 20:22-26) (#2b.143): T. Not to adopt the practices or institutions of idolaters / R. Not to imitate idolaters in their customs and clothing * **21:1** Lev 21:1 (Lev 21:1-6) (#2b.144): T. The *Cohenim* ·Priests· shall not become unclean by contact with the dead / R. A *Cohen* ·Priest· must not defile himself for anyone except relatives † **21:7** Lev 21:7 (Lev 21:7-8) (#7.461): T. A *Cohen* ·Priest· shall not marry a harlot or a prostitute / R. A *Cohen* ·Priest· must not marry a *zonah* ·a woman who had forbidden relations· ‡ **21:7** Lev 21:7 (Lev 21:7-8) (#7.462): T. A *Cohen* ·Priest· shall not marry a prostitute / T. A *Cohen* ·Priest· shall not marry a *chalalah* ·pierced, fatally wounded, profaned· woman / R. A *Cohen* ·Priest· must not marry a *chalalah* ·an illegitimate child·; a party to or product of OU463 - OU466 found in (Lev 21:14, 21:15, 21:13, 21:7) § **21:7** Lev 21:7 (Lev 21:7-8) (#7.463): A *Cohen* ·Priest· shall not marry a divorced woman

for he is holy to his God. 8 * You shall sanctify him therefore; for he offers
the bread of your God. He shall be holy to you; for I ADONAI , who sanctify
you, am holy.
9 " 'The daughter of any priest, if she profanes herself by playing the
prostitute, she profanes her father. She shall be burned with fire.
10 " 'He who is the high priest among his brothers, upon whose head the
anointing oil is poured, and that is consecrated to put on the garments,
shall not let the hair of his head hang loose, or tear his clothes. 11 † He
must not go in to any dead body, ‡ or defile himself for his father, or for his
mother. 12 He shall not go out of the sanctuary, nor profane the sanctuary
of his God; for the crown of the anointing oil of his God is upon him. I am
ADONAI .
13 § " 'He shall take a wife in her virginity. 14 * A widow, or one divorced,
or a woman who has been defiled, or a prostitute, these he shall not marry:
but a virgin of his own people shall he take as a wife. 15 † He shall not
profane his offspring among his people, for I am ADONAI who sanctifies
him.' "
***(2)*** 16 ADONAI spoke to Moses [Drawn out], saying, 17 ‡ "Say to Aaron
[Light-bringer], 'None of your offspring throughout their generations who
has § a defect may approach to offer the bread of his God. 18 For whatever
man he is that has a defect, he shall not draw near: a blind man, or a lame,
or he who has a flat nose, or any deformity, 19 or a man who has an injured
foot, or an injured hand, 20 or hunchbacked, or a dwarf, or one who has
a defect in his eye, or an itching disease, or scabs, or who has damaged
testicles. 21 No man of the offspring of Aaron [Light-bringer] the priest who
has a defect shall come near to offer the offerings of ADONAI made by fire.
Since he has a defect, he shall not come near to offer the bread of his God.
22 He shall eat the bread of his God, both of the most holy, and of the holy.
23 * He shall not come near to the veil, nor come near to the altar, because

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* **21:8** Lev 21:8 (#2b.145): T. To set apart and honor the descendants of Aaron [Light-bringer] with priority in all things holy / R. To dedicate the *Cohen* ·Priest· for service † **21:11** Lev 21:11 (Lev 21:10-12) (#2b.146): T. When the *Cohen Gadol* ·High Priest· has the holy anointing oil poured on his head (in the time of his service) and is consecrated to wear the holy garments on shall not go into the place of a corpse / R. The *Cohen Gadol* ·High Priest· shall not go into the place of a corpse ‡ **21:11** Lev 21:11 (Lev 21:10-12) (#5.369): T. A *Cohen Gadol* ·High Priest· shall not become unclean even for relatives such as father or mother / R. The *Cohen Gadol* ·High Priest· must not defile himself for any relative § **21:13** Lev 21:13 (#7.464): The *Cohen Gadol* ·High Priest· shall marry a virgin * **21:14** Lev 21:14 (#7.465): T. A *Cohen Gadol* ·High Priest· shall not marry a widow, or one divorced, or a *chalalah* ·pierced / fatally wounded / profaned·, or a harlot / R. The *Cohen Gadol* ·High Priest· must not marry a widow † **21:15** Lev 21:15 (#7.466): T. The *Cohen Gadol* ·High Priest· shall not disqualify his descendants (from serving as *Cohenim* ·Priests·) / R. That a *Cohen Gadol* ·High Priest· shall not have sexual relations with a widow, not within marriage not even as a concubine, because he profanes her ‡ **21:17** Lev 21:17 (Lev 21:16-23) (#3.230): T. A *Cohen* ·Priest· with a disqualifying defect shall not offer the daily bread in the Sanctuary / R. A *Cohen* ·Priest· with a physical blemish must not serve T. Example: List of disqualifying defects: blind, lame, a mutilated face, a limb too long, a broken foot, a broken arm, a hunched back, stunted growth, a cataract in his eye, festering or running sores, or damaged testicles (v18-20) § **21:17** Lev 21:17 (Lev 21:16-23) (#3.231): T. A *Cohen* ·Priest· with a temporary disqualifying blemish shall not serve in the Sanctuary / R. A *Cohen* ·Priest· with a temporary blemish must not serve * **21:23** Lev 21:23 (Lev 21:22-23, 21:18-20) (#3.232): A *Cohen* ·Priest· with a disqualifying defect shall not enter the Temple up to the altar or beyond T. Example: List of disqualifying defects: blind, lame, a mutilated face, a limb too long, a broken foot, a broken arm, a hunched back, stunted growth, a cataract in his eye, festering or running sores, or damaged testicles (v18-20)

he has a defect; that he may not profane my sanctuaries, for I am *Yahweh M'Kaddesham* [Yahweh our Santifier / He sustains breathing who makes them holy].' "
24 So Moses [Drawn out] spoke to Aaron [Light-bringer], and to his sons, and to all the children of Israel [God prevails].

# 22

1 ADONAI spoke to Moses [Drawn out], saying, 2 * "Tell Aaron [Light-bringer] and his sons to separate themselves from the holy things of the children of Israel [God prevails], which they make holy to me, and that they not profane my holy name. I am ADONAI .
3 "Tell them, 'If anyone of all your offspring throughout all your generations approaches the holy things, which the children of Israel [God prevails] make holy to ADONAI , having his uncleanness on him, that soul shall be cut off from before me. I am ADONAI .
4 † " 'Whoever of the offspring of Aaron [Light-bringer] is a leper or has an issue; he shall not eat of the holy things, until he is clean. Whoever touches anything that is unclean by the dead, or a man whose offspring goes from him; 5 or whoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatever uncleanness he has; 6 the person that touches any such shall be unclean until the evening, and shall not eat of the holy things, unless he bathe his body in water. 7 ‡ When the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread. 8 That which dies of itself, or is torn by animals, he shall not eat, defiling himself by it. I am ADONAI .
9 " 'They shall therefore follow my requirements, lest they bear sin for it, and die therein, if they profane it. I am *Yahweh M'Kaddesham* [Yahweh our Santifier / He sustains breathing who makes them holy].
10 § " 'No stranger shall eat of the holy thing: * a foreigner living with the priests, or a hired servant, shall not eat of the holy thing. 11 But if a priest buys a slave, purchased by his money, he shall eat of it; and such as are born in his house, they shall eat of his bread. 12 † If a priest's daughter is married to an outsider, she shall not eat of the heave offering of the holy things. 13 But if a priest's daughter is a widow, or divorced, and has no child, and has *teshuvah* ·completely returned· to her father's house, as in her youth, she may eat of her father's bread: but no stranger shall eat any of it.

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* **22:2** Lev 22:2 (#3.233): T. The *Cohenim* ·Priests· must separate themselves from the holy things the people of Israel dedicate to Adonai / R. A *Cohen* ·Priest· who is unclean shall not serve in the offerings / R. Impure, unclean *Cohenim* ·Priests· must not do service in the Temple † **22:4** Lev 22:4 (Lev 22:4-9) (#3.234): A *Cohen* ·Priest· who is unclean shall not eat the holy offerings ‡ **22:7** Lev 22:7 (Lev 22:4-9) (#3.235): T. An impure, unclean *Cohen* ·Priest·, following *mikvah* ·ritual washing, baptism·, must wait until after sundown before eating the sacred offerings / R. An impure, unclean *Cohen* ·Priest·, following *mikvah* ·ritual washing, baptism·, must wait until after sundown before returning to service § **22:10** Lev 22:10 (Lev 22:10-16) (#2b.147): An unauthorized person, anyone who is not a *Cohen* ·Priest·, shall not eat any of the *trumah* ·holy offerings· * **22:10** Lev 22:10 (Lev 22:10-16) (#2b.148): T. The tenant of a *Cohen* ·Priest· nor his hired worker shall not eat any of the holy offerings / R. A hired worker or a Jewish bondsman of a *Cohen* ·Priest· must not eat *trumah* ·holy offerings· † **22:12** Lev 22:12 (Lev 22:12-13, 22:14-15) (#2b.149): The daughter of a *Cohen* ·Priest· married to a layman ·non-priest· shall not eat consecrated food that her father and his family do eat

14 " 'If a man eats something holy unwittingly, then he shall add the
fifth part of its value to it, and shall give the holy thing to the priest. 15 ‡
The priests shall not profane the holy things of the children of Israel [God
prevails], which they offer to ADONAI , 16 and so cause them to bear the
iniquity that brings guilt, when they eat their holy things; for I am *Yahweh
M'Kaddesham* [Yahweh our Santifier / He sustains breathing who makes
them holy].' "

***(3)*** 17 ADONAI spoke to Moses [Drawn out], saying, 18 "Speak to Aaron
[Light-bringer], and to his sons, and to all the children of Israel [God
prevails], and say to them, 'Whoever is of the house of Israel [God prevails],
or of the foreigners in Israel [God prevails], who offers his offering,
whether it is any of their vows, or any of their free will offerings, which
they offer to ADONAI for a burnt offering; 19 that you may be accepted, you
shall offer a male without defect, of the bulls, of the sheep, or of the goats.
20 § But whatever has a defect, that you shall not offer; for it shall not be
acceptable for you. 21 * † Whoever offers a sacrifice of peace offerings to
ADONAI to accomplish a vow, or for a free will offering, of the herd or of
the flock, it shall be perfect to be accepted. It shall have no defect. 22 Blind,
injured, maimed, having a wart, festering, or having a running sore: you
shall not offer these to ADONAI , ‡ § nor make an offering by fire of them
on the altar to ADONAI . 23 Either a bull or a lamb that has any deformity
or lacking in his parts, that you may offer for a free will offering; but for
a vow it shall not be accepted. 24 * † You must not offer to ADONAI that
which has its testicles bruised, crushed, broken, or cut. You must not do
this in your land. 25 ‡ You must not receive any of these from the hand
of a foreigner to offer as bread for your God, because their deformity is a
defect in them. They shall not be accepted for you.' "

26 ADONAI spoke to Moses [Drawn out], saying, 27 § "When a bull, or a

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‡ **22:15** Lev 22:15 (Lev 22:14-16) (#1.13): T. When giving a heave offering unto Adonai, you must remove the tithe for the *Cohenim* ·Priests· and the tithe for Adonai; nothing may be eaten of until this separation happens / T. The non-priest is not to eat the *Cohenoh* ·Priest's· portion or tithe / R. Not to eat untithed fruits § **22:20** Lev 22:20 (Lev 22:17-25) (#2b.150): Not to vow or dedicate animals with disqualifying blemishes as a sacrifice unto Adonai * **22:21** Lev 22:21 (Lev 22:17-25) (#2b.151): T. Every animal offered for peace offering or vow to be sacrificed must be perfect, without blemish / R. To offer only unblemished animals T. Example: Disqualifying blemishes include: blind, injured, mutilated, abnormal growth, festering wound, running sore, or is its genitals that are bruised, crushed, torn, or cut / T. Example: Directive: If a lamb or bull have irregular growth in their limbs, too short or too long, that animal may be given as Voluntary Offering but not in fulfillment of a Vow Offering † **22:21** Lev 22:21 (Lev 22:17-25) (#2b.152): T. This command is not found in the straightforward text, it is implied / R. Not to inflict a blemish or wound on a vowed or dedicated animal ‡ **22:22** Lev 22:22 (Lev 22:17-25) (#2b.153): Not to slaughter animals with disqualifying blemishes as sacrifices § **22:22** Lev 22:22 (Lev 22:17-25) (#2b.154): T. This command is not found in the straightforward text, it is implied by the sacrificial procedure / R. Not to burn the choice portions (the fat) from animals with disqualifying blemishes upon the altar * **22:24** Lev 22:24 (Lev 22:17-25) (#2b.155): T. Not to sacrifice, vow, or dedicate an animal whose testicles are damaged or removed / R. Not to castrate the male of any species, neither a man, nor a domestic or wild animal, nor a fowl † **22:24** Lev 22:24 (Lev 22:17-25) (#2b.156): T. This command is not found in the straightforward text, it is implied by the sacrificial procedure / R. The *Cohenim* ·Priests· shall not apply the blood of animals with disqualifying defects on the altar ‡ **22:25** Lev 22:25 (Lev 22:17-25) (#2b.157): T. Not to sacrifice an animal with disqualifying defects received from a foreigner / R. Not to sacrifice blemished animals even if offered by non-Jews (Gentiles) § **22:27** Lev 22:27 (#2b.158): The sacrificial animals will not be any younger than eight days old

sheep, or a goat, is born, then it shall remain seven days with its mother; and from the eighth day and thenceforth it shall be accepted for the offering of an offering made by fire to ADONAI . 28 * Whether it is a cow or ewe, you shall not kill it and its young both in one day.

29 "When *you offer a sacrifice of thanksgiving* † to ADONAI , you shall sacrifice it so that you may be accepted. 30 ‡ It shall be eaten on the same day; you shall leave none of it until the morning. I am ADONAI .

31 "Therefore you shall keep my *mitzvot* ·instructions·, and do them. I am ADONAI . 32 § You shall not profane my holy name, * but I will be made holy among the children of Israel [God prevails]. I am ADONAI who makes you holy, 33 who brought you out of the land of Egypt [Abode of slavery], to be your God. I am ADONAI ."

# 23

***(4)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to the children of Israel [God prevails], and tell them, 'The set feasts of ADONAI , which you shall proclaim to be holy convocations, even these are my set feasts.

3 " 'Six days shall work be done, but on the seventh day is a *Sabbath* ·To cease· of solemn rest, a holy convocation; you shall do no kind of work. It is a *Sabbath* ·To cease· to ADONAI in all your dwellings.

4 " 'These are the set feasts of ADONAI , even holy convocations, which you shall proclaim in their appointed season. 5 In the first month, on the fourteenth day of the month in the evening, is ADONAI 's *Pesac* ·Passover·. 6 On the fifteenth day of the same month is the festival of *Matzah* ·Unleavened bread· to ADONAI . Seven days you shall eat *matzah* ·unleavened bread·. 7 * In the first day you shall have a holy convocation. You shall do no regular *aboda* ·service·. 8 † But you shall offer an offering made by fire to ADONAI seven days. ‡ In the seventh day is a holy convocation: § you shall do no regular *aboda* ·service·.' "

9 ADONAI spoke to Moses [Drawn out], saying, 10 * "Speak to the children of Israel [God prevails], and tell them, 'When you have come into the land which I give to you, and shall reap its harvest, then you shall bring the sheaf of the first fruits of your harvest to the priest: 11 and he shall wave the sheaf before ADONAI , to be accepted for you. On the next day after the

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* **22:28** Lev 22:28 (Lev 22:26-28) (#1.14): Not to slaughter an animal and its young on the same day † **22:29** Quoted in Heb 13:15 ‡ **22:30** Lev 22:30 (Lev 22:29-30) (#2b.159): T. Not to leave any flesh of the thanksgiving offering, it must be eaten the same day as it is offered / R. Not to leave sacrifices past the time allowed for eating them § **22:32** Lev 22:32 (Lev 22:31-33) (#3.236): Not to profane or desecrate the holy name of Adonai * **22:32** Lev 22:32 (Lev 22:31-33) (#3.237): To sanctify, set apart, and make holy the Name of Adonai * **23:7** Lev 23:7 (Lev 23:5-8; Ex 12:15-17) (#4.293): T. To rest on the first day of *matzah* ·Unleavened Bread· as a holy convocation / R. To rest on the first day of *Pesac* ·Passover· as a Sabbath day † **23:8** Lev 23:8 (Lev 23:5-8; Ex 12:15-17) (#4.294): T. Not to do work on the first day of *matzah* ·Unleavened Bread· / R. Not to do prohibited labor on the first day of Passover T. Directive: Do no ordinary work, the only exception is to prepare your food ‡ **23:8** Lev 23:8 (Lev 23:5-8, Ex 12:15-17) (#4.295): T. To rest on the seventh day of *matzah* ·Unleavened Bread· as a holy convocation / R. To rest on the seventh day of *Pesac* ·Passover· as a Sabbath day § **23:8** Lev 23:8 (Lev 23:5-8, Ex 12:15-17) (#4.296): T. Not to do work on the seventh day of *matzah* ·Unleavened Bread· / R. Not to do prohibited labor on the seventh day of Passover * **23:10** Lev 23:10 (Lev 23:9-14, 23:11, 23:15-16) (#4.297): T. To bring the First Fruits of your harvest, the *Omer* ·Sheath of grain· / R. To offer the wave offering from the grain of the new wheat T. Note: This is the First Fruits barley offering (#1 of the First Fruits offerings). Barley is considered the poor man's grain, in contrast to wheat (think market value cost)

*Sabbath* ·To cease· the priest shall wave it. 12 On the day when you wave
the sheaf, you shall offer a male lamb without defect a year old for a burnt
offering to ADONAI . 13 The meal offering with it shall be one tenth of an
ephah [two omers; 4.6 q; 4.4 L] of fine flour mingled with oil, an offering
made by fire to ADONAI for a pleasant aroma; and the drink offering with
it shall be of wine, the fourth part of a hin [2.6 qt; 1.2 L]. 14 † You must not
eat bread, ‡ or roasted grain, § or fresh grain, until this same day, until
you have brought the offering of your God. This is a regulation forever
throughout all your generations in all your dwellings.
15 * " 'You shall count from the next day after the Sabbath, from the day
that you brought the sheaf of the wave offering; seven Sabbaths shall be
completed: 16 even to the next day after the seventh *Sabbath* ·To cease· you
shall count fifty days; and you shall offer a new meal offering to ADONAI .
17 † You shall bring out of your habitations two loaves of bread for a wave
offering made of one tenth of an ephah [two omers; 4.6 q; 4.4 L] of fine
flour. They shall be baked with yeast, for first fruits to ADONAI . 18 You shall
present with the bread seven lambs without defect a year old, one young
bull, and two rams. They shall be a burnt offering to ADONAI , with their
meal offering, and their drink offerings, even an offering made by fire, of a
sweet aroma to ADONAI . 19 You shall offer one male goat for a sin offering,
and two male lambs a year old for a sacrifice of peace offerings. 20 ‡ The
priest shall wave them with the bread of the first fruits for a wave offering
before ADONAI , with the two lambs. They shall be holy to ADONAI for the
priest. 21 § You shall make proclamation on the same day: there shall be a
holy convocation to you; * you shall do no regular *aboda* ·service·. This is
a regulation forever in all your dwellings throughout all your generations.
22 " 'When you reap the harvest of your land, you must not wholly reap
into the corners of your field, and you must not gather the gleanings of
your harvest. You must leave them for the poor, and for the foreigner. I
am ADONAI your God.' "

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† **23:14** Lev 23:14 (Lev 23:9-14) (#4.298): T. Not to eat bread of the new crop until you bring the First Fruits offering for your God / R. Not to eat bread from new grain before the *Omer* ·Sheath of grain· ‡ **23:14** Lev 23:14 (Lev 23:9-14) (#4.299): T. Not to eat roasted grain of the new crop until you bring the First Fruits offering for your God / R. Not to eat parched grains from new grain before the *Omer* ·Sheath of grain· § **23:14** Lev 23:14 (Lev 23:9-14) (#4.300): T. Not to eat fresh grain of the new crop until you bring the offering for your God / R. Not to eat ripened grains from new grain before the *Omer* ·Sheath of grain· * **23:15** Lev 23:15 (Lev 23:15-16) (#4.301): T. To count the *Omer* ·Sheath of grain· forty nine days from the Sabbath ·7th day / Complete· after *Pesac* ·Passover· / R. To count the *Omer* ·Sheath of grain· forty nine days from the time of harvesting the barley first fruits following Passover and the Sabbath / R. Each man must count the *Omer* ·Sheath of grain· - seven weeks from the day the new First Fruits #1 wheat offering was brought † **23:17** Lev 23:17 (Lev 23:16-18, 23:15-20, 23:21; Num 28:26-31) (#4.302): To bring two loaves of bread together with the sacrifices that are offered because of the loaves on the Festival of *Shavu'ot* ·Weeks· / *Pentacost* ·50· ‡ **23:20** MPr: "Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the Lulav (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing Hosannas [Save Now] to him as the Holy One of Israel." (Midrash Peskita de-Rabbi Kahana 27:3). (Willow Matt 21:8; Myrtle Mark 11:8; Good fruits Luke 19:35-36; Palm John 12:12-13) § **23:21** Lev 23:21 (Lev 23:15-21) (#4.303): T. To rest on the fiftieth day of counting the *Omer* ·Sheath of grain· / R. To rest on *Shavu'ot* ·Weeks· / Note: The 50th day of the *Omer* ·Sheath of grain· is *Shavu'ot* ·Weeks· in Hebrew or in Greek it is called *Pentacost* ·50· * **23:21** Lev 23:21 (Lev 23:15-21) (#4.304): T. Not to do work on the Festival of *Shavu'ot* ·Weeks· / *Pentacost* ·50· / R. Not to do prohibited labor on *Shavu'ot* ·Weeks· / *Pentacost* ·50·

***(5)*** 23 ADONAI spoke to Moses [Drawn out], saying, 24 † "Speak to the children of Israel [God prevails], saying, 'In the seventh month, on the first day of the month, shall be a solemn rest to you, a memorial of blowing of *shofarot* ·ram horns·, a holy convocation. 25 ‡ You shall do no regular *aboda* ·service·; and you shall offer an offering made by fire to ADONAI .' " 26 ADONAI spoke to Moses [Drawn out], saying, 27 "However on the tenth day of this seventh month is *Yom-Kippur* ·Day of Atonement·: it shall be a holy convocation to you, and you shall afflict yourselves; and you shall offer an offering made by fire to ADONAI . 28 You shall do no kind of work in that same day; for it is *Yom-Kippur* ·Day of Atonement·, to make atonement for you before ADONAI your God. 29 For whoever it is who shall not deny himself in that same day; shall be cut off from his people. 30 Whoever it is who does any kind of work in that same day, that person I will destroy from among his people. 31 You shall do no kind of work: it is a statute forever throughout all your generations in all your dwellings. 32 § It shall be a Sabbath of solemn rest for you, * and you shall deny yourselves. In the ninth day of the month at evening, from evening to evening, † you shall keep your Sabbath."

***(6)*** 33 ADONAI spoke to Moses [Drawn out], saying, 34 "Speak to the children of Israel [God prevails], and say, 'On the fifteenth day of this seventh month is the festival of *Sukkot* ·Booths· for seven days to ADONAI . 35 ‡ On the first day shall be a holy convocation: § you shall do no regular *aboda* ·service·. 36 Seven days you shall offer an offering made by fire to ADONAI . * On the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to ADONAI . It is a solemn assembly; † you shall do no regular *aboda* ·service·.

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† **23:24** Lev 23:24 (Lev 23:23-25) (#4.305): T. To rest on *Yom Terurah* ·Day of *shofars*·, the first day of the seventh month *Tishrei* / R. To rest on *Rosh Hashana* ·New the Year· R. Note: Rabbinical Judaism considers this feast day as the start of the civil calendar ‡ **23:25** Lev 23:25 (Lev 23:23-25; Num 29:1-6) (#4.306): T. Not to do work on *Yom Terurah* ·Day of *shofars*·, the first day of the seventh month *Tishrei* / R. Not to do prohibited labor on *Rosh Hashana* ·New the Year· § **23:32** Lev 23:32 (Lev 26:29-31, 23:26-32; Num 29:7-11) (#4.307): T. Not to do work on *Yom Kippur* ·Day of Atonement· 10th day of seventh month *Tishrei*, it is a sabbath of complete rest / R. Not to do prohibited labor on *Yom Kippur* ·Day of Atonement· T. Directive: You must observe your Sabbath. This is a Sabbath day from evening the ninth day of the seventh month *Tishrei* to the following evening * **23:32** Lev 23:32 (Lev 23:26-32) (#4.308): T. To deny yourself on the day of the Fast, that is *Yom Kippur* ·Day of Atonement·, 10th day of the seventh month *Tishrei*, it is a Sabbath of complete rest / R. Not to eat or drink on the Day of the Fast, *Yom Kippur* ·Day of Atonement· R. Note: This day we are commanded to be humble before God, the Rabbis encourage fasting this day. That is why it is also called "The Fast" † **23:32** Lev 23:32 (Lev 23:26-32) (#4.309): T. To rest on the day of *Yom Kippur* ·Day of Atonement·, it is a Sabbath of complete rest / T. To rest on the day of the Fast / R. To rest from prohibited labor on Sabbath ‡ **23:35** Lev 23:35 (Lev 23:33-35) (#4.310): To rest and assemble on the first day of the Feast of *Sukkot* ·Tabernacles·, 15th day of the seventh month *Tishrei* § **23:35** Lev 23:35 (Lev 23:33-36, 23:39-43; Num 29:12-16, 29:17-34) (#4.311): T. Not to do work on the first day of *Sukkot* ·Tabernacles·, 15th day of the seventh month *Tishrei* / R. Not to do prohibited labor on *Sukkot* ·Tabernacles· T. Directive: You must not do any regular work, it is a day of complete rest. This is a day for sacred assembly * **23:36** Lev 23:36 (Lev 23:33-43) (#4.312): To rest and assemble on *Shemini Atzeret* ·the eighth day of assembly· of the Festival of *Sukkot* ·Tabernacles· † **23:36** Lev 23:36 (Lev 23:33-36, 23:39-43; Num 29:35-38) (#4.313): T. Not to do work on *Shemini Atzeret* ·the eighth day of assembly· of the Festival of *Sukkot* ·Tabernacles· / R. Not to do prohibited labor on *Shemini Atzeret* ·the eighth day of assembly· T. Directive: You must not do any regular work, it is a day of complete rest

37 " 'These are the appointed feasts of ADONAI , which you shall proclaim
to be holy convocations, to offer an offering made by fire to ADONAI , a
burnt offering, and a meal offering, a sacrifice, and drink offerings, each
on its own day; 38 besides the Sabbaths of ADONAI , and besides your gifts,
and besides all your vows, and besides all your free will offerings, which
you give to ADONAI .
39 " 'So on the fifteenth day of the seventh month, when you have
gathered in the fruits of the land, you shall keep the festival of ADONAI
seven days: on the first day shall be a solemn rest, and on the eighth day
shall be a solemn rest. 40 ‡ You shall take on the first day the fruit of goodly
trees, branches of palm trees, and boughs of thick trees, and willows of the
brook; and you shall rejoice before ADONAI your God seven days. 41 You
shall keep it a feast to ADONAI seven days in the year. It is a statute forever
throughout all your generations. You shall keep it in the seventh month.
42 § You shall dwell in *sukkot* ·temporary tents· seven days. All who are
native-born in Israel [God prevails] shall dwell in a *sukkah* ·temporary
tent·, 43 that your generations may know that I made the children of Israel
[God prevails] to dwell in *sukkot* ·temporary tents·, when I brought them
out of the land of Egypt [Abode of slavery]. I am ADONAI your God.' "
44 Moses [Drawn out] declared to the children of Israel [God prevails] the
appointed feasts of ADONAI .

# 24

***(7)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 "Enjoin the children
of Israel [God prevails], that they bring to you pure olive oil beaten for the
light, to cause a *menorah* ·lamp· to burn continually. 3 Outside of the veil
of the Testimony, in the Tent of Meeting, shall Aaron [Light-bringer] keep
it in order from evening to morning before ADONAI continually: it shall
be a statute forever throughout all your generations. 4 He shall keep in
order the lamp candles on the pure gold *menorah* ·lamp· before ADONAI
continually.
5 "You shall take fine flour, and bake twelve cakes of it: one tenth of an
ephah [two omers; 4.6 q; 4.4 L] shall be in one cake. 6 You shall set them
in two rows, six on a row, on the pure gold table before ADONAI . 7 You
shall put pure frankincense on each row, that it may be to the bread for a
memorial, even an offering made by fire to ADONAI . 8 Every *Sabbath* ·To
cease· day he shall set it in order before ADONAI continually. It is on the
behalf of the children of Israel [God prevails] an everlasting covenant. 9 It
shall be for Aaron [Light-bringer] and his sons; and they shall eat it in a
holy place: for it is most holy to him of the offerings of ADONAI made by
fire by a perpetual statute."

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‡ **23:40** Lev 23:40 (Lev 23:39-43) (#4.314): T. To take up a *lulav* ·sprout· during *Sukkot* ·Tabernacles· / R. To take up a *lulav* ·sprout· and *Etrog* all seven days T. Directive: To rejoice before Adonai your God for seven days. The *lulav* ·sprout· is composed of "choice fruit" the *Etrog*, a Citron, "palm fronds" Palm Tree leaf, "leafy branches" Myrtle, and "River Willows". The Rabbis teach symbolically of each. *Etrog* – person learned of *Torah* ·Teaching· with scent of good deeds (fruit); Palm – learned person without good deeds; Myrtle – person with good deeds but not learned; Willow – a person possessing neither good deeds nor learning (Shulchan Aruch; Orach Chaim, Section 651) / Note: The Gospels record each part of the *lulav* also, Willow (Matt 21:8); Myrtle (Mark 11:8); Good fruits (Luke 19:35-36); Palm (John 12:12-13) § **23:42** Lev 23:42 (Lev 23:39-43) (#4.315): To dwell in a *sukkah* ·temporary dwellings· for seven days during *Sukkot* ·Tabernacles·

10 The son of an Israelite [Descendant of God prevails] woman, whose
father was an Egyptian [person from Abode of slavery], went out
among the children of Israel [God prevails]; and the son of the Israelite
[Descendant of God prevails] woman and a man of Israel [God prevails]
strove together in the camp. 11 The son of the Israelite [Descendant of God
prevails] woman blasphemed the Name, and cursed; and they brought him
to Moses [Drawn out]. His mother's name was Shelomith, the daughter of
Dibri, of the tribe of Dan [He judged]. 12 They put him in custody, until
ADONAI 's will should be declared to them. 13 ADONAI spoke to Moses
[Drawn out], saying, 14 "Bring out of the camp him who cursed; and let
all who *sh'ma* ·heard obeyed· him lay their hands on his head, and let all
the congregation stone him. 15 You shall speak to the children of Israel
[God prevails], saying, 'Whoever curses his God shall bear his sin. 16 He
who blasphemes ADONAI 's name, he shall surely be put to death. All the
congregation shall certainly stone him. The foreigner as well as the native-
born, when he blasphemes the Name, shall be put to death.

17 " 'He who strikes any man mortally shall surely be put to death. *
18 He who strikes an animal mortally shall make it good, life for life. 19 If
anyone injures his neighbor; as he has done, so shall it be done to him:
20 fracture for fracture, *eye for eye, tooth for tooth;* † as he has injured
someone, so shall it be done to him. ***(Maftir ·Conclusion·)*** 21 He who
kills an animal shall make it good; and he who kills a man shall be put to
death. 22 You shall have one kind of judgment for the foreigner as well as
the native-born; for I am ADONAI your God.' "

23 Moses [Drawn out] spoke to the children of Israel [God prevails]; and
they brought out him who had cursed out of the camp, and stoned him
with stones. The children of Israel [God prevails] did as ADONAI enjoined
Moses [Drawn out].

*Haftarah Emor ·Taking leave · Speak·:*

*Yechezk'el / Ezekiel 44:15-31*

*B'rit Hadashah ·New Covenant·: Luke 11:1-12:59*

## Parashah 32: *B'har* ·On mount· 25:1-26:2

# 25

*Read with Parashah 33 in regular years; in leap years, read separately*

1 ADONAI said to Moses [Drawn out] in Mount Sinai [Thorn], 2 "Speak to
the children of Israel [God prevails], and tell them, 'When you come into
the land which I give you, then the land shall keep a *Sabbath* ·To cease·
to ADONAI . 3 You shall sow your field six years, and you shall prune your
vineyard six years, and gather in its fruits; 4 * but in the seventh year there
shall be a Sabbath of solemn rest for the land, a Sabbath to ADONAI . You

* **24:17** Paraphrase Quoted in Matt 5:21 † **24:20** Quoted in Matt 5:38 * **25:4** Lev 25:4 (Lev 25:1-7, 25:20-22) (#4.316): Not to till the ground in the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year

shall not sow your field or † prune your vineyard. 5 ‡ What grows of itself
in your harvest you shall not reap, § and you shall not gather the grapes
of your undressed vine. It shall be a year of solemn rest for the land. 6 The
*Sabbath* ·To cease· of the land shall be for food for you; for yourself, for
your servant, for your maid, for your hired servant, and for your stranger,
who lives as a foreigner with you. 7 For your livestock also, and for the
animals that are in your land, shall all its increase be for food.

8 * " 'You shall count off seven Sabbaths of years, seven times seven
years; and there shall be to you the days of seven Sabbaths of years, even
forty-nine years. 9 † Then you shall sound the loud *shofar* ·ram horn· on
the tenth day of the seventh month. On *Yom-Kippur* ·Day of Atonement·
you shall sound the *shofar* ·ram horn· throughout all your land. 10 ‡ You
shall make the fiftieth year holy, and proclaim liberty throughout the land
to all its inhabitants. It shall be a Jubilee to you; and each of you shall
*teshuvah* ·completely return· to his own property, and each of you shall
*teshuvah* ·completely return· to his family. 11 That fiftieth year shall be a
Jubilee to you. § In it you shall not sow, * neither reap that which grows of
itself, † nor gather from the undressed vines. 12 For it is a Jubilee; it shall
be holy to you. You shall eat of its increase out of the field.

13 " 'In this *Jubilee* Year ·Shofar Year· each of you shall *teshuvah*
·completely return· to his property.

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† **25:4** Lev 25:4 (Lev 25:1-7, 25:20-22) (#4.317): T. Not to work the vines in the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year / R. Not to work with trees to produce fruit in the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year ‡ **25:5** Lev 25:5 (Lev 25:1-7, 25:20-22) (#4.318): T. Not to harvest what grows by itself in the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year / R. Not to harvest crops that grow wild in the normal manner during the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year § **25:5** Lev 25:5 (Lev 25:1-7, 25:20-22) (#4.319): T. Not to gather the grapes of your unattended vine in the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year / R. Not to gather the fruit of vines in the Sabbath year, the seventh Year *Sh'mitta* ·Release· Year in the way it is gathered in all the other years * **25:8** Lev 25:8 (Lev 25:8-13, 25:20-22) (#4.320): T. To count the seven Sabbath years leading up to the *Yovel* · *shofar* blast· / *Jubilee* · *shofar*· / R. The Great Rabbinical Court / the *Sanhedrin* ·Sitting together· must count seven groups of seven years T. Note: Counting seven sets of the seventh Year Sabbath, that is the *Sh'mitta* ·Release· Year, so 7 *Sh'mitta* ·Release· Years x 7 sets of years each, this totals 49 years, plus one year which is the 50th year *Yovel* · *shofar* blast· / *Jubilee* · *shofar*· † **25:9** Lev 25:9 (Lev 25:8-13, 25:20-22) (#4.321): T. To sound the *shofar* ·ram's horn· in the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year·, the 50th year / R. To blow the *shofar* ·ram's horn· on the tenth of the month *Tishrei* to free the slaves T. Directive: On *Yom Kippur* ·Day of Atonement· in the *Yovel* Year · *shofar* blast Year·, also called *Jubilee* Year · *shofar* Year·, the 50th year release is to start ‡ **25:10** Lev 25:10 (Lev 25:8-13, 25:20-22) (#4.322): T. To set apart the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year·, the 50th year, similar to the seventh Year Sabbath, the *Sh'mitta* ·Release· Year / R. The Great Rabbinical Court / the *Sanhedrin* ·Sitting together· must sanctify the fiftieth year, that is the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year· § **25:11** Lev 25:11 (Lev 25:8-13, 25:20-22) (#4.323): T. Not to sow seed in the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year· / R. Not to work the soil in the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year· * **25:11** Lev 25:11 (Lev 25:8-13, 25:20-22) (#4.324): T. Not to harvest what grows by itself in the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year·, as in the other years / R. Not to reap in the normal manner that which grows wild in the fiftieth year, the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year· † **25:11** Lev 25:11 (Lev 252:8-13, 5:20-22) (#4.325): T. Not to gather fruit of the vine in the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year·, as in the other years / R. Not to pick grapes which grew wild in the normal manner in the fiftieth year, the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year·

***(LY:2)*** 14 ‡ § " 'If you sell anything to your neighbor, or buy from your neighbor, you shall not wrong one another. 15 According to the number of years after the Jubilee you shall buy from your neighbor. According to the number of years of the crops he shall sell to you. 16 According to the length of the years you shall increase its price, and according to the shortness of the years you shall diminish its price; for he is selling the number of the crops to you. 17 * You shall not wrong one another; but you shall fear your God: for I am ADONAI your God.

18 " 'Therefore you shall do my statutes, and keep my judgments and do them; and you shall dwell in the land in safety. ***(RY:2, LY:3)*** 19 The land shall yield its fruit, and you shall eat your fill, and dwell therein in safety. 20 If you said, "What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase;" 21 then I will enjoin my blessing on you in the sixth year, and it shall bear fruit for the three years. 22 You shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, you shall eat the old store.

23 † " 'The land shall not be sold in perpetuity, for the land is mine; for you are strangers and live as foreigners with me. 24 ‡ In all the land of your possession you shall grant a redemption for the land.

***(LY:4)*** 25 " 'If your brother becomes poor, and sells some of his possessions, then his kinsman who is next to him shall come, and redeem that which his brother has sold. 26 If a man has no one to redeem it, and he becomes prosperous and finds sufficient means to redeem it; 27 then let him reckon the years since its sale, and restore the surplus to the man to whom he sold it; and he shall *teshuvah* ·completely return· to his property. 28 But if he is not able to get it back for himself, then what he has sold shall remain in the hand of him who has bought it until the *Jubilee* Year ·Shofar Year·: and in the Jubilee it shall be released, and he shall *teshuvah* ·completely return· to his property.

***(RY:3, LY:5)*** 29 § " 'If a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he shall have the right of redemption. 30 If it is not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations. It

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‡ **25:14** Lev 25:14 (Lev 25:14-19) (#10.590): T. You shall not wrong your neighbor in buying and selling / R. Buy and sell according to *Torah* ·Teaching· law T. Example: Specify the context is buying and selling land in the greater context of the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year· § **25:14** Lev 25:14 (#10.591): T. To judge the case of purchase and sale / R. Not to overcharge for an item nor to underpay for an item T. Example: Specify the context is buying and selling land in the greater context of the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year· * **25:17** Lev 25:17 (Lev 25:13-17) (#10.592): T. You shall not take advantage of each other in context of selling land; by considering the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year· / R. That one shall not wrong others in speech / R. Not to insult or harm anybody with words † **25:23** Lev 25:23 (Lev 25:23-28) (#4.326): Not to sell land in the Land of Israel [God prevails] in perpetuity, permanently, without reclaim, nor indefinitely T. Note Reason: For the land is mine (Adonai's) and you are strangers and live as temporary residents with me ‡ **25:24** Lev 25:24 (Lev 25:8-13, 25:23-28) (#4.327): T. To grant the right of land redemption which occurs in the 50th *Yovel* · *shofar* blast· / *Jubilee* · *shofar*· year / R. To carry out the laws of sold family properties § **25:29** Lev 25:29 (Lev 25:29-30, 25:31) (#4.328): T. Houses sold within a walled city may be redeemed within a year / R. Carry out the laws of houses in walled cities T. Note: This is called the Right of Redemption. If it is not redeemed in a year, it shall be perpetually the property of him who bought it, through all generations

shall not be released in the Jubilee. 31 But the houses of the villages which
have no wall around them shall be accounted for with the fields of the
country: they may be redeemed, and they shall be released in the Jubilee.
32 " 'Nevertheless the cities of the Levites [Descendants of United with],
the houses in the cities of their possession, the Levites [Descendants of
United with] may redeem at any time. 33 The Levites [Descendants of
United with] may redeem the house that was sold, and the city of his
possession, and it shall be released in the Jubilee; for the houses of the cities
of the Levites [Descendants of United with] are their possession among the
children of Israel [God prevails]. 34 * But the field of the suburbs of their
cities may not be sold; for it is their perpetual possession.
35 " 'If your brother has become poor, and his hand can't support himself
among you; then you shall uphold him. He shall live with you like an alien
and a temporary resident. 36 Take no interest from him or profit, but fear
your God; that your brother may live among you. 37 † You shall not lend
him your money at interest, nor give him your food for profit. 38 I am
ADONAI your God, who brought you out of the land of Egypt [Abode of
slavery], to give you the land of Canaan [Humbled], and to be your God.
***(RY:4, LY:6)*** 39 ‡ " 'If your brother has grown poor among you, and sells
himself to you; you shall not make him to serve as a slave. 40 As a hired
servant, and as a temporary resident, he shall be with you; he shall serve
with you until the *Jubilee* Year ·Shofar Year·: 41 then he shall go out from
you, he and his children with him, and shall *teshuvah* ·completely return·
to his own family, and to the possession of his fathers. 42 § For they are my
servants, whom I brought out of the land of Egypt [Abode of slavery]. They
shall not be sold as slaves. 43 * You shall not rule over him with harshness,
but shall fear your God.
44 " 'As for your male and your female slaves, whom you may have; of
the nations that are around you, from them you may buy male and female
slaves. 45 Moreover of the children of the aliens who live among you, of
them you may buy, and of their families who are with you, which they
have conceived in your land; and they will be your property. 46 † You
may make them an inheritance for your children after you, to hold for
a possession; of them may you take your slaves forever; but over your
brothers the children of Israel [God prevails] you shall not rule, one over
another, with harshness.
***(LY:7)*** 47 " 'If an alien or temporary resident with you becomes rich, and
your brother beside him has grown poor, and sells himself to the stranger
or foreigner living among you, or to a member of the stranger's family;

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* **25:34** Lev 25:34 (Lev 35:32-34) (#1.15): T. Not to sell the open lands and fields around the cities of the Levites / R. Not to sell the fields but they shall remain the Levites' before and after the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year· † **25:37** Lev 25:37 (#10.593): T. Not to make a profit when you sell food to the poor among your people / R. Not to loan to an Israelite on interest ‡ **25:39** Lev 25:39 (Lev 25:39-43) (#5.370): T. Not to work a Hebrew male servant in the same way as a slave / R. Not to have him do menial slave labor (More notes in Ex 21:8 OU360) § **25:42** Lev 25:42 (Lev 25:39-43) (#5.371): Not to sell a Hebrew male servant as slaves are sold (More notes in Ex 21:8 OU360) * **25:43** Lev 25:43 (Lev 25:39-46) (#5.372): T. Not to treat a Hebrew male servant harshly / R. Not to subjugate a Hebrew male servant to strenuous nor oppressive work (More notes in Ex 21:8 OU360) † **25:46** Lev 25:46 (Lev 25:44-46) (#5.373): T. Permission to take slaves from the surrounding nations perpetually / R. To use the Canaanites as slaves forever / R. Canaanite slaves must work forever unless injured in one of their limbs

48 after he is sold he may be redeemed. One of his brothers may redeem
him; 49 or his *dod* ·uncle·, or his *dod* ·uncle's· son, may redeem him, or
any who is a close relative to him of his family may redeem him; or if he
has grown rich, he may redeem himself. 50 He shall reckon with him who
bought him from the year that he sold himself to him to the *Jubilee* Year
·Shofar Year·. The price of his sale shall be according to the number of
years; he shall be with him according to the time of a hired servant. 51 If
there are yet many years, according to them he shall give back the price
of his redemption out of the money that he was bought for. 52 If there
remain but a few years to the year of Jubilee, then he shall reckon with
him; according to his years of service he shall give back the price of his
redemption. 53 As a servant hired year by year shall he be with him. ‡
He shall not rule with harshness over him in your sight. 54 If he is not
redeemed by these means, then he shall be released in the *Jubilee* Year
·Shofar Year·, he, and his children with him. ***(LY: Maftir ·Conclusion·)***
55 For to me the children of Israel [God prevails] are servants; they are my
servants whom I brought out of the land of Egypt [Abode of slavery]. I am
ADONAI your God.

# 26

1 * " 'You shall make for yourselves no idols, and you shall not raise up
an engraved image or a pillar, and you shall not place any figured stone in
your land, to *hawa* ·bow low, prostrate· to it; for I am ADONAI your God.
2 " 'You shall keep my Sabbaths, and have reverence for my sanctuary. I
am ADONAI .

*Haftarah B'har ·Taking leave · On mount·:*

*Yirmeyahu / Jeremiah 32:6-27*

*B'rit Hadashah ·New Covenant·: Luke 13:1-33*

## Parashah 33: *B'chukkotai* ·In my regulations· 26:3-27:34

*Read with Parashah 32 in regular years; in leap years, read separately*

3 " 'If you walk in my statutes, and keep my *mitzvot* ·instructions·, and
do them; 4 then I will give you your rains in their season, and the land
shall yield its increase, and the trees of the field shall yield their fruit.
5 Your threshing shall reach to the vintage, and the vintage shall reach to
the sowing time. You shall eat your bread to the full, and dwell in your
land safely.

***(LY:2)*** 6 " 'I will give peace in the land, and you shall lie down, and no
one will make you afraid. I will remove evil animals out of the land, neither
shall the sword go through your land. 7 You shall chase your enemies, and
they shall fall before you by the sword. 8 Five of you shall chase a hundred,
and a hundred of you shall chase ten thousand; and your enemies shall
fall before you by the sword.

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‡ **25:53** Lev 25:53 (Lev 25:47-55) (#5.374): T. Not to allow a foreigner living among the people of Israel to work a Hebrew male servant, who was sold to him, harshly or oppressively / R. Not to allow a Gentile to work a Hebrew male servant who was sold to him in strenuous work * **26:1** Lev 26:1 (#2a.72): T. Not to set up a stone as an idol for worship / R. Not to bow down to a smooth, figured stone

9 “ ‘I will have respect for you, and make you fruitful, and multiply you,
and will establish my covenant ·binding contract between two or more
parties· with you. ***(RY:5, LY:3)*** 10 You shall eat old store long kept, and
you shall move out the old because of the new. 11 *I will set my tent among*
*you,* and my soul won’t abhor you. 12 *I will walk among you, and will be*
*your God, and you will be my people.* † 13 I am ADONAI your God, who
brought you out of the land of Egypt [Abode of slavery], that you should
not be their slaves. I have broken the bars of your yoke, and made you go
upright.
14 “ ‘But if you will not *sh'ma* ·hear obey· me, and will not do all these
*mitzvot* ·instructions·; 15 and if you shall reject my statutes, and if your soul
abhors my judgments, so that you will not do all my *mitzvot* ·instructions·,
but break my covenant ·binding contract between two or more parties·; 16 I
also will do this to you: I will appoint terror over you, even consumption
and fever, that shall consume the eyes, and make the soul to pine away.
You will sow your seed in vain, for your enemies will eat it. 17 I will set my
face against you, and you will be struck before your enemies. Those who
hate you will rule over you; and you will flee when no one pursues you.
18 “ ‘If you in spite of these things will not *sh'ma* ·hear obey· me, then I
will chastise you seven times more for your sins. 19 I will break the pride
of your power, and I will make your sky like iron, and your soil like bronze.
20 Your strength will be spent in vain; for your land won’t yield its increase,
neither will the trees of the land yield their fruit.
21 “ ‘If you walk contrary to me, and won’t *sh'ma* ·hear obey· me, then I
will bring seven times more plagues on you according to your sins. 22 I will
send the wild animals among you, which will rob you of your children,
destroy your livestock, and make you few in number. Your roads will
become desolate.
23 “ ‘If by these things you won’t be reformed to me, but will walk
contrary to me; 24 then I will also walk contrary to you; and I will strike
you, even I, seven times for your sins. 25 I will bring a sword upon you that
will execute the vengeance of the covenant. You will be gathered together
within your cities, and I will send the pestilence among you. You will be
delivered into the hand of the enemy. 26 When I break your staff of bread,
ten women shall bake your bread in one oven, and they shall deliver your
bread again by weight. You shall eat, and not be satisfied.
27 “ ‘If you in spite of this won’t *sh'ma* ·hear obey· me, but walk contrary
to me; 28 then I will walk contrary to you in wrath. I will also chastise you
seven times for your sins. 29 You will eat the flesh of your sons, and you
will eat the flesh of your daughters. 30 I will destroy your high places, and
cut down your incense altars, and cast your dead bodies upon the bodies
of your idols; and my soul will abhor you. 31 I will lay your cities waste,
and will bring your sanctuaries to desolation. I will not take delight in the
sweet fragrance of your offerings. 32 I will bring the land into desolation;
and your enemies that dwell therein will be astonished at it. 33 I will scatter
you among the nations, and I will draw out the sword after you. Your land
will be a desolation, and your cities shall be a waste. 34 Then the land will
enjoy its Sabbaths as long as it lies desolate and you are in your enemies’
land. Even then the land will rest and enjoy its Sabbaths. 35 As long as it

† **26:12** Quoted in 2 Cor 6:16; Rev 21:3

lies desolate it shall have rest, even the rest which it didn't have in your Sabbaths, when you lived on it.

36 " 'As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies. The sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword. They will fall when no one pursues. 37 They will stumble over one another, as it were before the sword, when no one pursues. You will have no power to stand before your enemies. 38 You will perish among the nations. The land of your enemies will eat you up. 39 Those of you who are left will pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers they shall pine away with them.

40 " 'If they *yadah* ·extend hands in confession· of their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary to me, 41 I also walked contrary to them, and brought them into the land of their enemies; if then their *uncircumcised heart* ‡ is humbled, and they then accept the punishment of their iniquity; 42 then I will remember my covenant with Jacob [Supplanter]; and also my covenant with Isaac [Laughter], and also my covenant with Abraham [Father of a multitude]; and I will remember the land. 43 The land also will be left by them, and will enjoy its Sabbaths while it lies desolate without them: and they will accept the punishment of their iniquity; because, even because they rejected my judgments, and their soul abhorred my statutes. 44 Yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am ADONAI their God; 45 but I will for their sake remember the covenant of their ancestors, whom I brought out of the land of Egypt [Abode of slavery] in the sight of the nations, that I might be their God. I am ADONAI .' "

46 These are the statutes, judgments and *torot* ·teachings·, which ADONAI made between him and the children of Israel [God prevails] in Mount Sinai [Thorn] by Moses [Drawn out].

# 27

***(RY:6, LY:4)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 * "Speak to the children of Israel [God prevails], and say to them, 'When a man consecrates a person to ADONAI in a vow, according to your valuation, 3 your valuation of a male from twenty years old even to sixty years old shall be fifty shekels [1.25 lb; 0.57 kg] of silver, after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g). 4 If she is a female, then your valuation shall be thirty shekels [12 oz; 3/4 lb; 340.2 g]. 5 If the person is from five years old even to twenty years old, then your valuation shall be for a male twenty shekels [8 oz; 1/2 lb; 226.8 g], and for a female ten shekels [4 oz; 113.4 g]. 6 If the person is from a month old even to five years old, then your valuation shall be for a male five shekels [2 oz; 56.7 g] of silver, and for a female your valuation shall be three shekels of silver. 7 If the person is from sixty years old and upward; if he is a male, then your valuation shall be fifteen shekels [6 oz; 170.1 g], and for a female ten shekels [4 oz; 113.4 g]. 8 But if he is poorer than your valuation, then he

‡ **26:41** Quoted in Acts 7:51 * **27:2** Lev 27:2 (Lev 27:2-8) (#10.594): For one who voluntarily vows the value of a person unto Adonai, to pay the amount fixed in the *Torah* ·Teaching·

shall be set before the priest, and the priest shall assign a value to him. The priest shall assign a value according to his ability to pay.

9 " 'If it is an animal, of which men offer an offering to ADONAI , all that any man gives of such to ADONAI becomes holy. 10 † He shall not alter it, ‡ nor change it, a good for a bad, or a bad for a good: and if he shall at all change animal for animal, then both it and that for which it is changed shall be holy. 11 § If it is any unclean animal, of which they do not offer as an offering to ADONAI , then he shall set the animal before the priest; 12 and the priest shall value it, whether it is good or bad. As you the priest values it, so shall it be. 13 But if he will indeed redeem it, then he shall add the fifth part of it to its valuation.

14 * " 'When a man dedicates his house to be holy to ADONAI , then the priest shall evaluate it, whether it is good or bad: as the priest shall evaluate it, so shall it stand. 15 If he who dedicates it will redeem his house, then he shall add the fifth part of the money of your valuation to it, and it shall be his.

***(RY:7, LY:5)*** 16 † " 'If a man dedicates to ADONAI part of the field of his possession, then your valuation shall be according to the seed for it. The sowing of a homer [6.33 bushels; 59 gal; 220 L] of barley shall be valued at fifty shekels [1.25 lb; 0.57 kg] of silver. 17 If he dedicates his field from the *Jubilee* Year ·Shofar Year·, according to your valuation it shall stand. 18 But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money according to the years that remain to the *Jubilee* Year ·Shofar Year·; and an abatement shall be made from your valuation. 19 If he who dedicated the field will indeed redeem it, then he shall add the fifth part of the money of your valuation to it, and it shall remain his. 20 If he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more; 21 but the field, when it goes out in the Jubilee, shall be holy to ADONAI , as a devoted field. It shall be owned by the priests.

***(LY:6)*** 22 " 'If he dedicates a field to ADONAI which he has bought, which is not of the field of his possession, 23 then the priest shall reckon to him the worth of your valuation up to the *Jubilee* Year ·Shofar Year·; and he shall give your valuation on that day, as a holy thing to ADONAI . 24 In the *Jubilee* Year ·Shofar Year· the field shall *teshuvah* ·completely return· to him from whom it was bought, even to him to whom the possession of the land belongs. 25 All your valuations shall be according to the shekel of the sanctuary: the shekel is 0.4oz; 11.34 g; or called twenty gerahs 20/50 of an oz.

26 ‡ " 'Only the firstborn among animals, which is made a firstborn to ADONAI , no man may dedicate it; whether an ox or sheep. It is ADONAI 's.

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† **27:10** Lev 27:10 (Lev 27:9-10) (#10.595): Not to substitute a voluntarily vowed animal ‡ **27:10** Lev 27:10 (Lev 27:9-10) (#10.596): When trying to substitute a voluntarily vowed animal, both the new animal and the substituted animal remain dedicated § **27:11** Lev 27:11-12 (#10.597): T. For one who voluntarily vows an unclean animal to pay its value according to the *Cohen* ·Priest· / R. To estimate the value of consecrated animals * **27:14** Lev 27:14 (#10.598): T. For one who voluntarily vows the value of his house to give according to the value evaluated by the *Cohen* ·Priest· / R. To estimate the value of consecrated houses † **27:16** Lev 27:16 (Lev 27:16-24, 27:22-23, 27:28) (#10.599): T. For one who consecrates a portion of his land unto Adonai, he is to give according to its estimated production and the years before the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year·, as appointed in the (Lev ch. 27) portion / R. To estimate the value of consecrated fields ‡ **27:26** Lev 27:26 (Lev 27:26-28) (#10.600): T. Not to voluntarily consecrate the firstborn animal to Adonai / R. Not to change a consecrated animal from one sacrifice to another

27 If it is an unclean animal, then he shall buy it back according to your valuation, and shall add to it the fifth part of it; or if it is not redeemed, then it shall be sold according to your valuation.

28 § " 'Notwithstanding, no devoted thing, that a man shall devote to ADONAI of all that he has, whether of man or animal, or of the field of his possession, * shall be sold † or redeemed: every devoted thing is most holy to ADONAI .

***(LY:7)*** 29 " 'No one devoted, who shall be devoted from among men, shall be ransomed; he shall surely be put to death.

30 " 'All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is ADONAI 's. It is holy to ADONAI . 31 If a man redeems anything of his tithe, he shall add a fifth part to it. ***(Maftir ·Conclusion·)*** 32 ‡ All the tithe of the herds or the flocks, whatever passes under the rod, the tenth shall be holy to ADONAI . 33 § He shall not search whether it is good or bad, neither shall he change it. If he changes it at all, then both it and that for which it is changed shall be holy. It shall not be redeemed.' "

34 These are the *mitzvot* ·instructions· which ADONAI enjoined Moses [Drawn out] for the children of Israel [God prevails] on Mount Sinai [Thorn].

*Haftarah B'chukkotai ·Taking leave ·In my regulations··:*

*Yirmeyahu / Jeremiah 16:19-17:14*

*B'rit Hadashah ·New Covenant··: Luke 14:1-15:32*

*Chazak, chazak v'nitchazek! ·Be Strong, be strong, and let us show ourselves courageous!· (2 Samuel 10:12)*

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§ **27:28** Lev 27:28 (Lev 27:28-33) (#10.601): T. "No devoted thing that a man shall voluntarily vow and devote to Adonai of all that he has shall be sold or redeemed" / R. Carry out the laws of interdicting ·prohibited / forbidden· possessions, in Hebrew this is called *cherem* ·devoted to destruction / under the ban· T. Note: The Hebrew *cherem* is commonly translated as "put under the ban" or "devote to destruction," it can also mean "exterminate," and infrequently it can mean to "ostracize" or "excommunicate" * **27:28** Lev 27:28 (Lev 27:26-29) (#10.602): T. Not to sell anything unconditionally concentrated to Adonai of all a person may own / R. Not to sell *cherem* ·devoted to destruction / under the ban· a field that has been concentrated to Adonai † **27:28** Lev 27:28 (Lev 27:26-29) (#10.603): Not to redeem *cherem* ·devoted to destruction / under the ban· a field that has been concentrated to Adonai ‡ **27:32** Lev 27:32 (Lev 27:32-33) (#8.507): To set apart a tenth tithe from herd or flock (for the Levites) § **27:33** Lev 27:33 (Lev 27:32-33) (#8.508): The tenth tithe from the flock or herd cannot be redeemed or exchanged

# Numbers [Numbers]
# B'midbar [In the desert]

*Context: Numbers has multifaceted purposes. Combination census record providing family trees and duties of the Levites (ch 1-4). Recounting year one with the Levites (ch 5-8). Then historical account of year two, month one into year forty at the Jordan River (ch 9-35). The records of choices and relationship between God and humans during the desert years.*

## Parashah 34: *B'midbar* ·In the desert· 1:1-4:20

1 ADONAI spoke to Moses [Drawn out] in the wilderness of Sinai [Thorn],
in the Tent of Meeting, on the first day of the second month, in the second
year after they had come out of the land of Egypt [Abode of slavery],
saying, 2 "Take a census of all the congregation of the children of Israel
[God prevails], by their families, by their fathers' houses, according to the
number of the names, every male, one by one; 3 from twenty years old and
upward, all who are able to go out to war in Israel [God prevails]. You and
Aaron [Light-bringer] shall count them by their divisions. 4 With you there
shall be a man of every tribe; everyone head of his fathers' house. 5 These
are the names of the men who shall stand with you:
Of Reuben [See, a son!]: Elizur the son of Shedeur.
6 Of Simeon [Hearing]: Shelumiel the son of Zurishaddai [My rock
almighty].
7 Of Judah [Praised]: Nahshon the son of Amminadab.
8 Of Issachar [Hire, Reward]: Nethanel the son of Zuar.
9 Of Zebulun [Living together]: Eliab the son of Helon.
10 Of the children of Joseph [May he add]:
Of Ephraim [Fruit]: Elishama the son of Ammihud.
Of Manasseh [Causing to forget]: Gamaliel the son of Pedahzur.
11 Of Benjamin [Son of right hand, Son of south]: Abidan the son of
Gideoni.
12 Of Dan [He judged]: Ahiezer the son of Ammishaddai.
13 Of Asher [Happy]: Pagiel the son of Ochran.
14 Of Gad [Good fortune]: Eliasaph the son of Deuel.
15 Of Naphtali [My wrestling]: Ahira the son of Enan."
16 These are those who were called of the congregation, the princes of
the tribes of their fathers; they were the heads of the thousands of Israel
[God prevails]. 17 Moses [Drawn out] and Aaron [Light-bringer] took these
men who are mentioned by name. 18 They assembled all the congregation
together on the first day of the second month; and they declared their
ancestry by their families, by their fathers' houses, according to the
number of the names, from twenty years old and upward, one by one. 19 As
ADONAI enjoined Moses [Drawn out], so he counted them in the wilderness
of Sinai [Thorn].
***(2)*** 20 The children of Reuben [See, a son!], Israel [God prevails]'s
firstborn, their generations, by their families, by their fathers' houses,
according to the number of the names, one by one, every male from twenty
years old and upward, all who were able to go out to war; 21 those who
were counted of them, of the tribe of Reuben [See, a son!], were forty-six
thousand five hundred.

22 Of the children of Simeon [Hearing], their generations, by their
families, by their fathers' houses, those who were counted of it, according
to the number of the names, one by one, every male from twenty years old
and upward, all who were able to go out to war; 23 those who were counted
of them, of the tribe of Simeon [Hearing], were fifty-nine thousand three
hundred.
24 Of the children of Gad [Good fortune], their generations, by their
families, by their fathers' houses, according to the number of the names,
from twenty years old and upward, all who were able to go out to war;
25 those who were counted of them, of the tribe of Gad [Good fortune],
were forty-five thousand six hundred fifty.
26 Of the children of Judah [Praised], their generations, by their families,
by their fathers' houses, according to the number of the names, from
twenty years old and upward, all who were able to go out to war; 27 those
who were counted of them, of the tribe of Judah [Praised], were seventy-
four thousand six hundred.
28 Of the children of Issachar [Hire, Reward], their generations, by their
families, by their fathers' houses, according to the number of the names,
from twenty years old and upward, all who were able to go out to war;
29 those who were counted of them, of the tribe of Issachar [Hire, Reward],
were fifty-four thousand four hundred.
30 Of the children of Zebulun [Living together], their generations, by
their families, by their fathers' houses, according to the number of the
names, from twenty years old and upward, all who were able to go out to
war; 31 those who were counted of them, of the tribe of Zebulun [Living
together], were fifty-seven thousand four hundred. 32 Of the children of
Joseph [May he add], of the children of Ephraim [Fruit], their generations,
by their families, by their fathers' houses, according to the number of the
names, from twenty years old and upward, all who were able to go out to
war; 33 those who were counted of them, of the tribe of Ephraim [Fruit],
were forty thousand five hundred.
34 Of the children of Manasseh [Causing to forget], their generations, by
their families, by their fathers' houses, according to the number of the
names, from twenty years old and upward, all who were able to go out to
war; 35 those who were counted of them, of the tribe of Manasseh [Causing
to forget], were thirty-two thousand two hundred.
36 Of the children of Benjamin [Son of right hand, Son of south], their
generations, by their families, by their fathers' houses, according to the
number of the names, from twenty years old and upward, all who were
able to go out to war; 37 those who were counted of them, of the tribe of
Benjamin [Son of right hand, Son of south], were thirty-five thousand four
hundred.
38 Of the children of Dan [He judged], their generations, by their families,
by their fathers' houses, according to the number of the names, from
twenty years old and upward, all who were able to go out to war; 39 those
who were counted of them, of the tribe of Dan [He judged], were sixty-two
thousand seven hundred.
40 Of the children of Asher [Happy], their generations, by their families,
by their fathers' houses, according to the number of the names, from
twenty years old and upward, all who were able to go out to war; 41 those
who were counted of them, of the tribe of Asher [Happy], were forty-one
thousand five hundred.

42 Of the children of Naphtali [My wrestling], their generations, by their
families, by their fathers' houses, according to the number of the names,
from twenty years old and upward, all who were able to go out to war;
43 those who were counted of them, of the tribe of Naphtali [My wrestling],
were fifty-three thousand four hundred.
44 These are those who were counted, whom Moses [Drawn out] and
Aaron [Light-bringer] counted, and the princes of Israel [God prevails],
being twelve men: they were each one for his fathers' house. 45 So all those
who were counted of the children of Israel [God prevails] by their fathers'
houses, from twenty years old and upward, all who were able to go out to
war in Israel [God prevails]; 46 even all those who were counted were six
hundred three thousand five hundred fifty. 47 But the Levites [Descendants
of United with] after the tribe of their fathers was not counted among them.
48 For ADONAI spoke to Moses [Drawn out], saying, 49 "Only the tribe of
Levi [United with] you shall not count, neither shall you take a census of
them among the children of Israel [God prevails]; 50 but appoint the Levites
[Descendants of United with] over the Tabernacle of the Testimony, and
over all its furnishings, and over all that belongs to it. They shall carry
the tabernacle, and all its furnishings; and they shall take care of it, and
shall encamp around it. 51 When the tabernacle is to move, the Levites
[Descendants of United with] shall take it down; and when the tabernacle
is to be set up, the Levites [Descendants of United with] shall set it up. The
stranger who comes near shall be put to death. 52 The children of Israel
[God prevails] shall pitch their tents, every man by his own camp, and
every man by his own standard, according to their divisions. 53 But the
Levites [Descendants of United with] shall encamp around the Tabernacle
of the Testimony, that there may be no wrath on the congregation of the
children of Israel [God prevails]: and the Levites [Descendants of United
with] shall be responsible for the Tabernacle of the Testimony."
54 Thus the children of Israel [God prevails] did. According to all that
ADONAI enjoined Moses [Drawn out], so they did.

# 2

***(3)*** 1 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer],
saying, 2 "The children of Israel [God prevails] shall encamp every man by
his own standard, with the banners of their fathers' houses: at a distance
from the Tent of Meeting shall they encamp around it."
3 Those who encamp on the east side toward the sunrise shall be of the
standard of the camp of Judah [Praised], according to their divisions: and
the prince of the children of Judah [Praised] shall be Nahshon the son of
Amminadab. 4 His division, and those who were counted of them, were
seventy-four thousand six hundred.
5 Those who encamp next to him shall be the tribe of Issachar [Hire,
Reward]: and the prince of the children of Issachar [Hire, Reward] shall
be Nethanel the son of Zuar. 6 His division, and those who were counted
of it, were fifty-four thousand four hundred.
7 The tribe of Zebulun [Living together]: and the prince of the children
of Zebulun [Living together] shall be Eliab the son of Helon. 8 His division,
and those who were counted of it, were fifty-seven thousand four hundred.
9 All who were counted of the camp of Judah [Praised] were one hundred
eighty-six thousand four hundred, according to their divisions. They shall
set out first.

10 “On the south side shall be the standard of the camp of Reuben [See, a son!] according to their divisions. The prince of the children of Reuben [See, a son!] shall be Elizur the son of Shedeur. 11 His division, and those who were counted of it, were forty-six thousand five hundred.
12 “Those who encamp next to him shall be the tribe of Simeon [Hearing]. The prince of the children of Simeon [Hearing] shall be Shelumiel the son of Zurishaddai [My rock almighty]. 13 His division, and those who were counted of them, were fifty-nine thousand three hundred.
14 “The tribe of Gad [Good fortune]: and the prince of the children of Gad [Good fortune] shall be Eliasaph the son of Reuel. 15 His division, and those who were counted of them, were forty-five thousand six hundred fifty.
16 “All who were counted of the camp of Reuben [See, a son!] were one hundred fifty-one thousand four hundred fifty, according to their armies. They shall set out second.
17 “Then the Tent of Meeting shall set out, with the camp of the Levites [Descendants of United with] in the middle of the camps. As they encamp, so shall they set out, every man in his place, by their standards.
18 “On the west side shall be the standard of the camp of Ephraim [Fruit] according to their divisions: and the prince of the children of Ephraim [Fruit] shall be Elishama the son of Ammihud. 19 His division, and those who were counted of them, were forty thousand five hundred.
20 “Next to him shall be the tribe of Manasseh [Causing to forget]: and the prince of the children of Manasseh [Causing to forget] shall be Gamaliel the son of Pedahzur. 21 His division, and those who were counted of them, were thirty-two thousand two hundred.
22 “The tribe of Benjamin [Son of right hand, Son of south]: and the prince of the children of Benjamin [Son of right hand, Son of south] shall be Abidan the son of Gideoni. 23 His army, and those who were counted of them, were thirty-five thousand four hundred.
24 “All who were counted of the camp of Ephraim [Fruit] were one hundred eight thousand one hundred, according to their divisions. They shall set out third.
25 “On the north side shall be the standard of the camp of Dan [He judged] according to their divisions: and the prince of the children of Dan [He judged] shall be Ahiezer the son of Ammishaddai. 26 His division, and those who were counted of them, were sixty-two thousand seven hundred.
27 “Those who encamp next to him shall be the tribe of Asher [Happy]: and the prince of the children of Asher [Happy] shall be Pagiel the son of Ochran. 28 His division, and those who were counted of them, were forty-one thousand and five hundred.
29 “The tribe of Naphtali [My wrestling]: and the prince of the children of Naphtali [My wrestling] shall be Ahira the son of Enan. 30 His division, and those who were counted of them, were fifty-three thousand four hundred.
31 “All who were counted of the camp of Dan [He judged] were one hundred fifty-seven thousand six hundred. They shall set out last by their standards.”
32 These are those who were counted of the children of Israel [God prevails] by their fathers’ houses. All who were counted of the camps according to their armies were six hundred three thousand five hundred fifty. 33 But the Levites [Descendants of United with] were not counted

among the children of Israel [God prevails]; as ADONAI enjoined Moses [Drawn out].
34 Thus the children of Israel [God prevails] did. According to all that ADONAI enjoined Moses [Drawn out], so they encamped by their standards, and so they set out, everyone by their families, according to their fathers' houses.

# 3

***(4)*** 1 Now this is the history of the generations of Aaron [Light-bringer] and Moses [Drawn out] in the day that ADONAI spoke with Moses [Drawn out] in Mount Sinai [Thorn]. 2 These are the names of the sons of Aaron [Light-bringer]: Nadab the firstborn, and Abihu, Eleazar [Help of God], and Ithamar.
3 These are the names of the sons of Aaron [Light-bringer], the priests who were anointed, whom he consecrated to minister in the priest's office. 4 Nadab and Abihu died before ADONAI , when they offered strange fire before ADONAI , in the wilderness of Sinai [Thorn], and they had no children. Eleazar [Help of God] and Ithamar ministered in the priest's office in the presence of Aaron [Light-bringer] their father.
5 ADONAI spoke to Moses [Drawn out], saying, 6 "Bring the tribe of Levi [United with] near, and set them before Aaron [Light-bringer] the priest, that they may minister to him. 7 They shall keep his requirements, and the requirements of the whole congregation before the Tent of Meeting, to do the service of the tabernacle. 8 They shall keep all the furnishings of the Tent of Meeting, and the obligations of the children of Israel [God prevails], to do the service of the tabernacle. 9 You shall give the Levites [Descendants of United with] to Aaron [Light-bringer] and to his sons. They are wholly given to him on the behalf of the children of Israel [God prevails]. 10 You shall appoint Aaron [Light-bringer] and his sons, and they shall keep their priesthood. The stranger who comes near shall be put to death."
11 ADONAI spoke to Moses [Drawn out], saying, 12 "Behold, I have taken the Levites [Descendants of United with] from among the children of Israel [God prevails] instead of all the firstborn who open the womb among the children of Israel [God prevails]; and the Levites [Descendants of United with] shall be mine: 13 for all the firstborn are mine. On the day that I struck down all the firstborn in the land of Egypt [Abode of slavery] I made holy to me all the firstborn in Israel [God prevails], both man and animal. They shall be mine. I am ADONAI ."
***(5)*** 14 ADONAI spoke to Moses [Drawn out] in the wilderness of Sinai [Thorn], saying, 15 "Count the children of Levi [United with] by their fathers' houses, by their families. You shall count every male from a month old and upward."
16 Moses [Drawn out] counted them according to ADONAI 's word, as he was enjoined.
17 These were the sons of Levi [United with] by their names: Gershon, and Kohath, and Merari.
18 These are the names of the sons of Gershon by their families: Libni and Shimei.
19 The sons of Kohath by their families: Amram, and Izhar, Hebron, and Uzziel.
20 The sons of Merari by their families: Mahli and Mushi.
These are the families of the Levites [Descendants of United with] according to their fathers' houses.

21 Of Gershon was the family of the Libnites, and the family of the
Shimeites: these are the families of the Gershonites.
22 Those who were counted of them, according to the number of all the
males, from a month old and upward, even those who were counted of
them were seven thousand five hundred.
23 The families of the Gershonites shall encamp behind the tabernacle
westward.
24 The prince of the fathers' house of the Gershonites shall be Eliasaph
the son of Lael. 25 The duty of the sons of Gershon in the Tent of Meeting
shall be the tabernacle, and the tent, its covering, and the screen for the
door of the Tent of Meeting, 26 and the hangings of the court, and the screen
for the door of the court, which is by the tabernacle, and around the altar,
and its cords for all of its service.
27 Of Kohath was the family of the Amramites, and the family of the
Izharites, and the family of the Hebronites, and the family of the Uzzielites:
these are the families of the Kohathites. 28 According to the number of all
the males, from a month old and upward, there were eight thousand six
hundred, keeping the requirements of the sanctuary.
29 The families of the sons of Kohath shall encamp on the south side of
the tabernacle. 30 The prince of the fathers' house of the families of the
Kohathites shall be Elizaphan the son of Uzziel. 31 Their duty shall be the
ark, the table, the *menorah* ·lamp·, the altars, the utensils of the sanctuary
with which they minister, and the screen, and all its service. 32 Eleazar
[Help of God] the son of Aaron [Light-bringer] the priest shall be prince of
the princes of the Levites [Descendants of United with], with the oversight
of those who keep the requirements of the sanctuary.
33 Of Merari was the family of the Mahlites, and the family of the
Mushites. These are the families of Merari. 34 Those who were counted
of them, according to the number of all the males, from a month old and
upward, were six thousand two hundred.
35 The prince of the fathers' house of the families of Merari was Zuriel
the son of Abihail. They shall encamp on the north side of the tabernacle.
36 The appointed duty of the sons of Merari shall be the tabernacle's boards,
its bars, its pillars, its sockets, all its instruments, all its service, 37 the pillars
of the court around it, their sockets, their pins, and their cords. 38 Those
who encamp before the tabernacle eastward, in front of the Tent of Meeting
toward the sunrise, shall be Moses [Drawn out], and Aaron [Light-bringer]
and his sons, keeping the requirements of the sanctuary for the duty of
the children of Israel [God prevails]. The stranger who comes near shall
be put to death. 39 All who were counted of the Levites [Descendants of
United with], whom Moses [Drawn out] and Aaron [Light-bringer] counted
by their families, all the males from a month old and upward, were twenty-
two thousand.
***(6)*** 40 ADONAI said to Moses [Drawn out], "Count all the firstborn
males of the children of Israel [God prevails] from a month old and
upward, and take the number of their names. 41 You shall take the Levites
[Descendants of United with] for me (I am ADONAI ·) instead of all the
firstborn among the children of Israel [God prevails]; and the livestock of
the Levites [Descendants of United with] instead of all the firstborn among
the livestock of the children of Israel [God prevails]."
42 Moses [Drawn out] counted, as ADONAI enjoined him, all the firstborn
among the children of Israel [God prevails]. 43 All the firstborn males

according to the number of names, from a month old and upward, of those who were counted of them, were twenty-two thousand two hundred seventy-three.

44 ADONAI spoke to Moses [Drawn out], saying, 45 "Take the Levites [Descendants of United with] instead of all the firstborn among the children of Israel [God prevails], and the livestock of the Levites [Descendants of United with] instead of their livestock; and the Levites [Descendants of United with] shall be mine. I am ADONAI . 46 For the redemption of the two hundred seventy-three of the firstborn of the children of Israel [God prevails], who exceed the number of the Levites [Descendants of United with], 47 you shall take five shekels [2 oz; 56.7 g] for each one, that is 273 shekels [6.83 lb; 3.1 kg] total; after the shekel of the sanctuary you shall take them; (the shekel is 0.4oz; 11.34 g; or called twenty gerahs 20/50 of an oz): 48 and you shall give the money, with which their remainder is redeemed, to Aaron [Light-bringer] and to his sons."

49 Moses [Drawn out] took the redemption money from those who exceeded the number of those who were redeemed by the Levites [Descendants of United with]; 50 from the firstborn of the children of Israel [God prevails] he took the money, one thousand three hundred sixty-five shekels [34.13 lb; 15.48 kg], after the shekel of the sanctuary [0.4 oz; 11.34 g]: 51 and Moses [Drawn out] gave the redemption money to Aaron [Light-bringer] and to his sons, according to ADONAI 's word, as ADONAI enjoined Moses [Drawn out].

# 4

***(7)*** 1 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying, 2 "Take a census of the sons of Kohath from among the sons of Levi [United with], by their families, by their fathers' houses, 3 from thirty years old and upward even until fifty years old, all who enter into the service, to do the work in the Tent of Meeting.

4 "This is the service of the sons of Kohath in the Tent of Meeting, the most holy things. 5 When the camp moves forward, Aaron [Light-bringer] shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the Testimony with it, 6 and shall put a covering of sealskin on it, and shall spread over it a cloth all of blue, and shall put in its poles.

7 "On the table of show bread they shall spread a blue cloth, and put on it the dishes, the spoons, the bowls, and the cups with which to pour out; and the continual bread shall be on it. 8 They shall spread on them a scarlet cloth, and cover the same with a covering of sealskin, and shall put in its poles.

9 "They shall take a blue cloth, and cover the *menorah* ·lamp· of the light, and its lamp candles, and its snuffers, and its snuff dishes, and all its oil utensils, with which they minister to it. 10 They shall put it and all its utensils within a covering of sealskin, and shall put it on the frame.

11 "On the golden altar they shall spread a blue cloth, and cover it with a covering of sealskin, and shall put in its poles.

12 "They shall take all the utensils of ministry, with which they minister in the sanctuary, and put them in a blue cloth, and cover them with a covering of sealskin, and shall put them on the frame.

13 “They shall take away the ashes from the altar, and spread a purple
cloth on it. 14 They shall put on it all its utensils, with which they minister
about it, the fire pans, the meat hooks, the shovels, and the basins; all the
utensils of the altar; and they shall spread on it a covering of sealskin, and
put in its poles.
15 “When Aaron [Light-bringer] and his sons have finished covering the
sanctuary, and all the furniture of the sanctuary, as the camp moves
forward; after that, the sons of Kohath shall come to carry it: but they
shall not touch the sanctuary, lest they die. These things are the burden of
the sons of Kohath in the Tent of Meeting.
16 “The duty of Eleazar [Help of God] the son of Aaron [Light-bringer] the
priest shall be the oil for the light, the sweet incense, the continual meal
offering, and the anointing oil, the requirements of all the tabernacle, and
of all that is in it, the sanctuary, and its furnishings.”
***(Maftir ·Conclusion·)*** 17 ADONAI spoke to Moses [Drawn out] and to
Aaron [Light-bringer], saying, 18 “Don’t cut off the tribe of the families of
the Kohathites from among the Levites [Descendants of United with]; 19 but
thus do to them, that they may live, and not die, when they approach to
the most holy things: Aaron [Light-bringer] and his sons shall go in, and
appoint them everyone to his service and to his burden; 20 but they shall
not go in to see the sanctuary even for a moment, lest they die.”

*Haftarah B'midar ·Taking leave · In the desert·:*

*Hoshea / Hosea 1:10-2:20*

*B'rit Hadashah ·New Covenant·: Luke 16:1-17:10*

## Parashah 35: *Naso* ·Lift up· 4:21-7:89

21 ADONAI spoke to Moses [Drawn out], saying, 22 “Take a census of the
sons of Gershon also, by their fathers’ houses, by their families; 23 you shall
count them from thirty years old and upward until fifty years old; all who
enter in to wait on the service, to do the work in the Tent of Meeting.
24 “This is the service of the families of the Gershonites, in serving and in
bearing burdens: 25 they shall carry the curtains of the tabernacle, and the
Tent of Meeting, its covering, and the covering of sealskin that is above on
it, and the screen for the door of the Tent of Meeting, 26 and the hangings
of the court, and the screen for the door of the gate of the court, which
is by the tabernacle and around the altar, and their cords, and all the
instruments of their service, and whatever shall be done with them. They
shall serve in there. 27 Aaron [Light-bringer] and his sons shall supervise
all the work of the sons of the Gershonites, transporting loads and serving,
and you shall assign them who is to do what job and its responsibilities.
28 This is the service of the families of the sons of the Gershonites in the
Tent of Meeting: and their duty shall be under the hand of Ithamar the
son of Aaron [Light-bringer] the priest.
29 “As for the sons of Merari, you shall count them by their families, by
their fathers’ houses; 30 you shall count them from thirty years old and
upward even to fifty years old, everyone who enters on the service, to
do the work of the Tent of Meeting. 31 This is the duty of their burden,
according to all their service in the Tent of Meeting: the tabernacle’s
boards, its bars, its pillars, its sockets, 32 and the pillars of the court

around it, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name you shall appoint the instruments of the duty of their burden. 33 This is the service of the families of the sons of Merari, according to all their service, in the Tent of Meeting, under the hand of Ithamar the son of Aaron [Light-bringer] the priest."

***(S:2)*** 34 Moses [Drawn out] and Aaron [Light-bringer] and the princes of the congregation counted the sons of the Kohathites by their families, and by their fathers' houses, 35 from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tent of Meeting. 36 Those who were counted of them by their families were two thousand seven hundred fifty. 37 These are those who were counted of the families of the Kohathites, all who served in the Tent of Meeting, whom Moses [Drawn out] and Aaron [Light-bringer] counted according to the order given by ADONAI through Moses [Drawn out].

***(A:2)*** 38 Those who were counted of the sons of Gershon, their families, and by their fathers' houses, 39 from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tent of Meeting, 40 even those who were counted of them, by their families, by their fathers' houses, were two thousand six hundred thirty. 41 These are those who were counted of the families of the sons of Gershon, all who served in the Tent of Meeting, whom Moses [Drawn out] and Aaron [Light-bringer] counted according to the order given by ADONAI . 42 Those who were counted of the families of the sons of Merari, by their families, by their fathers' houses, 43 from thirty years old and upward even to fifty years old, everyone who entered into the service, for work in the Tent of Meeting, 44 even those who were counted of them by their families, were three thousand two hundred. 45 These are those who were counted of the families of the sons of Merari, whom Moses [Drawn out] and Aaron [Light-bringer] counted according to the order given by ADONAI through Moses [Drawn out]. 46 All those who were counted of the Levites [Descendants of United with], whom Moses [Drawn out] and Aaron [Light-bringer] and the princes of Israel [God prevails] counted, by their families, and by their fathers' houses, 47 from thirty years old and upward even to fifty years old, everyone who entered in to do the work of service, and the work of bearing burdens in the Tent of Meeting, 48 even those who were counted of them, were eight thousand five hundred eighty. 49 According to the words ADONAI enjoined, they were counted by Moses [Drawn out], everyone according to his service, and according to his burden. Thus were they counted by him, as ADONAI ordered Moses [Drawn out].

# 5

***(3)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 * "Enjoin the children of Israel [God prevails] that they put out of the camp every leper, and everyone who has an issue, and whoever is unclean by the dead. 3 † Both you shall put male and female outside of the camp; that they not defile their camp, in the middle of which I dwell."

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* **5:2** Num 5:2 (Num 5:1-4) (#3.238): To send anyone who is unclean out of the camp and from the Holy Presence, that is the Sanctuary † **5:3** Num 5:3 (Num 5:2-3) (#3.239): T. Any male or female who is unclean must be put outside the camp / R. A *Cohen* ·Priest· who is unclean shall not enter any part of the Sanctuary / R. Impure people must not enter the Temple

4 The children of Israel [God prevails] did so, and put them outside of
the camp; as ADONAI spoke to Moses [Drawn out], so did the children of
Israel [God prevails].

5 ADONAI spoke to Moses [Drawn out], saying, 6 "Speak to the children of
Israel [God prevails]: 'When a man or woman commits any sin that men
commit, so as to trespass against ADONAI , and that soul is guilty; 7 ‡ then
he shall *yadah* ·extend hands in confession· of his sin which he has done,
and he shall make restitution for his guilt in full, and add to it the fifth part
of it, and give it to him in respect of whom he has been guilty. 8 But if the
man has no kinsman to whom restitution may be made for the guilt, the
restitution for guilt which is made to ADONAI shall be the priest's; besides
the ram of the atonement, by which atonement shall be made for him.
9 Every heave offering of all the holy things of the children of Israel [God
prevails], which they present to the priest, shall be his. 10 Every man's holy
things shall be his: whatever any man gives the priest, it shall be his.' "

***(A:4)*** 11 ADONAI spoke to Moses [Drawn out], saying, 12 "Speak to the
children of Israel [God prevails], and tell them: 'If any man's wife goes
astray, and is unfaithful to him, 13 and a man lies with her carnally, and
it is hidden from the eyes of her husband, and is kept close, and she is
defiled, and there is no witness against her, and she is not taken in the
act; 14 and the spirit of jealousy comes on him, and he is jealous of his
wife, and she is defiled: or if the spirit of jealousy comes on him, and he
is jealous of his wife, and she is not defiled: 15 then the man shall bring
his wife to the priest, and shall bring her offering for her: one tenth of
an ephah [an omer; 2.3 q; 2.2 L] of barley meal. § He shall pour no oil
on it, * nor put frankincense on it, for it is a meal offering of jealousy,
a meal offering of memorial, bringing iniquity to memory. 16 The priest
shall bring her near, and set her before ADONAI ; 17 and the priest shall
take holy water in an earthen vessel; and of the dust that is on the floor of
the tabernacle the priest shall take, and put it into the water. 18 The priest
shall set the woman before ADONAI , and let the hair of the woman's head
go loose, and put the meal offering of memorial in her hands, which is the
meal offering of jealousy. The priest shall have in his hand the water of
bitterness that brings a curse. 19 The priest shall cause her to swear, and
shall tell the woman, "If no man has lain with you, and if you haven't gone
aside to uncleanness, being under your husband, be free from this water of
bitterness that brings a curse. 20 But if you have gone astray, being under
your husband, and if you are defiled, and some man has lain with you
besides your husband:" 21 then the priest shall cause the woman to swear
with the oath of cursing, and the priest shall tell the woman, "ADONAI make
you a curse and an oath among your people, when ADONAI allows your
thigh to fall away, and your body to swell; 22 and this water that brings a
curse will go into your bowels, and make your body swell, and your thigh
fall away." The woman shall say, "*Amen, Amen* ·So be it, So be it·."

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‡ **5:7** Num 5:7 (Num 5:5-8) (#1.16): To confess before Adonai any sin that one has committed

§ **5:15** Num 5:15 (Num 5:11-31) (#7.467): Not to put olive oil on the grain offering of a woman suspected of adultery / Reason: Because this is an offering for recalling guilt and remembering (appropriate) marital jealousy

* **5:15** Num 5:15 (Num 5:11-31) (#7.468): Not to put frankincense on the meal offering of a woman suspected of adultery T. Reason: Because this is an offering for recalling guilt and remembering (appropriate) marital jealousy

23 " 'The priest shall write these curses in a book, and he shall blot them
out into the water of bitterness. 24 He shall make the woman drink the
water of bitterness that causes the curse; and the water that causes the
curse shall enter into her and become bitter. 25 The priest shall take the
meal offering of jealousy out of the woman's hand, and shall wave the
meal offering before ADONAI , and bring it to the altar. 26 The priest shall
take a handful of the meal offering, as its memorial, and burn it on the
altar, and afterward shall make the woman drink the water. 27 When he
has made her drink the water, then it shall happen, if she is defiled, and
has committed a trespass against her husband, that the water that causes
the curse will enter into her and become bitter, and her body will swell,
and her thigh will fall away: and the woman will be a curse among her
people. 28 If the woman is not defiled, but is clean; then she shall be free,
and shall conceive offspring.
29 " 'This is the *Torah* ·Teaching· of jealousy, when a wife, being under
her husband, goes astray, and is defiled; 30 † or when the spirit of jealousy
comes on a man, and he is jealous of his wife; then he shall set the
woman before ADONAI , and the priest shall execute on her all this *Torah*
·Teaching·. 31 The man shall be free from iniquity, and that woman shall
bear her iniquity.' "

# 6

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to the children of
Israel [God prevails], and tell them: 'When either man or woman shall
make a special vow, the vow of a *Nazarite* ·Consecrated·, to separate
himself to ADONAI , 3 * he shall separate himself from wine and strong
drink. He shall drink no vinegar of wine, or vinegar of fermented drink,
neither shall he drink any juice of grapes, † nor eat fresh grapes or ‡ dried.
4 All the days of his separation he shall eat nothing that is made of the
grapevine, from § the seeds even to * the skins.
5 † " 'All the days of his vow of separation no razor shall come on his
head, until the days are fulfilled, in which he separates himself to ADONAI .
He shall be holy. ‡ He shall let the locks of the hair of his head grow long.
6 § " 'All the days that he separates himself to ADONAI he shall not go
near a dead body. 7 * He shall not make himself unclean for his father, or

† **5:30** Num 5:30 (Ex 34:14; Num 5:11-15, 5:29-30, 5:11-31) (#7.469): T. To deal with a woman suspected of adultery as prescribed in the *Torah* ·Teaching· / R. To fulfill the laws of the *Sotah* ·Wayward wife· / R. To fulfill the laws of marital jealousy Consider: This protects the woman because the man cannot simply divorce based on a hunch * **6:3** Num 6:3 (Num 6:1-4) (#1. 17): The Nazarite shall separate himself and not drink wine, nor anything mixed with wine having the taste of wine nor grape juice † **6:3** Num 6:3 (Num 6:1-4) (#1.18): The Nazarite shall separate himself and not eat the flesh of grapes ‡ **6:3** Num 6:3 (Num 6:1-4) (#1.19): The Nazarite shall separate himself and not eat dry grapes, called raisins § **6:4** Num 6:4 (Num 6:1-4) (#1.20): The Nazarite shall separate himself and not eat grape seeds * **6:4** Num 6:4 (Num 6:1-4) (#1.21): The Nazarite shall separate himself and not eat grape skins † **6:5** Num 6:5 (Num 6:2) (#1.22): The Nazarite separate himself and not cut his hair ‡ **6:5** Num 6:5 (Num 6:2) (#1.23): The Nazarite shall separate himself and let his hair grow long during his dedication § **6:6** Num 6:6 (Num 6:2, 6:6-8) (#1.24): T. The Nazarite shall separate himself and not enter under any covering where there is a corpse and thus become defiled and unclean / R. The Nazarite must not be under the same roof as a corpse * **6:7** Num 6:7 (Num 6:2, 6:6-8) (#1.25): T. The Nazarite shall separate himself and not become unclean from a corpse, even father or mother, brother or sister / R. The Nazarite shall not come into contact with the dead

for his mother, for his brother, or for his sister, when they die; because his
separation to God is on his head. 8 All the days of his separation he is holy
to ADONAI .
9 † " 'If any man dies very suddenly beside him, and he defiles the head
of his separation; then he shall shave his head in the day of his cleansing.
On the seventh day he shall shave it. 10 On the eighth day he shall bring
two turtledoves or two young pigeons to the priest, to the door of the Tent
of Meeting. 11 The priest shall offer one for a sin offering, and the other
for a burnt offering, and make atonement for him, because he sinned by
reason of the dead, and shall make his head holy that same day. 12 He
shall separate to ADONAI the days of his separation, and shall bring a male
lamb a year old for a trespass offering; but the former days shall be void,
because his separation was defiled.
13 " 'This is the *Torah* ·Teaching· of the *Nazarite* ·Consecrated·: when
the days of his separation are fulfilled, he shall be brought to the door of
the Tent of Meeting, 14 and he shall offer his offering to ADONAI , one male
lamb a year old without defect for a burnt offering, and one ewe lamb a
year old without defect for a sin offering, and one ram without defect for
peace offerings, 15 and a basket of *matzah* ·unleavened bread·, cakes of
fine flour mixed with oil, and unleavened wafers anointed with oil, and
their meal offering, and their drink offerings. 16 The priest shall present
them before ADONAI , and shall offer his sin offering, and his burnt offering.
17 He shall offer the ram for a sacrifice of peace offerings to ADONAI , with
the basket of *matzah* ·unleavened bread·. The priest shall offer also its
meal offering, and its drink offering. 18 The *Nazarite* ·Consecrated· shall
shave the head of his separation at the door of the Tent of Meeting, and
shall take the hair of the head of his separation, and put it on the fire
which is under the sacrifice of peace offerings. 19 The priest shall take
the boiled shoulder of the ram, and one unleavened cake out of the basket,
and one unleavened wafer, and shall put them on the hands of the *Nazarite*
·Consecrated·, after he has shaved the head of his separation; 20 and the
priest shall wave them for a wave offering before ADONAI . This is holy
for the priest, together with the breast that is waved and the thigh that is
offered. After that the *Nazarite* ·Consecrated· may drink wine.
21 " 'This is the *Torah* ·Teaching· of the *Nazarite* ·Consecrated· who
vows, and of his offering to ADONAI for his separation, besides that which
he is able to get. According to his vow which he vows, so he must do after
the *Torah* ·Teaching· of his separation.' "
22 ADONAI spoke to Moses [Drawn out], saying, 23 ‡ "Speak to Aaron
[Light-bringer] and to his sons, saying, 'This is how you shall bless the
children of Israel [God prevails].' You shall tell them,
24 'ADONAI will bless you, and keep you.
25 ADONAI will make his face to shine on you,
and be gracious to you.
26 ADONAI will lift up his face toward you,
and give you *shalom* ·complete peace·.'

† **6:9** Num 6:9 (Num 6:2, 6:9-12) (#1.26): T. The Nazarite is to separate himself and shave his head at the completion of his Nazerite Vow and offer his hair on the altar of burnt offering with the sacrifices / R. The Nazarite must shave after bringing sacrifices upon completion of his Nazarite period ‡ **6:23** Num 6:23 (Num 6:22-27) (#1.27): T. The *Cohenim* ·Priests· shall bless the people of Israel [God prevails] with the Aaronic Blessing (v24-26) / R. The *Cohenim* ·Priests· must bless the Jewish nation daily

27 “So they shall put my name on the children of Israel [God prevails];
and I will bless them.”

# 7

***(A:5, S:4)*** 1 On the day that Moses [Drawn out] had finished setting up
the tabernacle, and had anointed it and sanctified it, with all its furniture,
and the altar with all its utensils, and had anointed and sanctified them;
2 the princes of Israel [God prevails], the heads of their fathers' houses,
offered. These were the princes of the tribes. These are they who were
over those who were counted: 3 and they brought their offering before
ADONAI , six covered wagons, and twelve oxen; a wagon for every two
of the princes, and for each one an ox: and they presented them before
the tabernacle. 4 ADONAI spoke to Moses [Drawn out], saying, 5 “Accept
these from them, that they may be used in doing the service of the Tent
of Meeting; and you shall give them to the Levites [Descendants of United
with], to every man according to his service.”
6 Moses [Drawn out] took the wagons and the oxen, and gave them to
the Levites [Descendants of United with]. 7 He gave two wagons and four
oxen to the sons of Gershon, according to their service: 8 and he gave four
wagons and eight oxen to the sons of Merari, according to their service,
under the direction of Ithamar the son of Aaron [Light-bringer] the priest.
9 * But to the sons of Kohath he gave none, because the service of the
sanctuary belonged to them; they carried it on their shoulders.
10 The princes gave offerings for the dedication of the altar in the day
that it was anointed, even the princes gave their offerings before the altar.
11 ADONAI said to Moses [Drawn out], “They shall offer their offering,
each prince on his day, for the dedication of the altar.”
***(S:5)*** 12 He who offered his offering the first day was Nahshon the son
of Amminadab, of the tribe of Judah [Praised], 13 and his offering was:
one silver platter, the weight of which was one hundred thirty shekels
[3.25 lb; 1.47 kg],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of
the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour
mixed with oil for a meal offering;
14 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
15 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
16 one male goat for a sin offering;
17 and for the sacrifice of peace offerings, two head of cattle, five rams,
five male goats, and five male lambs a year old. This was the offering of
Nahshon the son of Amminadab.
18 On the second day Nethanel the son of Zuar, prince of Issachar [Hire,
Reward], gave his offering. 19 He offered for his offering:
one silver platter, the weight of which was one hundred thirty shekels
[3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of
the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour
mixed with oil for a meal offering;
20 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;

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* **7:9** Num 7:9 (#2b.160): The Levites shall bear the ark on their own shoulders while carrying it

21 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
22 one male goat for a sin offering;
23 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nethanel the son of Zuar.
24 On the third day Eliab the son of Helon, prince of the children of Zebulun [Living together] 25 gave his offering:
one silver platter, the weight of which was a hundred and thirty shekels [12 oz; 3/4 lb; 340.2 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour mixed with oil for a meal offering;
26 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
27 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
28 one male goat for a sin offering;
29 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon.
30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben [See, a son!] 31 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels [3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour mixed with oil for a meal offering;
32 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
33 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
34 one male goat for a sin offering;
35 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur.
36 On the fifth day Shelumiel the son of Zurishaddai [My rock almighty], prince of the children of Simeon [Hearing] 37 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels [3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour mixed with oil for a meal offering;
38 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
39 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
40 one male goat for a sin offering;
41 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old: this was the offering of Shelumiel the son of Zurishaddai [My rock almighty].

***(6)*** 42 On the sixth day, Eliasaph the son of Deuel, prince of the children
of Gad [Good fortune] 43 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels
[3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of
the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour
mixed with oil for a meal offering;
44 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
45 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
46 one male goat for a sin offering;
47 and for the sacrifice of peace offerings, two head of cattle, five rams,
five male goats, and five male lambs a year old. This was the offering of
Eliasaph the son of Deuel.
48 On the seventh day Elishama the son of Ammihud, prince of the
children of Ephraim [Fruit] 49 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels
[3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of
the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour
mixed with oil for a meal offering;
50 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
51 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
52 one male goat for a sin offering;
53 and for the sacrifice of peace offerings, two head of cattle, five rams,
five male goats, and five male lambs a year old. This was the offering of
Elishama the son of Ammihud.
54 On the eighth day Gamaliel the son of Pedahzur, prince of the children
of Manasseh [Causing to forget] 55 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels
[3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of
the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour
mixed with oil for a meal offering;
56 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
57 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
58 one male goat for a sin offering;
59 and for the sacrifice of peace offerings, two head of cattle, five rams,
five male goats, and five male lambs a year old. This was the offering of
Gamaliel the son of Pedahzur.
60 On the ninth day Abidan the son of Gideoni, prince of the children of
Benjamin [Son of right hand, Son of south] 61 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels
[3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of
the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour
mixed with oil for a meal offering;

62 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
63 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
64 one male goat for a sin offering;
65 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni.
66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan [He judged] 67 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels [3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour mixed with oil for a meal offering;
68 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
69 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
70 one male goat for a sin offering;
71 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.
***(7)*** 72 On the eleventh day Pagiel the son of Ochran, prince of the children of Asher [Happy] 73 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels [3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour mixed with oil for a meal offering;
74 one golden ladle of ten shekels [4 oz; 113.4 g], full of incense;
75 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
76 one male goat for a sin offering;
77 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ochran.
78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali [My wrestling] 79 gave his offering:
one silver platter, the weight of which was one hundred thirty shekels [3.25 lb; 1.47 g],
one silver bowl of seventy shekels [1.75 lb; 0.8 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g); both of them full of fine flour mixed with oil for a meal offering;
80 one golden spoon of ten shekels [4 oz; 113.4 g], full of incense;
81 one young bull,
one ram,
one male lamb a year old, for a burnt offering;
82 one male goat for a sin offering;

83 and for the sacrifice of peace offerings, two head of cattle, five rams,
five male goats, and five male lambs a year old. This was the offering of
Ahira the son of Enan.
84 This was the dedication of the altar, on the day when it was anointed,
by the princes of Israel [God prevails]: twelve silver platters, twelve silver
bowls, twelve golden ladles; 85 each silver platter weighing one hundred
thirty shekels [3.25 lb; 1.47 g], and each bowl seventy; all the silver of the
utensils two thousand four hundred shekels [6 lb; 2.72 kg], after the shekel
of the sanctuary (the shekel is 0.4oz; 11.34 g); 86 the twelve golden ladles,
full of incense, weighing ten shekels [4 oz; 113.4 g] apiece, [a total of 3
lb; 1.37 kg], after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g);
all the gold of the ladles weighed one hundred twenty shekels [3 lb; 1.37
kg]; ***(Maftir ·Conclusion·)*** 87 all the cattle for the burnt offering twelve
bulls, the rams twelve, the male lambs a year old twelve, and their meal
offering; and the male goats for a sin offering twelve; 88 and all the cattle
for the sacrifice of peace offerings twenty-four bulls, the rams sixty, the
male goats sixty, the male lambs a year old sixty. This was the dedication
of the altar, after it was anointed.
89 When Moses [Drawn out] went into the Tent of Meeting to speak with
ADONAI , he *sh'ma* ·heard obeyed· his voice speaking to him from above
the mercy seat that was on the ark of the Testimony, from between the two
cherubim: and he spoke to him.

*Haftarah Naso ·Taking leave · Lift up·:*

*Shof'tim / Judges 13:2-25*

*B'rit Hadashah ·New Covenant·: John 11:1-54*

## Parashah 36: *B'ha'alotkha* ·When you light· 8:1-12:16

# 8

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to Aaron [Light-
bringer], and tell him, 'When you light the lamp candles, the seven lamp
candles shall give light in front of the *menorah* ·lamp·.' "
3 Aaron [Light-bringer] did so. He lit its lamp candles to light the area
in front of the *menorah* ·lamp·, as ADONAI enjoined Moses [Drawn out].
4 This was the workmanship of the *menorah* ·lamp·, beaten work of gold.
From its base to its flowers, it was beaten work: according to the pattern
which ADONAI had shown Moses [Drawn out], so he made the *menorah*
·lamp·.
5 ADONAI spoke to Moses [Drawn out], saying, 6 "Take the Levites
[Descendants of United with] from among the children of Israel [God
prevails], and cleanse them. 7 You shall do this to them, to cleanse them:
sprinkle the water of cleansing on them, let them shave their whole bodies
with a razor, and let them wash their clothes, and cleanse themselves.
8 Then let them take a young bull, and its meal offering, fine flour mixed
with oil; and another young bull you shall take for a sin offering. 9 You
shall present the Levites [Descendants of United with] before the Tent of
Meeting. You shall assemble the whole congregation of the children of
Israel [God prevails]. 10 You shall present the Levites [Descendants of
United with] before ADONAI . The children of Israel [God prevails] shall

lay their hands on the Levites [Descendants of United with], 11 and Aaron
[Light-bringer] shall offer the Levites [Descendants of United with] before
ADONAI for a wave offering, on the behalf of the children of Israel [God
prevails], that it may be theirs to do the service of ADONAI .
12 "The Levites [Descendants of United with] shall lay their hands on the
heads of the bulls, and you shall offer the one for a sin offering, and the
other for a burnt offering to ADONAI , to make atonement for the Levites
[Descendants of United with]. 13 You shall set the Levites [Descendants
of United with] before Aaron [Light-bringer], and before his sons, and
offer them as a wave offering to ADONAI . 14 Thus you shall separate the
Levites [Descendants of United with] from among the children of Israel
[God prevails], and the Levites [Descendants of United with] shall be mine.
***(2)*** 15 "After that, the Levites [Descendants of United with] shall go in
to do the service of the Tent of Meeting: and you shall cleanse them, and
offer them as a wave offering. 16 For they are wholly given to me from
among the children of Israel [God prevails]; instead of all who open the
womb, even the firstborn of all the children of Israel [God prevails], I have
taken them to me. 17 For all the firstborn among the children of Israel
[God prevails] are mine, both man and animal. On the day that I struck all
the firstborn in the land of Egypt [Abode of slavery], I sanctified them for
myself. 18 I have taken the Levites [Descendants of United with] instead of
all the firstborn among the children of Israel [God prevails]. 19 I have given
the Levites [Descendants of United with] as a gift to Aaron [Light-bringer]
and to his sons from among the children of Israel [God prevails], to do the
service of the children of Israel [God prevails] in the Tent of Meeting, and
to make atonement for the children of Israel [God prevails]; that there be
no plague among the children of Israel [God prevails], when the children
of Israel [God prevails] come near to the sanctuary."
20 Moses [Drawn out], and Aaron [Light-bringer], and all the congre-
gation of the children of Israel [God prevails] did so to the Levites
[Descendants of United with]. According to all that ADONAI enjoined Moses
[Drawn out] concerning the Levites [Descendants of United with], so the
children of Israel [God prevails] did to them. 21 The Levites [Descendants of
United with] purified themselves from sin, and they washed their clothes;
and Aaron [Light-bringer] offered them for a wave offering before ADONAI
; and Aaron [Light-bringer] made atonement for them to cleanse them.
22 After that, the Levites [Descendants of United with] went in to do their
service in the Tent of Meeting before Aaron [Light-bringer], and before his
sons: as ADONAI had enjoined Moses [Drawn out] concerning the Levites
[Descendants of United with], so they did to them.
23 ADONAI spoke to Moses [Drawn out], saying, 24 "This is that which
belongs to the Levites [Descendants of United with]: from twenty-five years
old and upward they shall go in to wait on the service in the work of
the Tent of Meeting; 25 and from the age of fifty years they shall cease
waiting on the work, and shall serve no more, 26 but shall minister with
their brothers in the Tent of Meeting, to perform the duty, and shall do
no service. You shall do thus to the Levites [Descendants of United with]
concerning their duties."

# 9

***(3)*** 1 ADONAI spoke to Moses [Drawn out] in the wilderness of Sinai
[Thorn], in the first month of the second year after they had come out of

the land of Egypt [Abode of slavery], saying, 2 "Moreover let the children
of Israel [God prevails] keep the *Pesac* ·Passover· in its appointed season.
3 On the fourteenth day of this month, at evening, you shall keep it in its
appointed season— according to all its statutes, and according to all its
judgments, you shall keep it."
4 Moses [Drawn out] spoke to the children of Israel [God prevails], that
they should keep the *Pesac* ·Passover·. 5 They kept the *Pesac* ·Passover·
in the first month, on the fourteenth day of the month, at evening, in the
wilderness of Sinai [Thorn]. According to all that ADONAI enjoined Moses
[Drawn out], so the children of Israel [God prevails] did. 6 There were
certain men, who were unclean because of the dead body of a man, so
that they could not keep the *Pesac* ·Passover· on that day, and they came
before Moses [Drawn out] and before Aaron [Light-bringer] on that day.
7 Those men said to him, "We are unclean because of the dead body of a
man. Why are we kept back, that we may not offer the offering of ADONAI
in its appointed season among the children of Israel [God prevails]?"
8 Moses [Drawn out] answered them, "Wait, that I may *sh'ma* ·hear obey·
what ADONAI will enjoin concerning you."
9 ADONAI spoke to Moses [Drawn out], saying, 10 * "Say to the children of
Israel [God prevails], 'If any man of you or of your generations is unclean
by reason of a dead body, or is on a journey far away, he shall still keep the
*Pesac* ·Passover· to ADONAI . 11 † In the second month, on the fourteenth
day at evening they shall keep it; they shall eat it with *matzah* ·unleavened
bread· and bitter herbs. 12 ‡ They shall leave none of it until the morning, §
*nor break a bone* * of it. According to all the statute of the *Pesac* ·Passover·
they shall keep it. 13 But the man who is clean, and is not on a journey,
and fails to keep the *Pesac* ·Passover·, that soul shall be cut off from his
people. Because he didn't offer the offering of ADONAI in its appointed
season, that man shall bear his sin.
14 " 'If a foreigner lives among you, and desires to keep the *Pesac*
·Passover· to ADONAI ; according to the statute of the Passover, and
according to its ordinance, so shall he do. You shall have one statute, both
for the foreigner, and for him who is born in the land.' "
***(4)*** 15 On the day that the tabernacle was raised up, the cloud covered
the tabernacle, even the Tent of the Testimony: and at evening it was over
the tabernacle as it were the appearance of fire, until morning. 16 So it
was continually. The cloud covered it, and the appearance of fire by night.
17 Whenever the cloud was taken up from over the Tent, then after that
the children of Israel [God prevails] traveled; and in the place where the
cloud remained, there the children of Israel [God prevails] encamped. 18 At
the order of ADONAI , the children of Israel [God prevails] traveled, and
at the order of ADONAI they encamped. As long as the cloud remained
on the tabernacle they remained encamped. 19 When the cloud stayed

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* **9:10** Num 9:10-11 (Num 9:9-12) (#4.329): T. If a person is unclean or on aboard on a trip to keep the *Pesac* ·Passover· in the Second month, on the fourteenth day as an alternative date for *Pesac* ·Passover· / R. To slaughter the second *Pesac* ·Passover· lamb † **9:11** Num 9:11 (Num 9:9-12, 9:13; Ex 12:8, 12:1-15) (#4.330): T. To eat the second *Pesac* ·Passover· sacrifice with *matzah* ·unleavened bread· and *marror* ·bitter herbs· / R. To eat the second *Pesac* ·Passover· on the 14th day of the second month of *Iyar* ·Splendor, Radiance· ‡ **9:12** Num 9:12 (Num 9:9-12) (#4.331): Not to leave any flesh of the second *Pesac* ·Passover· lamb until the morning § **9:12** Num 9:12 (Num 9:9-12) (#4.332): Not to break any bones from the second *Pesac* ·Passover· lamb * **9:12** Quoted in John 19:36

on the tabernacle many days, then the children of Israel [God prevails] kept ADONAI 's charge, and didn't travel. 20 Sometimes the cloud was a few days on the tabernacle; then according to the order of ADONAI they remained encamped, and according to the order of ADONAI they traveled. 21 Sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they traveled: or by day and by night, when the cloud was taken up, they traveled. 22 Whether it was two days, or a month, or a year that the cloud stayed on the tabernacle, remaining on it, the children of Israel [God prevails] remained encamped, and didn't travel; but when it was taken up, they traveled. 23 At the order of ADONAI they encamped, and at the order of ADONAI they traveled. They did what ADONAI charged them to do through Moses [Drawn out].

# 10

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Make two trumpets of silver. You shall make them of beaten work. You shall use them for the calling of the congregation, and for the journeying of the camps. 3 When they blow them, all the congregation shall gather themselves to you at the door of the Tent of Meeting. 4 If they blow just one, then the princes, the heads of the thousands of Israel [God prevails], shall gather themselves to you. 5 When you blow an alarm, the camps that lie on the east side shall go forward. 6 When you blow an alarm the second time, the camps that lie on the south side shall go forward. They shall blow an alarm for their journeys. 7 But when the assembly is to be gathered together, you shall blow, but you shall not sound an alarm.

8 "The sons of Aaron [Light-bringer], the priests, shall blow the trumpets. This shall be to you for a statute forever throughout all your generations. 9 * When you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets. Then you will be remembered before ADONAI your God, and you will be saved from your enemies.

10 "Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God. I am ADONAI your God."

***(5)*** 11 In the second year, in the second month, on the twentieth day of the month, the cloud was taken up from over the tabernacle of the testimony. 12 The children of Israel [God prevails] went forward according to their journeys out of the wilderness of Sinai [Thorn]; and the cloud stayed in the wilderness of Paran. 13 They first went forward according to the order of ADONAI through Moses [Drawn out].

14 First, the standard of the camp of the children of Judah [Praised] went forward according to their armies. Nahshon the son of Amminadab was

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* **10:9** Num 10:9-10 (Num 10:1-10) (#2b.161): T. To sound the two silver trumpets over burnt offerings and peace offerings as a remembrance before God / R. To afflict and cry out before God in times of catastrophe / R. To sound the two silver trumpets over sacrifices and in times of trouble T. Reason: You are to use them for assembling the community and for directing the travel of the camps / Directive: (Num 10:3-7) describes when and how to blow the trumpets for specific purposes. Only the sons of Aaron (*Cohenim* ·Priests·) are to blow the silver trumpets, as an eternal ordinance for all generations (v8) T. Note: The two silver trumpets or *shofars* ·ram horns· are used to call to assembly, break camp, sound an alarm, call to war, and when rejoicing at appointed times, the feast days, new moons, and over the burnt offerings and peace offerings

over his army. 15 Nethanel the son of Zuar was over the army of the tribe
of the children of Issachar [Hire, Reward]. 16 Eliab the son of Helon was
over the army of the tribe of the children of Zebulun [Living together].
17 The tabernacle was taken down; and the sons of Gershon and the sons
of Merari, who bore the tabernacle, went forward. 18 The standard of the
camp of Reuben [See, a son!] went forward according to their armies.
Elizur the son of Shedeur was over his army. 19 Shelumiel the son of
Zurishaddai [My rock almighty] was over the army of the tribe of the
children of Simeon [Hearing]. 20 Eliasaph the son of Deuel was over the
army of the tribe of the children of Gad [Good fortune].

21 The Kohathites set forward, bearing the sanctuary. The others set up
the tabernacle before they arrived.

22 The standard of the camp of the children of Ephraim [Fruit] set
forward according to their armies. Elishama the son of Ammihud was
over his army. 23 Gamaliel the son of Pedahzur was over the army of the
tribe of the children of Manasseh [Causing to forget]. 24 Abidan the son of
Gideoni was over the army of the tribe of the children of Benjamin [Son
of right hand, Son of south].

25 The standard of the camp of the children of Dan [He judged], which
was the rear guard of all the camps, set forward according to their armies.
Ahiezer the son of Ammishaddai was over his army. 26 Pagiel the son of
Ochran was over the army of the tribe of the children of Asher [Happy].
27 Ahira the son of Enan was over the army of the tribe of the children of
Naphtali [My wrestling]. 28 Thus were the travels of the children of Israel
[God prevails] according to their armies; and they went forward.

***(S:6)*** 29 Moses [Drawn out] said to Hobab, the son of Reuel the
Midianite [Descendant of Strife], Moses [Drawn out]' father-in-law, "We
are journeying to the place of which ADONAI said, 'I will give it to you.'
Come with us, and we will treat you well; for ADONAI has spoken good
concerning Israel [God prevails]."

30 He said to him, "I will not go; but I will depart to my own land, and to
my relatives."

31 He said, "Don't leave us, please; because you know how we are to
encamp in the wilderness, and you can be our eyes. 32 It shall be, if you
go with us, yes, it shall be, that whatever good ADONAI does to us, we will
do the same to you."

33 They set forward from the Mount of ADONAI three days' journey. The
ark of ADONAI 's covenant went before them three days' journey, to seek
out a resting place for them. 34 The cloud of ADONAI was over them by
day, when they set forward from the camp. ***(A:6)*** 35 When the ark went
forward, Moses [Drawn out] said, "Rise up, ADONAI , and let your enemies
be scattered! Let those who hate you flee before you!" 36 When it rested,
he said, "*Teshuvah* ·Completely return·, ADONAI , to the ten thousands of
the thousands of Israel [God prevails]."

# 11

1 The people were complaining in the ears of ADONAI . When ADONAI
*sh'ma* ·heard obeyed· it, his anger burned; and ADONAI 's fire burned
among them, and consumed some of the outskirts of the camp. 2 The people
cried to Moses [Drawn out]; and Moses [Drawn out] prayed to ADONAI ,

and the fire abated. 3 The name of that place was called Taberah, because ADONAI 's fire burned among them.

4 The mixed multitude that was among them lusted exceedingly: and the children of Israel [God prevails] also wept again, and said, "Who will give us meat to eat? 5 We remember the fish, which we ate in Egypt [Abode of slavery] for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; 6 but now we have lost our appetite. There is nothing at all except this *manna* ·what is it· to look at." 7 The *manna* ·what is it· was like coriander seed, and its appearance like the appearance of bdellium. 8 The people went around, gathered it, and ground it in mills, or beat it in mortars, and boiled it in pots, and made cakes of it. Its taste was like the taste of fresh oil. 9 When the dew fell on the camp in the night, the *manna* ·what is it· fell on it.

10 Moses [Drawn out] *sh'ma* ·heard obeyed· the people weeping throughout their families, every man at the door of his tent; and ADONAI 's anger burned greatly; and Moses [Drawn out] was displeased. 11 Moses [Drawn out] said to ADONAI , "Why have you treated with your servant so badly? Why haven't I found *chen* ·grace· in your sight, that you lay the burden of all this people on me? 12 Have I conceived all this people? Have I brought them out, that you should tell me, 'Carry them in your bosom, as a nurse carries a nursing infant, to the land which you swore to their fathers?' 13 Where could I get meat to give to all this people? For they weep to me, saying, 'Give us meat, that we may eat.' 14 I am not able to bear all this people alone, because it is too heavy for me. 15 If you treat me this way, please kill me right now, if I have found *chen* ·grace· in your sight; and don't let me see my wretchedness."

16 ADONAI said to Moses [Drawn out], "Gather to me seventy men of the elders of Israel [God prevails], whom you know to be the elders of the people, and officers over them; and bring them to the Tent of Meeting, that they may stand there with you. 17 I will come down and talk with you there. I will take of the Spirit which is on you, and will put it on them; and they shall bear the burden of the people with you, that you not bear it yourself alone.

18 "Say to the people, 'Sanctify yourselves in preparation for tomorrow, and you will eat meat; for you have wept in the ears of ADONAI , saying, "Who will give us meat to eat? For it was well with us in Egypt [Abode of slavery]." Therefore ADONAI will give you meat, and you will eat. 19 You will not eat one day, nor two days, nor five days, neither ten days, nor twenty days, 20 but a whole month, until it comes out at your nostrils, and it is loathsome to you; because you have rejected ADONAI who is among you, and have wept before him, saying, "Why did we come out of Egypt [Abode of slavery]?" ' "

21 Moses [Drawn out] said, "The people, among whom I am, are six hundred thousand men on foot; and you have said, 'I will give them meat, that they may eat a whole month.' 22 Shall flocks and herds be slaughtered for them, to be sufficient for them? Shall all the fish of the sea be gathered together for them, to be sufficient for them?"

23 ADONAI said to Moses [Drawn out], "Has ADONAI 's hand grown short? Now you will see whether my word will happen to you or not."

24 Moses [Drawn out] went out, and told the people ADONAI 's words; and he gathered seventy men of the elders of the people, and set them around

the Tent. 25 ADONAI came down in the cloud, and spoke to him, and took
of the Spirit that was on him, and put it on the seventy elders. When the
Spirit rested on them, they prophesied, but they did so no more. 26 * But
two men remained in the camp. The name of one was Eldad, and the name
of the other Medad: and the Spirit rested on them; and they were of those
who were written, but had not gone out to the Tent; and they prophesied
in the camp. 27 A young man ran, and told Moses [Drawn out], and said,
"Eldad and Medad are prophesying in the camp!"
28 Joshua [Salvation Yah] the son of Nun, the servant of Moses [Drawn
out], one of his chosen men, answered, "My lord Moses [Drawn out], forbid
them!"
29 Moses [Drawn out] said to him, "Are you jealous for my sake? I wish
that all ADONAI 's people were prophets, that ADONAI would put his Spirit
on them!"
***(7)*** 30 Moses [Drawn out] went into the camp, he and the elders of
Israel [God prevails]. 31 A wind from ADONAI went out and brought
quails from the sea, and let them fall by the camp, about a day's
journey [approximately 20 mi; 32.19 km] on this side, and a day's journey
[approximately 20 mi; 32.19 km]on the other side, around the camp, and
about two cubits [36 in; 91.44 cm] above the surface of the earth. 32 The
people rose up all that day, and all of that night, and all the next day,
and gathered the quails. He who gathered least gathered ten homers; and
they spread them all out for themselves around the camp. 33 While the
meat was still between their teeth, before it was chewed, ADONAI 's anger
burned against the people, and ADONAI struck the people with a very great
plague. 34 The name of that place was called Kibroth Hattaavah, because
there they buried the people who lusted.
35 From Kibroth Hattaavah the people traveled to Hazeroth; and they
stayed at Hazeroth.

# 12

1 Miriam and Aaron [Light-bringer] spoke against Moses [Drawn out]
because of the Cushite woman whom he had married; for he had married
a Cushite woman. 2 They said, "Has ADONAI indeed spoken only with
Moses [Drawn out]? Has not he spoken also with us?" And ADONAI *sh'ma*
·heard obeyed· it.
3 Now the man Moses [Drawn out] was very humble, more than all the
men who were on the surface of the earth. 4 ADONAI spoke suddenly to
Moses [Drawn out], to Aaron [Light-bringer], and to Miriam, "You three
come out to the Tent of Meeting!"
The three of them came out. 5 ADONAI came down in a pillar of cloud,
and stood at the door of the Tent, and called Aaron [Light-bringer] and
Miriam; and they both came forward. 6 He said, "Now *sh'ma* ·hear obey·
my words. If there is a prophet among you, I, ADONAI , will make myself
known to him in a vision. I will speak with him in a dream. 7 My servant
*Moses [Drawn out]* is not so. He *is faithful in all my house.* * 8 With him,
I will speak mouth to mouth, even plainly, and not in riddles; and he shall
see ADONAI 's form. Why then were you not afraid to speak against my

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* **11:26** MPr: The prophecy of Eldad and Medad is said to foreshadow the latter days war against Jerusalem and shows the defeat of Gog and Magog by the Messiah. (Num 11:26 in Jerusalem Targum). (Rev 20:7-9) * **12:7** Quoted in Heb 3:2

servant, against Moses [Drawn out]?" 9 ADONAI 's anger burned against them; and he departed.
10 The cloud departed from over the Tent; and behold, Miriam was leprous, as white as snow. Aaron [Light-bringer] looked at Miriam, and behold, she was leprous.
11 Aaron [Light-bringer] said to Moses [Drawn out], "Oh, my lord, please don't count this sin against us, in which we have done foolishly, and in which we have sinned. 12 Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb."
13 Moses [Drawn out] cried to ADONAI , saying, "Heal her, God, I beg you!"
***(Maftir ·Conclusion·)*** 14 ADONAI said to Moses [Drawn out], "If her father had but spit in her face, should not she be ashamed seven days? Let her be shut up outside of the camp seven days, and after that she shall be brought in again."
15 Miriam was shut up outside of the camp seven days, and the people didn't travel until Miriam was brought in again. 16 Afterward the people traveled from Hazeroth, and encamped in the wilderness of Paran.

*Haftarah B'ha'alotkha ·Taking leave · When you light·:*

*Z'kharyah / Zechariah 2:14-4:7*

*B'rit Hadashah ·New Covenant·: Luke 17:11-18:14*

## Parashah 37: *Shlach L'kha* ·Send Out from you· 13:1-15:41

# 13

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Send men on your behalf, that they may spy out the land of Canaan [Humbled], which I give to the children of Israel [God prevails]. Of every tribe of their fathers, you shall send a man, every one a prince among them."
3 Moses [Drawn out] sent them from the wilderness of Paran according to the order of ADONAI . All them were men who were heads of the children of Israel [God prevails]. 4 These were their names:
Of the tribe of Reuben [See, a son!], Shammua the son of Zaccur.
5 Of the tribe of Simeon [Hearing], Shaphat the son of Hori.
6 Of the tribe of Judah [Praised], Caleb the son of Jephunneh.
7 Of the tribe of Issachar [Hire, Reward], Igal the son of Joseph [May he add].
8 Of the tribe of Ephraim [Fruit], Hoshea [Yah save] the son of Nun.
9 Of the tribe of Benjamin [Son of right hand, Son of south], Palti the son of Raphu.
10 Of the tribe of Zebulun [Living together], Gaddiel the son of Sodi.
11 Of the tribe of Joseph [May he add], of the tribe of Manasseh [Causing to forget], Gaddi the son of Susi.
12 Of the tribe of Dan [He judged], Ammiel the son of Gemalli.
13 Of the tribe of Asher [Happy], Sethur the son of Michael [Who is like God].
14 Of the tribe of Naphtali [My wrestling], Nahbi the son of Vophsi.
15 Of the tribe of Gad [Good fortune], Geuel the son of Machi.
16 These are the names of the men who Moses [Drawn out] sent to spy out the land. Moses [Drawn out] called Hoshea [Yah save] the son of Nun, who Moses [Drawn out] renamed Joshua [Salvation Yah]. 17 Moses [Drawn

out] sent them to spy out the land of Canaan [Humbled], and said to them, "Go up this way by the South, and go up into the hill country. 18 See the land, what it is; and the people who dwell therein, whether they are strong or weak, whether they are few or many; 19 and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; 20 and what the land is, whether it is fat or lean, whether there is wood therein, or not. Be courageous, and bring some of the fruit of the land." Now the time was the time of the first-ripe grapes.

***(2)*** 21 So they went up, and spied out the land from the wilderness of Zin to Rehob, to the entrance of Hamath. 22 They went up by the South, and came to Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt [Abode of slavery].) 23 They came to the valley of Eshcol, and cut down from there a branch with one cluster of grapes, and they bore it on a staff between two. They also brought some of the pomegranates and figs. 24 That place was called the valley of Eshcol, because of the cluster which the children of Israel [God prevails] cut down from there. 25 They *teshuvah* ·completely returned· from spying out the land at the end of forty days. 26 They went and came to Moses [Drawn out], to Aaron [Light-bringer], and to all the congregation of the children of Israel [God prevails], to the wilderness of Paran, to Kadesh; and brought back word to them and to all the congregation. They showed them the fruit of the land. 27 They told him, and said, "We came to the land where you sent us. Surely it flows with milk and honey, and this is its fruit. 28 However the people who dwell in the land are strong, and the cities are fortified and very large. Moreover, we saw the children of Anak there. 29 Amalek [Man who licks up] dwells in the land of the South. The Hittite [Descendant of Trembling fear], the Jebusite [Descendants of Thresher], and the Amorite [Descendants of Talkers] dwell in the hill country. The Canaanite [Descendant of Humbled] dwells by the sea, and along the side of the Jordan [Descender]."

30 Caleb stilled the people before Moses [Drawn out], and said, "Let us go up at once, and possess it; for we are well able to overcome it!"

31 But the men who went up with him said, "We are not able to go up against the people; for they are stronger than we." 32 They brought up an evil report of the land which they had spied out to the children of Israel [God prevails], saying, "The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people who we saw in it are men of great stature. 33 There we saw the Nephilim, the sons of Anak, who come from the Nephilim. We were in our own sight as grasshoppers, and so we were in their sight."

# 14

1 All the congregation lifted up their voice, and cried; and the people wept that night. 2 All the children of Israel [God prevails] murmured against Moses [Drawn out] and against Aaron [Light-bringer]. The whole congregation said to them, "We wish that we had died in the land of Egypt [Abode of slavery], or that we had died in this wilderness! 3 Why does ADONAI bring us to this land, to fall by the sword? Our wives and our little ones will be captured or killed! Wouldn't it be better for us to *teshuvah* ·completely return· into Egypt [Abode of slavery]?" 4 They said to one

another, “Let us make a captain, and let us *teshuvah* ·completely return· into Egypt [Abode of slavery].”

5 Then Moses [Drawn out] and Aaron [Light-bringer] fell on their faces
before all the assembly of the congregation of the children of Israel [God
prevails].

6 Joshua [Salvation Yah] the son of Nun and Caleb the son of Jephunneh,
who were of those who spied out the land, tore their clothes. 7 They spoke
to all the congregation of the children of Israel [God prevails], saying, “The
land, which we passed through to spy it out, is an exceeding good land.
***(3)*** 8 If ADONAI delights in us, then he will bring us into this land, and
give it to us; a land which flows with milk and honey. 9 Only don’t rebel
against ADONAI , neither fear the people of the land; for they are bread
for us. Their defense is removed from over them, and ADONAI is with us.
Don’t fear them.”

10 But all the congregation threatened to stone them with stones.

The *kavod Yahweh* ·weighty glory of He sustains breathing· appeared in
the Tent of Meeting to all the children of Israel [God prevails]. 11 ADONAI
said to Moses [Drawn out], “How long will this people despise me? and
how long will they not believe in me, for all the signs which I have worked
among them? 12 I will strike them with the pestilence, and disinherit them,
and will make of you a nation greater and mightier than they.”

13 Moses [Drawn out] said to ADONAI , “Then the Egyptians [people from
Abode of slavery] will *sh'ma* ·hear obey· it; for you brought up this people
in your might from among them. 14 They will tell it to the inhabitants of
this land. They have *sh'ma* ·heard obeyed· that you ADONAI are in the
middle of this people; for you ADONAI are seen face to face, and your
cloud stands over them, and you go before them, in a pillar of cloud by
day, and in a pillar of fire by night. 15 Now if you killed this people as one
man, then the nations which have *sh'ma* ·heard obeyed· the fame of you
will speak, saying, 16 ‘Because ADONAI was not able to bring this people
into the land which he swore to them, therefore he has slain them in the
wilderness.’ 17 Now please let the power of the Lord be great, according
as you have spoken, saying, 18 ‘ADONAI is slow to anger, and abundant in
*cheshed* ·loving-kindness·, forgiving iniquity and disobedience; and that
will by no means clear the guilty, visiting the iniquity of the fathers on the
children, on the third and on the fourth generation.’ 19 Please pardon the
iniquity of this people according to the greatness of your *cheshed* ·loving-
kindness·, and according as you have forgiven this people, from Egypt
[Abode of slavery] even until now.”

20 ADONAI said, “I have pardoned according to your word: 21 but in very
deed, as I live, and as all the earth shall be filled with the *kavod Yahweh*
·weighty glory of He sustains breathing·; 22 because all those men who have
seen my glory, and my signs, which I worked in Egypt [Abode of slavery]
and in the wilderness, yet have tempted me these ten times, and have
not *sh'ma* ·heard obeyed· my voice; 23 surely they shall not see the land
which I swore to their fathers, neither shall any of those who despised me
see it. 24 But my servant Caleb, because he had another spirit with him,
and has followed me fully, him I will bring into the land into which he
went. His offspring shall possess it. 25 Since the Amalekite [Descendant of
Man who licks up] and the Canaanite [Descendant of Humbled] dwell in
the valley, tomorrow turn, and go into the wilderness by the way to the

*Sea of Suf* [Reed Sea]." ***(4)*** 26 ADONAI spoke to Moses [Drawn out] and
to Aaron [Light-bringer], saying, 27 "How long shall I bear with this evil
congregation, that murmur against me? I have *sh'ma* ·heard obeyed· the
murmurings of the children of Israel [God prevails], which they murmur
against me. 28 Tell them, 'As I live, says ADONAI , surely as you have
spoken in my ears, so will I do to you. 29 Your dead bodies shall fall in
this wilderness; and all who were counted of you, according to your whole
number, from twenty years old and upward, who have murmured against
me, 30 surely you shall not come into the land, concerning which I swore
that I would make you dwell therein, except Caleb the son of Jephunneh,
and Joshua [Salvation Yah] the son of Nun. 31 But your little ones, that you
said should be captured or killed, them I will bring in, and they shall know
the land which you have rejected. 32 But as for you, your dead bodies shall
fall in this wilderness. 33 Your children shall be wanderers in the *wilderness
forty years,* * and shall bear your prostitution, until your dead bodies are
consumed in the wilderness. 34 After the number of the days in which you
spied out the land, even forty days, for every day a year, you will bear your
iniquities, even forty years, and you will know my alienation.' 35 I, ADONAI
, have spoken. I will surely do this to all this evil congregation, who are
gathered together against me. In this wilderness they shall be consumed,
and there they shall die."

36 The men, whom Moses [Drawn out] sent to spy out the land, who
*teshuvah* ·completely returned·, and made all the congregation to murmur
against him, by bringing up an evil report against the land, 37 even those
men who brought up an evil report of the land, died by the plague before
ADONAI . 38 But Joshua [Salvation Yah] the son of Nun, and Caleb the son
of Jephunneh, remained alive of those men who went to spy out the land.

39 Moses [Drawn out] told these words to all the children of Israel [God
prevails], and the people mourned greatly. 40 They rose up early in the
morning, and went up to the top of the mountain, saying, "Behold, we are
here, and will go up to the place which ADONAI has promised: for we have
sinned."

41 Moses [Drawn out] said, "Why are you disobeying the order of ADONAI
? You shall not succeed! 42 Don't go up, for ADONAI is not among you; that
you not be struck down before your enemies. 43 For there the Amalekite
[Descendant of Man who licks up] and the Canaanite [Descendant of
Humbled] are before you, and you shall fall by the sword, because you
turned back from following ADONAI , therefore ADONAI will not be with
you."

44 But they presumed to go up to the top of the mountain. Nevertheless,
the ark of ADONAI 's covenant and Moses [Drawn out] didn't depart out
of the camp. 45 Then the Amalekites [Descendants of Man who licks up]
came down, and the Canaanites [Descendants of Humbled] who lived in
that mountain, and struck them and beat them down, even to Hormah.

# 15

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to the children of
Israel [God prevails], and tell them, 'When you have come into the land of
your habitations, which I give to you, 3 and will make an offering by fire to
ADONAI , a burnt offering, or a sacrifice, to accomplish a vow, or as a free
will offering, or in your set feasts, to make a pleasant aroma to ADONAI ,

* **14:33** Quoted in Acts 13:18; Heb 3:17

of the herd, or of the flock; 4 then he who offers his offering shall offer to ADONAI a meal offering of one tenth of an ephah [an omer; 2.3 q; 2.2 L] of fine flour mixed with the fourth part of a hin [2.6 qt; 1.2 L] of oil. 5 You shall prepare wine for the drink offering, the fourth part of a hin [2.6 qt; 1.2 L], with the burnt offering, or for the sacrifice, for each lamb.

6 " 'Or for a ram, you shall prepare for a meal offering one tenth of an ephah [two omers; 4.6 q; 4.4 L] of fine flour mixed with the third part of a hin [2.6 qt; 1.24 L] of oil; 7 and for the drink offering you shall offer the third part of a hin [2.6 qt; 1.24 L] of wine, of a pleasant aroma to ADONAI . ***(5)*** 8 When you prepare a bull for a burnt offering, or for a sacrifice, to accomplish a vow, or for peace offerings to ADONAI ; 9 then shall he offer with the bull a meal offering of three tenths of an ephah [three omers; 6.9 q; 6.6 L] of fine flour mixed with half a hin [5.2 qt; 2.4 L] of oil: 10 and you shall offer for the drink offering half a hin [5.2 qt; 2.4 L] of wine, for an offering made by fire, of a pleasant aroma to ADONAI . 11 Thus shall it be done for each bull, or for each ram, or for each of the male lambs, or of the young goats. 12 According to the number that you shall prepare, so you shall do to everyone according to their number.

13 " 'All who are native-born shall do these things in this way, in offering an offering made by fire, of a pleasant aroma to ADONAI . 14 If a stranger lives as a foreigner with you, or whoever may be among you throughout all your generations, and will offer an offering made by fire, of a pleasant aroma to ADONAI ; as you do, so he shall do. 15 For the assembly, there shall be one statute for you and for the stranger who lives as a foreigner, a statute forever throughout all your generations. As you are, so shall the foreigner be before ADONAI . 16 One *Torah* ·Teaching· and one judgement shall be for you, and for the stranger who lives as a foreigner with you.' "

***(6)*** 17 ADONAI spoke to Moses [Drawn out], saying, 18 "Speak to the children of Israel [God prevails], and tell them, 'When you come into the land where I bring you, 19 then it shall be that when you eat of the bread of the land, you shall offer up a wave offering to ADONAI . 20 * Of the first of your dough you shall offer up a cake for a wave offering. As the wave offering of the threshing floor, so you shall heave it. 21 Of the first of your dough, you shall give to ADONAI a wave offering throughout all your generations.

22 " 'If by mistake you fail to observe all these *mitzvot* ·instructions·, which ADONAI has spoken to Moses [Drawn out], 23 even all that ADONAI has enjoined you by Moses [Drawn out], from the day that ADONAI gave commandment, and onward throughout all your generations; 24 then it shall be, if it was done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt offering, for a pleasant aroma to ADONAI , with its meal offering, and its drink offering, according to the judgement, and one male goat for a sin offering. 25 The priest shall make atonement for all the congregation of the children of Israel [God prevails], and they shall be forgiven; for it was an error, and they have brought their offering, an offering made by fire to ADONAI , and their sin offering before ADONAI , for their error. 26 All the congregation of the children of Israel [God prevails] shall be forgiven,

* **15:20** Num 15:20 (Num 15:17-21) (#8.509): To set apart a portion of the dough to Adonai for the *Cohenim* ·Priests·

as well as the stranger who lives as a foreigner among them; for with regard to all the people, it was done unwittingly.

***(7)*** 27 " 'If one person sins unwittingly, then he shall offer a female goat a year old for a sin offering. 28 The priest shall make atonement for the soul who errors, when he sins unwittingly before ADONAI , to make atonement for him; and he shall be forgiven. 29 You shall have one *Torah* ·Teaching· for him who does anything unwittingly, for him who is native-born among the children of Israel [God prevails], and for the stranger who lives as a foreigner among them.

30 " 'But the soul who does anything with a high hand, whether he is native-born or a foreigner, the same blasphemes ADONAI . That soul shall be cut off from among his people. 31 Because he has despised ADONAI 's word, and has broken his order, that soul shall utterly be cut off. His iniquity shall be on him.' "

32 While the children of Israel [God prevails] were in the wilderness, they found a man gathering sticks on the *Sabbath* ·To cease· day. 33 Those who found him gathering sticks brought him to Moses [Drawn out] and Aaron [Light-bringer], and to all the congregation. 34 They put him in custody, because it had not been declared what should be done to him.

35 ADONAI said to Moses [Drawn out], "The man shall surely be put to death. All the congregation shall stone him with stones outside of the camp." 36 All the congregation brought him outside of the camp, and stoned him to death with stones, as ADONAI enjoined Moses [Drawn out].

***(Maftir ·Conclusion·)*** 37 ADONAI spoke to Moses [Drawn out], saying, 38 † "Speak to the children of Israel [God prevails], and tell them that they should make themselves fringes in the borders of their garments throughout their generations, and that they put on the fringe of each border a cord of blue: 39 and it shall be to you for a fringe, that you may look on it, and remember all ADONAI 's *mitzvot* ·instructions·, and do them; ‡ and that you not follow after your own heart and your own eyes, after which you use to play the prostitute; 40 that you may remember and do all my *mitzvot* ·instructions·, and be holy to your God. 41 I am ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], to be your God: I am ADONAI your God."

*Haftarah Shlach L'kha ·Taking leave · Send Out from you·:*

*Y'hoshua / Joshua 2:1-24*

*B'rit Hadashah ·New Covenant·: Mark 10:1-45*

## Parashah 38: *Korach* ·Korach [Bald one, Frost]· 16:1-18:32

# 16

1 Now Korach [Bald one, Frost], the son of Izhar, the son of Kohath, the son of Levi [United with], with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben [See, a son!], took some men. 2 They rose up before Moses [Drawn out], with some of the children of Israel [God prevails], two hundred fifty princes of the congregation, called

† **15:38** Num 15:38 (Num 15:38-40) (#1.28): T. To make *tzitzit* ·fringes· for your garments / R. To have *tzitzit* ·fringes· on all your four corner garments ‡ **15:39** Num 15:39 (#1.29): Not to stray after thoughts of the heart and sights of the eyes

to the assembly, men of renown. 3 They assembled themselves together
against Moses [Drawn out] and against Aaron [Light-bringer], and said to
them, "You take too much on yourself, since all the congregation are holy,
everyone of them, and ADONAI is among them! Why do you lift yourselves
up above ADONAI 's assembly?"
4 When Moses [Drawn out] *sh'ma* ·heard obeyed· it, he fell on his face.
5 He said to Korach [Bald one, Frost] and to all his company, "In the
morning, *ADONAI will show who are his,* * and who is holy, and will cause
him to come near to him. Even him whom he shall choose, he will cause
to come near to him. 6 Do this: take censers, Korach [Bald one, Frost], and
all his company; 7 and put fire in them, and put incense on them before
ADONAI tomorrow. It shall be that the man whom ADONAI chooses, he
shall be holy. You have gone too far, you sons of Levi [United with]!"
8 Moses [Drawn out] said to Korach [Bald one, Frost], "*Sh'ma* ·Hear obey·
now, you sons of Levi [United with]! 9 Is it a small thing to you, that the God
of Israel [God prevails] has separated you from the congregation of Israel
[God prevails], to bring you near to himself, to do the service of ADONAI
's tabernacle, and to stand before the congregation to minister to them;
10 and that he has brought you near, and all your brothers the sons of Levi
[United with] with you? Do you seek the priesthood also? 11 Therefore you
and all your company have gathered together against ADONAI ! What is
Aaron [Light-bringer] that you murmur against him?"
12 Moses [Drawn out] sent to call Dathan and Abiram, the sons of Eliab;
and they said, "We won't come up! 13 Is it a small thing that you have
brought us up out of a land flowing with milk and honey, to kill us in
the wilderness, but you must also make yourself a prince over us? ***(2)***
14 Moreover you haven't brought us into a land flowing with milk and
honey, nor given us inheritance of fields and vineyards. Will you put out
the eyes of these men? We won't come up."
15 Moses [Drawn out] was very angry, and said to ADONAI , "Don't respect
their offering. I have not taken one donkey from them, neither have I hurt
one of them."
16 Moses [Drawn out] said to Korach [Bald one, Frost], "You and all your
company go before ADONAI , you, and they, and Aaron [Light-bringer],
tomorrow. 17 Each man take his censer, and put incense on them, and
each man bring before ADONAI his censer, two hundred fifty censers; you
also, and Aaron [Light-bringer], each his censer."
18 They each took his censer, and put fire in them, and laid incense on
it, and stood at the door of the Tent of Meeting with Moses [Drawn out]
and Aaron [Light-bringer]. 19 Korach [Bald one, Frost] assembled all the
congregation opposite them to the door of the Tent of Meeting.
The *kavod Yahweh* ·weighty glory of He sustains breathing· appeared
to all the congregation. ***(3)*** 20 ADONAI spoke to Moses [Drawn out] and
to Aaron [Light-bringer], saying, 21 "Separate yourselves from among this
congregation, that I may consume them in a moment!"
22 They fell on their faces, and said, "God, the God of the spirits of all
flesh, shall one man sin, and will you be angry with all the congregation?"
23 ADONAI spoke to Moses [Drawn out], saying, 24 "Speak to the
congregation, saying, 'Get away from around the tent of Korach [Bald one,
Frost], Dathan, and Abiram!' "

* **16:5** Paraphrase Quoted in 2 Tim 2:19

25 Moses [Drawn out] rose up and went to Dathan and Abiram; and
the elders of Israel [God prevails] followed him. 26 He spoke to the
congregation, saying, *"Depart,* please, from the tents of these *wicked* †
men, and touch nothing of theirs, lest you be consumed in all their sins!"
27 So they went away from the tent of Korach [Bald one, Frost], Dathan,
and Abiram, on every side. Dathan and Abiram came out, and stood at the
door of their tents, with their wives, their sons, and their little ones.
28 Moses [Drawn out] said, "By this you shall know that ADONAI has sent
me to do all these works; for they are not from my own mind. 29 If these
men die the common death of all men, or if they experience what all men
experience, then ADONAI has not sent me. 30 But if ADONAI makes a new
thing, and the ground opens its mouth, and swallows them up, with all
that belong to them, and they go down alive into *Sheol* ·Place of the dead·;
then you shall understand that these men have despised ADONAI ."
31 As he finished speaking all these words, the ground that was under
them split apart. 32 The earth opened its mouth and swallowed them up,
with their households, all of Korach [Bald one, Frost]'s men, and all their
goods. 33 So they, and all that belonged to them went down alive into *Sheol*
·Place of the dead·. The earth closed on them, and they perished from
among the assembly. 34 All Israel [God prevails] that were around them
fled at their cry; for they said, "Lest the earth swallow us up!" 35 Fire
came out from ADONAI , and devoured the two hundred fifty men who
offered the incense.
36 ‡ ADONAI spoke to Moses [Drawn out], saying, 37 "Speak to Eleazar
[Help of God] the son of Aaron [Light-bringer] the priest, that he take up
the censers out of the burning, and scatter the fire away from the camp;
for they are holy, 38 even the censers of these sinners against their own
lives. Let them be made beaten plates for a covering of the altar, for they
offered them before ADONAI . Therefore they are holy. They shall be a sign
to the children of Israel [God prevails]."
39 Eleazar [Help of God] the priest took the bronze censers, which those
who were burned had offered; and they beat them out for a covering of
the altar, 40 to be a memorial to the children of Israel [God prevails], to the
end that no stranger, who is not of the offspring of Aaron [Light-bringer],
would come near to burn incense before ADONAI , that he *be not as Korach*
*[Bald one, Frost],* § and as his company; as ADONAI spoke to him by Moses
[Drawn out].
41 But on the next day all the congregation of the children of Israel [God
prevails] murmured against Moses [Drawn out] and against Aaron [Light-
bringer], saying, "You have killed ADONAI 's people!"
42 When the congregation was assembled against Moses [Drawn out] and
against Aaron [Light-bringer], They looked toward the Tent of Meeting.
Behold, the cloud covered it, and the *kavod Yahweh* ·weighty glory of
He sustains breathing· appeared. 43 Moses [Drawn out] and Aaron [Light-
bringer] came to the front of the Tent of Meeting. ***(4)*** 44 * ADONAI spoke
to Moses [Drawn out], saying, 45 "Get away from among this congregation,
that I may consume them in a moment!" They fell on their faces.
46 Moses [Drawn out] said to Aaron [Light-bringer], "Take your censer,
and put fire from off the altar in it, and lay incense on it, and carry it

† **16:26** Paraphrase Quoted in 2 Tim 2:19 ‡ **16:36** Hebrew ch. 17 v. 1 § **16:40** Quoted in Jude 1:11 (see also Num 26:21-24) * **16:44** Hebrew ch. 17 v. 9

quickly to the congregation, and make atonement for them; for wrath has gone out from ADONAI ! The plague has begun."
47 Aaron [Light-bringer] did as Moses [Drawn out] said, and ran into the middle of the assembly. Behold, the plague has begun among the people. He put on the incense, and made atonement for the people. 48 He stood between the dead and the living; and the plague was stayed. 49 Now those who died by the plague were fourteen thousand and seven hundred, besides those who died about the matter of Korach [Bald one, Frost]. 50 Aaron [Light-bringer] *teshuvah* ·completely returned· to Moses [Drawn out] to the door of the Tent of Meeting, and the plague was stopped.

# 17

***(5)*** 1 * ADONAI spoke to Moses [Drawn out], saying, 2 "Speak to the children of Israel [God prevails], and take rods from them, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods. Write each man's name on his rod. 3 You shall write Aaron [Light-bringer]'s name on the rod of Levi [United with]; for there shall be one rod for each head of their fathers' houses. 4 You shall lay them up in the Tent of Meeting before the testimony, where I meet with you. 5 It shall happen, that the rod of the man whom I shall choose shall bud. I will make the murmurings of the children of Israel [God prevails], which they murmur against you, cease from me."
6 Moses [Drawn out] spoke to the children of Israel [God prevails]; and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods. Aaron [Light-bringer]'s rod was among their rods. 7 Moses [Drawn out] laid up the rods before ADONAI in the Tent of the Testimony.
8 On the next day, Moses [Drawn out] went into the Tent of the Testimony; and behold, *Aaron [Light-bringer]'s rod* for the house of Levi [United with] had *sprouted,* † budded, produced blossoms, and bore ripe almonds. 9 Moses [Drawn out] brought out all the rods from before ADONAI to all the children of Israel [God prevails]. They looked, and each man took his rod.
***(6)*** 10 ‡ ADONAI said to Moses [Drawn out], "Put back the *rod of Aaron [Light-bringer]* § before the testimony, to be kept for a token against the children of rebellion; that you may make an end of their murmurings against me, that they not die." 11 Moses [Drawn out] did so. As ADONAI enjoined him, so he did.
12 The children of Israel [God prevails] spoke to Moses [Drawn out], saying, "Behold, we perish! We are undone! We are all undone! 13 Everyone who keeps approaching ADONAI 's tabernacle, dies! Will we all perish?"

# 18

1 ADONAI said to Aaron [Light-bringer], "You and your sons and your fathers' house with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood. 2 * Bring

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* **17:1** Hebrew ch. 17 v. 16 † **17:8** Quoted in Heb 9:4 ‡ **17:10** Hebrew ch. 17 v. 25 § **17:10** Quoted in Heb 9:4 * **18:2** Num 18:2 (Num 18:1-7, 18:20-24) (#2b.162): T. "Levites with Aaron and his sons who are *Cohenim* ·Priests· shall be before the tent of the testimony" (v2) / R. The *Cohenim* ·Priests· are to stand guard over the Sanctuary continually

your brothers also, the tribe of Levi [United with], the tribe of your father, near with you, that they may be joined to you, and minister to you; but you and your sons with you shall be before the Tent of the Testimony. 3 † They shall keep your orders, and the duty of the whole Tent; only they shall not come near to the utensils of the sanctuary and to the altar, that they not die, neither they, nor you. 4 ‡ They shall be joined to you, and keep the responsibility of the Tent of Meeting, for all the service of the Tent. A stranger shall not come near to you.

5 § "You shall perform the duty of the sanctuary and the duty of the altar, that there be no more wrath on the children of Israel [God prevails]. 6 Behold, I myself have taken your brothers the Levites [Descendants of United with] from among the children of Israel [God prevails]. They are a gift to you, dedicated to ADONAI , to do the service of the Tent of Meeting. 7 You and your sons with you shall keep your priesthood for everything of the altar, and for that within the veil. You shall serve. I give you the service of the priesthood as a gift. The stranger who comes near shall be put to death."

8 ADONAI spoke to Aaron [Light-bringer], "Behold, I myself have given you the charge of my wave offerings, even all the holy things of the children of Israel [God prevails]. I have given them to you by reason of the anointing, and to your sons, as a *chok* ·portion· forever. 9 This shall be yours of the most holy things from the fire: every offering of theirs, even every meal offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to me, shall be most holy for you and for your sons. 10 You shall eat of it like the most holy things. Every male shall eat of it. It shall be holy to you.

11 "This is yours, too: the wave offering of their gift, even all the wave offerings of the children of Israel [God prevails]. I have given them to you, and to your sons and to your daughters with you, as a *chok* ·portion· forever. Everyone who is clean in your house shall eat of it.

12 "I have given to you all the best of the oil, and all the best of the vintage, and of the grain, the first fruits of them which they give to ADONAI . 13 The first-ripe fruits of all that is in their land, which they bring to ADONAI , shall be yours. Everyone who is clean in your house shall eat of it.

14 "Everything devoted in Israel [God prevails] shall be yours. 15 Everything that opens the womb, of all flesh which they offer to ADONAI

† **18:3** Num 18:3 (Num 18:1-7) (#2b.163): The Levites ·tribe of Levi· shall not engage in the service of the Cohenim ·Priests, sons of Aaron· nor the *Cohenim* ·Priests· in the service of the Levites ·tribe of Levi· T. Directive: Specific duties are assigned to both *Cohenim* ·Priests· and Levites; namely the *Cohenim* ·Priests· are from Aaron's linage and they preform sacrifice offerings in the Tabernacle, whereas the Levites refers to the tribe as a whole and all other duties like building up, breaking down, and moving the Sanctuary, caring for animals, tending the fields, and judging the people's matters according to *Torah* ·Teaching· ‡ **18:4** Num 18:4 (Num 18:1-7) (#2b.164): T. The unauthorized person is not to approach the Tent of Meeting or Holy Place / R. One who is not a Cohen ·son of Aaron, Priest· shall not preform the duties of the *Cohenim* ·Priests· T. Note: Authorization depends on Levitical heritage (see Num 18:3 OU163) § **18:5** Num 18:5 (Num 18:1-7, 18:20-24) (#2b.165): T. "Levites with Aaron and his sons who are *Cohenim* ·Priests· shall keep the charge of the Sanctuary" (v5) / R. The *Cohenim* ·Priests· are not to cease the watch around the Sanctuary / R. Not to leave the Temple unguarded

, both of man and animal shall be yours. * Nevertheless, you shall surely redeem the firstborn of man, and you shall redeem the firstborn of unclean animals. 16 You shall redeem those who are to be redeemed of them from a month old, according to your estimation, for five shekels [2 oz; 56.7 g] of money, after the shekel of the sanctuary, (the shekel is 0.4oz; 11.34 g; or called twenty gerahs 20/50 of an oz)

17 † "But you shall not redeem the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat. They are holy. You shall sprinkle their blood on the altar, and shall burn their fat for an offering made by fire, for a pleasant aroma to ADONAI . 18 Their meat shall be yours, as the wave offering breast and as the right thigh, it shall be yours. 19 All the wave offerings of the holy things, which the children of Israel [God prevails] offer to ADONAI , have I given you, and your sons and your daughters with you, as a *chok* ·portion· forever. It is a covenant of salt forever before ADONAI to you and to your offspring with you."

20 ADONAI said to Aaron [Light-bringer], "You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the children of Israel [God prevails].

***(7)*** 21 "To the children of Levi [United with], behold, I have given all the tithe in Israel [God prevails] for an inheritance, in *teshuvah* ·complete return· for their service which they serve, even the service of the Tent of Meeting. 22 Henceforth the children of Israel [God prevails] shall not come near the Tent of Meeting, lest they bear sin, and die. 23 ‡ But the Levites [Descendants of United with] shall do the service of the Tent of Meeting, and they shall bear their iniquity. It shall be a statute forever throughout all your generations. Among the children of Israel [God prevails], they shall have no inheritance. 24 § For the tithe of the children of Israel [God prevails], which they offer as a wave offering to ADONAI , I have given to the Levites [Descendants of United with] for an inheritance. Therefore I have said to them, 'Among the children of Israel [God prevails] they shall have no inheritance.' "

25 ADONAI spoke to Moses [Drawn out], saying, 26 * "Moreover you shall speak to the Levites [Descendants of United with], and tell them, 'When you take of the children of Israel [God prevails] the tithe which I have given you from them for your inheritance, then you shall offer up a wave offering of it for ADONAI , a tithe of the tithe. 27 Your wave offering shall be credited to you, as though it were the grain of the threshing floor, and as the fullness of the wine press. 28 Thus you also shall offer a wave offering to ADONAI of all your tithes, which you receive of the children of Israel [God prevails]; and of it you shall give ADONAI 's wave offering to Aaron [Light-bringer] the priest. 29 Out of all your gifts, you shall offer every wave offering of ADONAI , of all its best, even the holy part of it out of it.'

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* **18:15** Num 18:15 (Num 18:15-16; Ex 22:29-30) (#5.375): T. To redeem the firstborn of your children, giving the *Cohen* ·Priest· five sheckles of silver / R. To redeem the firstborn of your sons, giving the *Cohen* ·Priest· five sheckles of silver † **18:17** Num 18:17 (Num 18:15-19, 18:8) (#8.510): T. Not to redeem the firstborn of an ox, sheep, or goat / R. Not to redeem the firstborn (of a clean animal) ‡ **18:23** Num 18:23 (Num 18:1-7, 18:20-24) (#2b.166): The Levite shall serve in the Tabernacle § **18:24** Num 18:24 (Lev 27:30-33; Num 18:19-24) (#8.511): T. To set aside a tenth as a tithe of the land as holy unto Adonai (to be given to and eaten by the Levites [Descendants of United with]) / R. To set apart a tithe of grain for the Levites * **18:26** Num 18:26 (Num 18:25-29, 18:20-24) (#8.512): T. For the Levites to set apart a tithe unto Adonai from the tithes that they receive from the Israelites tithes to Adonai / R. The Levite must set aside a tenth of his tithe

***(Maftir ·Conclusion·)*** 30 "Therefore you shall tell them, 'When you heave its best from it, then it shall be credited to the Levites [Descendants of United with] as the increase of the threshing floor, and as the increase of the wine press. 31 You may eat it anywhere, you and your households, for it is your reward in return for your service in the Tent of Meeting. 32 You shall bear no sin by reason of it, when you have heaved from it its best. You shall not profane the holy things of the children of Israel [God prevails], that you not die.' "

*Haftarah Korach ·Taking leave · Korach [Bald one, Frost]·:*

*Sh'mu'el Alef / 1 Samuel 11:14-12:22*

*B'rit Hadashah ·New Covenant·: Luke 18:35-19:28*

## Parashah 39: *Hukkat* ·Regulation· 19:1-22:1

# 19

*Read with Parashah 40 in regular years; in leap years, read separately*

1 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying, 2 * "This is the *hukkat* ·regulation· of the *Torah* ·Teaching· † which ADONAI has enjoined. Tell the children of Israel [God prevails] to bring you a red heifer without spot, in which is *no defect,* ‡ and which was never yoked. 3 You shall give her to Eleazar [Help of God] the priest, and he shall bring her outside of the camp, and one shall kill her before his face. 4 Eleazar [Help of God] the priest shall take some of her blood with his finger, and sprinkle her blood toward the front of the Tent of Meeting seven times. 5 One shall burn the heifer in his sight; her skin, and her meat, and her blood, with her dung, shall he burn. 6 The priest shall take cedar wood, hyssop, and scarlet, and cast it into the middle of the burning of the heifer. 7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening. 8 He who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.

9 "A man who is clean shall gather up the *ashes of the heifer,* § and lay them up outside of the camp in a clean place; and it shall be kept for the congregation of the children of Israel [God prevails] for a water for impurity. It is a sin offering. 10 He who gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening. It shall be to the children of Israel [God prevails], and to the stranger who lives as a foreigner among them, for a statute forever.

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* **19:2** Num 19:2 (Num 19:2-10) (#3.240): How to prepare a red heifer for the ashes of purification T, Note: The ashes of the red heifer is mixed with living water to make the Waters of Purification. The *Cohen* ·Priest· who burns the heifer will be unclean to evening. A second *Cohen* ·Priest· will gather the ashes and prepare the water of purification; this person will also be unclean to evening. Both people who prepare the Waters of Purification, which makes unclean people clean again, become unclean in the process. How can someone be made clean when those involved in the process of making the Water of Purification become unclean? † **19:2** The title of this *Torah* portion is *Hukkat* ·Regulation·; it is derived from the root word *choke* which means ·statute, limit, ordinance, something prescribed·. *Choke* is sometimes translated similar to *Torah* ·Teaching·. The main difference is in the nuance that each word is attempting to convey: *Choke* ·Ordinance, [decree from a supreme ruler]·; *Hukkat* ·Regulation, [official guideline]·; *Torah* ·Teaching·. ‡ **19:2** Quoted in Heb 9:14 § **19:9** Quoted in Heb 9:13

11 “He who touches the dead body of any man shall be unclean seven
days. 12 He shall purify himself with water on the third day, and on the
seventh day he shall be clean; but if he does not purify himself the third
day, then the seventh day he shall not be clean. 13 Whoever touches a dead
person, the body of a man who has died, and does not purify himself,
defiles ADONAI ’s tabernacle; and that soul shall be cut off from Israel [God
prevails]; because the water for impurity was not sprinkled on him, he
shall be unclean. His uncleanness is yet on him.
14 * “This is the *Torah* ·Teaching· when a man dies in a tent: everyone
who comes into the tent, and everyone who is in the tent, shall be unclean
seven days. 15 Every open vessel, which has no covering bound on it, is
unclean.
16 “Whoever in the open field touches one who is slain with a sword, or
a dead body, or a bone of a man, or a grave, shall be unclean seven days.
17 “For the unclean, they shall take of the ashes of the burning of the
sin offering; and running water shall be poured into a vessel. ***(LY:2)*** 18 A
clean person shall take hyssop, dip it in the water, and sprinkle it on the
tent, on all the utensils, on the persons who were there, and on him who
touched the bone, or the slain, or the dead, or the grave. 19 The clean
person shall sprinkle on the unclean on the third day, and on the seventh
day. On the seventh day, he shall purify him. He shall wash his clothes
and bathe himself in water, and shall be clean at evening. 20 But the man
who shall be unclean, and shall not purify himself, that soul shall be cut
off from the middle of the assembly, because he has defiled the sanctuary
of ADONAI . The water for impurity has not been sprinkled on him. He is
unclean. 21 † It shall be a perpetual statute to them. He who sprinkles the
water for impurity shall wash his clothes, and he who touches the water
for impurity shall be unclean until evening.
22 “Whatever the unclean person touches shall be unclean; and the soul
that touches it shall be unclean until evening.”

# 20

1 The children of Israel [God prevails], even the whole congregation,
came into the wilderness of Zin in the first month. The people stayed in
Kadesh. Miriam died there, and was buried there. 2 There was no water for
the congregation; and they assembled themselves together against Moses
[Drawn out] and against Aaron [Light-bringer]. 3 The people quarreled
with Moses [Drawn out], and spoke, saying, “We wish that we had died
when our brothers died before ADONAI ! 4 Why have you brought ADONAI
’s assembly into this wilderness, that we should die there, we and our
animals? 5 Why have you made us to come up out of Egypt [Abode of
slavery], to bring us in to this evil place? It is no place of seed, or of figs,
or of vines, or of pomegranates; neither is there any water to drink.”
6 Moses [Drawn out] and Aaron [Light-bringer] went from the presence
of the assembly to the door of the Tent of Meeting, and fell on their faces.
The *kavod Yahweh* ·weighty glory of He sustains breathing· appeared to
them. ***(RY:2, LY:3)*** 7 ADONAI spoke to Moses [Drawn out], saying, 8 “Take

* **19:14** Num 19:14 (Num 19:11-13, 19:14-16, 19:17-22) (#3.241): The law of uncleanness due to a dead body; the person is unclean for seven days † **19:21** Num 19:21 (Num 19:17-22) (#3.242): The law of sprinkling the Waters of Purification Consider: The Water of Purification is necessary for cleaning from defilement, yet the one who is clean becomes unclean until evening. Is there any way to be clean without another becoming unclean?

the rod, and assemble the congregation, you, and Aaron [Light-bringer] your brother, and speak to the rock before their eyes, that it pour out its water. You shall bring water to them out of the rock; so you shall give the congregation and their livestock drink."

9 Moses [Drawn out] took the rod from before ADONAI , as he enjoined him. 10 Moses [Drawn out] and Aaron [Light-bringer] gathered the assembly together before the rock, and he said to them, "*Sh'ma* ·Hear obey· now, you rebels! Shall we bring water out of this rock for you?" 11 Moses [Drawn out] lifted up his hand, and struck the rock with his rod twice, and water came out abundantly. The congregation and their livestock drank.

12 ADONAI said to Moses [Drawn out] and Aaron [Light-bringer], "Because you didn't believe in me, to sanctify me in the eyes of the children of Israel [God prevails], therefore you shall not bring this assembly into the land which I have given them."

13 These are the waters of Meribah [Quarreling]; because the children of Israel [God prevails] strove with *Yahweh M'Kaddesh* [Yahweh our Santifier / He sustains breathing who makes you holy] who was set apart by them.

***(LY:4)*** 14 Moses [Drawn out] sent messengers from Kadesh to the king of Edom [Red], saying:

"Thus says your brother Israel [God prevails]: You know all the travail that has happened to us; 15 how our fathers went down into Egypt [Abode of slavery], and we lived in Egypt [Abode of slavery] a long time. The Egyptians [people from Abode of slavery] mistreated us and our fathers. 16 When we cried to ADONAI , he *sh'ma* ·heard obeyed· our voice, sent an angel, and brought us out of Egypt [Abode of slavery]. Behold, we are in Kadesh, a city in the edge of your border.

17 "Please let us pass through your land. We will not pass through field or through vineyard, neither will we drink from the water of the wells. We will go along the king's highway. We will not turn aside to the right hand nor to the left, until we have passed your border."

18 Edom [Red] said to him, "You shall not pass through me, lest I come out with the sword against you."

19 The children of Israel [God prevails] said to him, "We will go up by the highway; and if we drink your water, I and my livestock, then I will give its price. Only let me, without doing anything else, pass through on my feet."

20 He said, "You shall not pass through." Edom [Red] came out against him with many people, and with a strong hand. 21 Thus Edom [Red] refused to give Israel [God prevails] passage through his border, so Israel [God prevails] turned away from him.

***(RY:3, LY:5)*** 22 They traveled from Kadesh: and the children of Israel [God prevails], even the whole congregation, came to Mount Hor. 23 ADONAI spoke to Moses [Drawn out] and Aaron [Light-bringer] in Mount Hor, by the border of the land of Edom [Red], saying, 24 "Aaron [Light-bringer] shall be gathered to his people; for he shall not enter into the land which I have given to the children of Israel [God prevails], because you rebelled against my word at the waters of Meribah [Quarreling]. 25 Take Aaron [Light-bringer] and Eleazar [Help of God] his son, and bring them up to Mount Hor; 26 and strip Aaron [Light-bringer] of his garments, and put them on Eleazar [Help of God] his son. Aaron [Light-bringer] shall be taken, and shall die there."

27 Moses [Drawn out] did as ADONAI enjoined. They went up into Mount
Hor in the sight of all the congregation. 28 Moses [Drawn out] stripped
Aaron [Light-bringer] of his garments, and put them on Eleazar [Help of
God] his son. Aaron [Light-bringer] died there on the top of the mountain,
and Moses [Drawn out] and Eleazar [Help of God] came down from the
mountain. 29 When all the congregation saw that Aaron [Light-bringer]
was dead, they wept for Aaron [Light-bringer] thirty days, even all the
house of Israel [God prevails].

# 21

1 The Canaanite [Descendant of Humbled], the king of Arad, who lived
in the South, *sh'ma* ·heard obeyed· that Israel [God prevails] came by the
way of Atharim. He fought against Israel [God prevails], and took some of
them captive. 2 Israel [God prevails] vowed a vow to ADONAI , and said,
"If you will indeed deliver this people into my hand, then I will utterly
destroy their cities." 3 ADONAI *sh'ma* ·heard obeyed· the voice of Israel
[God prevails], and delivered up the Canaanites [Descendants of Humbled];
and they utterly destroyed them and their cities. The name of the place
was called Hormah.
4 They traveled from Mount Hor by the way to the *Sea of Suf* [Reed Sea],
to go around the land of Edom [Red] The soul of the people was very
discouraged because of the journey. 5 The people spoke against God, and
against Moses [Drawn out], "Why have you brought us up out of Egypt
[Abode of slavery] to die in the wilderness? For there is no bread, and
there is no water; and our soul loathes this light bread."
***(LY:6)*** 6 ADONAI sent fiery serpents among the people, and they bit the
people. Many people of Israel [God prevails] died. 7 The people came to
Moses [Drawn out], and said, "We have sinned, because we have spoken
against ADONAI , and against you. Pray to ADONAI , that he take away the
serpents from us." Moses [Drawn out] prayed for the people.
8 ADONAI said to Moses [Drawn out], "Make a fiery serpent, and *set it up*
* on a pole. It shall happen, that everyone who is bitten, when he sees it,
shall live." 9 *Moses [Drawn out]* made a *serpent* † of bronze, and set it ‡ on
the pole. If a serpent had bitten any man, when he looked at the serpent
of bronze, he lived.
10 The children of Israel [God prevails] traveled, and encamped in Oboth.
11 They traveled from Oboth, and encamped at Iyeabarim, in the wilderness
which is before Moab [From father], toward the sunrise. 12 From there they
traveled, and encamped in the valley of Zered. 13 From there they traveled,
and encamped on the other side of the Arnon, which is in the wilderness,
that comes out of the border of the Amorites [Descendants of Talkers]:
for the Arnon is the border of Moab [From father], between Moab [From
father] and the Amorites [Descendants of Talkers]. 14 Therefore it is said
in the book of the Wars of ADONAI , "Vaheb in Suphah, the valleys of the
Arnon, 15 the slope of the valleys that incline toward the dwelling of Ar,
leans on the border of Moab [From father]."
16 § From there they traveled to Beer; that is the well of which ADONAI
said to Moses [Drawn out], "Gather the people together, and I will give
them water."

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* **21:8** Quoted in John 12:34 † **21:9** Quoted in John 3:14 ‡ **21:9** MP: The one providing atonement is lifted up on a stake to restore healing to man. (John 3:14 (3:14-18), 12:32-34; Acts 3:26)
§ **21:16** Note: This passage is referred to in notes in (Isaiah 55:1-2).

17 Then Israel [God prevails] sang this song:
"Spring up, well! Sing to it,
18 the well, which the princes dug,
which the nobles of the people dug,
with the scepter, and with their poles."
From the wilderness they traveled to Mattanah; 19 and from Mattanah to
Nahaliel; and from Nahaliel to Bamoth; 20 and from Bamoth to the valley
that is in the field of Moab [From father], to the top of Pisgah, which looks
down on the desert. ***(RY:4, LY:7)*** 21 Israel [God prevails] sent messengers
to Sihon king of the Amorites [Descendants of Talkers], saying, 22 "Let me
pass through your land. We will not turn aside into field, or into vineyard.
We will not drink of the water of the wells. We will go by the king's
highway, until we have passed your border."
23 Sihon would not allow Israel [God prevails] to pass through his border,
but Sihon gathered all his people together, and went out against Israel
[God prevails] into the wilderness, and came to Jahaz. He fought against
Israel [God prevails]. 24 Israel [God prevails] struck him with the edge of
the sword, and possessed his land from the Arnon to the Jabbok, even
to the children of Ammon [Tribal people]; for the border of the children
of Ammon [Tribal people] was strong. 25 Israel [God prevails] took all
these cities. Israel [God prevails] lived in all the cities of the Amorites
[Descendants of Talkers], in Heshbon, and in all its villages. 26 For Heshbon
was the city of Sihon the king of the Amorites [Descendants of Talkers], who
had fought against the former king of Moab [From father], and taken all
his land out of his hand, even to the Arnon. 27 Therefore those who speak
in proverbs say,
"Come to Heshbon.
Let the city of Sihon be built and established;
28 for a fire has gone out of Heshbon,
a flame from the city of Sihon.
It has devoured Ar of Moab [From father],
The lords of the high places of the Arnon.
29 Woe to you, Moab [From father]!
You are undone, people of Chemosh!
He has given his sons as fugitives,
and his daughters into captivity,
to Sihon king of the Amorites [Descendants of Talkers].
30 We have shot at them.
Heshbon has perished even to Dibon.
We have laid waste even to Nophah,
Which reaches to Medeba."
31 Thus Israel [God prevails] lived in the land of the Amorites [Descendants of Talkers]. 32 Moses [Drawn out] sent to spy out Jazer. They took its
villages, and drove out the Amorites [Descendants of Talkers] who were
there. 33 They turned and went up by the way of Bashan. Og the king of
Bashan went out against them, he and all his people, to battle at Edrei.
***(LY: Maftir ·Conclusion·)*** 34 ADONAI said to Moses [Drawn out],
"Don't fear him, for I have delivered him into your hand, with all his
people, and his land. You shall do to him as you did to Sihon king of the
Amorites [Descendants of Talkers], who lived at Heshbon."
35 So they struck him, with his sons and all his people, until there were
no survivors; and they possessed his land.

# 22

1 The children of Israel [God prevails] traveled on and encamped in
the plains of Moab [From father] beyond the Jordan [Descender] River,
opposite Jericho [Fragrant, Moon].

*Haftarah Hukkat ·Taking leave · Regulation·:*

*Shof'tim / Judges 11:1-33*

*B'rit Hadashah ·New Covenant·: Matt 21:1-17*

## Parashah 40: *Balak* ·Balak [Devastator, Wasting]· 22:2-25:9

*Read with Parashah 39 in regular years; in leap years, read separately*

2 Balak the son of Zippor saw all that Israel [God prevails] had done to the
Amorites [Descendants of Talkers]. 3 Moab [From father] was very afraid
of the people, because they were many. Moab [From father] was distressed
because of the children of Israel [God prevails]. 4 Moab [From father] said
to the elders of Midian [Strife], "Now this multitude will lick up all that is
around us, as the ox licks up the grass of the field."

Balak the son of Zippor was king of Moab [From father] at that time.
5 He sent messengers to Balaam [Not people, Destroyer of people] the son
of Beor, to Pethor, which is by the River, to the land of the children of his
people, to call him, saying, "Behold, there is a people who came out of
Egypt [Abode of slavery]. Behold, they cover the surface of the earth, and
they are staying opposite me. 6 Please come now therefore curse me this
people; for they are too mighty for me. Perhaps I shall prevail, that we
may strike them, and that I may divorce them out of the land; for I know
that he whom you bless is blessed, and he whom you curse is cursed."

7 The elders of Moab [From father] and the elders of Midian [Strife]
departed with the *rewards of divination* * in their hand. They came to
Balaam [Not people, Destroyer of people], and spoke to him the words of
Balak.

8 He said to them, "Lodge here this night, and I will bring you word
again, as ADONAI shall speak to me." The princes of Moab [From father]
stayed with Balaam [Not people, Destroyer of people].

9 God came to Balaam [Not people, Destroyer of people], and said, "Who
are these men with you?"

10 Balaam [Not people, Destroyer of people] said to God, "Balak the son of
Zippor, king of Moab [From father], has said to me, 11 'Behold, the people
that has come out of Egypt [Abode of slavery] covers the surface of the
earth. Now, come curse me them. Perhaps I shall be able to fight against
them, and shall drive them out.' "

12 God said to Balaam [Not people, Destroyer of people], "You shall not
go with them. You shall not curse the people; for they are blessed."

***(RY:5, LY:2)*** 13 Balaam [Not people, Destroyer of people] rose up in the
morning, and said to the princes of Balak, "Go to your land; for ADONAI
refuses to permit me to go with you."

14 The princes of Moab [From father] rose up, and they went to Balak,
and said, "Balaam [Not people, Destroyer of people] refuses to come with
us."

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* **22:7** Quoted in 2 Pet 2:15

15 Balak again sent princes, more, and more honorable than they. 16 They
came to Balaam [Not people, Destroyer of people], and said to him, "Thus
says Balak the son of Zippor, 'Please let nothing hinder you from coming
to me, 17 for I will promote you to very great honor, and whatever you say
to me I will do. Please come therefore, and curse this people for me.' "
18 Balaam [Not people, Destroyer of people] answered the servants of
Balak, "If Balak would give me his house full of silver and gold, I can't go
beyond the word of ADONAI my God, to do less or more. 19 Now therefore,
please wait also here this night, that I may know what ADONAI will speak
to me more."
20 God came to Balaam [Not people, Destroyer of people] at night, and
said to him, "If the men have come to call you, rise up, go with them; but
only the word which I speak to you, that you shall do."
***(LY:3)*** 21 Balaam [Not people, Destroyer of people] rose up in the
morning, and saddled his donkey, and went with the princes of Moab
[From father]. 22 God's anger burned because he went; and *ha mal'ak
Yahweh* [the Angel of He sustains breathing] placed himself in the way for
an adversary against him. Now he was riding on his donkey, and his two
servants were with him. 23 The donkey saw *ha mal'ak Yahweh* [the Angel
of He sustains breathing] standing in the way, with his sword drawn in
his hand; and the donkey turned aside out of the way, and went into the
field. Balaam [Not people, Destroyer of people] struck the donkey, to turn
her into the way. 24 Then *ha mal'ak Yahweh* [the Angel of He sustains
breathing] stood in a narrow path between the vineyards, a wall being on
this side, and a wall on that side. 25 The donkey saw *ha mal'ak Yahweh*
[the Angel of He sustains breathing], and she thrust herself to the wall,
and crushed Balaam [Not people, Destroyer of people]'s foot against the
wall. He struck her again.
26 *Ha mal'ak Yahweh* [The Angel of He sustains breathing] went further,
and stood in a narrow place, where there was no way to turn either to the
right hand or to the left. 27 The donkey saw *ha mal'ak Yahweh* [the Angel
of He sustains breathing], and she lay down under Balaam [Not people,
Destroyer of people]. Balaam [Not people, Destroyer of people]'s anger
burned, and he struck the donkey with his staff.
28 ADONAI opened the *mouth of the donkey, and she said* † to Balaam
[Not people, Destroyer of people], "What have I done to you, that you have
struck me these three times?"
29 Balaam [Not people, Destroyer of people] said to the donkey, "Because
you have mocked me, I wish there were a sword in my hand, for now I
would have killed you."
30 The donkey said to Balaam [Not people, Destroyer of people], "Am I
not your donkey, on which you have ridden all your life long until today?
Was I ever in the habit of doing so to you?"
He said, "No."
31 Then ADONAI opened the eyes of Balaam [Not people, Destroyer of
people], and he saw *ha mal'ak Yahweh* [the Angel of He sustains breathing]
standing in the way, with his sword drawn in his hand; and he bowed his
head, and fell on his face. 32 *Ha mal'ak Yahweh* [The Angel of He sustains
breathing] said to him, "Why have you struck your donkey these three
times? Behold, I have come out as an adversary, because your way is

† **22:28** Quoted in 2 Pet 2:16

perverse before me. 33 The donkey saw me, and turned aside before me
these three times. Unless she had turned aside from me, surely now I
would have killed you, and saved her alive."
34 Balaam [Not people, Destroyer of people] said to *ha mal'ak Yahweh*
[the Angel of He sustains breathing], "I have sinned; for I didn't know that
you stood in the way against me. Now therefore, if it displeases you, I will
go back again."
35 *Ha mal'ak Yahweh* [The Angel of He sustains breathing] said to Balaam
[Not people, Destroyer of people], "Go with the men; but only the word that
I shall speak to you, that you shall speak."
So Balaam [Not people, Destroyer of people] went with the princes of
Balak. 36 When Balak *sh'ma* ·heard obeyed· that Balaam [Not people,
Destroyer of people] had come, he went out to meet him to the City of
Moab [From father], which is on the border of the Arnon, which is in the
utmost part of the border. 37 Balak said to Balaam [Not people, Destroyer
of people], "Didn't I earnestly send to you to call you? Why didn't you
come to me? Am I not able indeed to promote you to honor?"
38 Balaam [Not people, Destroyer of people] said to Balak, "Behold, I have
come to you. Have I now any power at all to speak anything? The word
that God puts in my mouth, that shall I speak."
***(RY:6, LY:4)*** 39 Balaam [Not people, Destroyer of people] went with
Balak, and they came to Kiriath Huzoth. 40 Balak sacrificed cattle and
sheep, and sent to Balaam [Not people, Destroyer of people], and to the
princes who were with him. 41 In the morning, Balak took Balaam [Not
people, Destroyer of people], and brought him up into the high places of
Baal; and he saw from there part of the people.

# 23

1 Balaam [Not people, Destroyer of people] said to Balak, "Build here
seven altars for me, and prepare here seven bulls and seven rams for me."
2 Balak did as Balaam [Not people, Destroyer of people] had spoken; and
Balak and Balaam [Not people, Destroyer of people] offered on every altar
a bull and a ram. 3 Balaam [Not people, Destroyer of people] said to Balak,
"Stand by your burnt offering, and I will go. Perhaps ADONAI will come to
meet me. Whatever he shows me I will tell you."
He went to a bare height. 4 God met Balaam [Not people, Destroyer of
people], and he said to him, "I have prepared the seven altars, and I have
offered up a bull and a ram on every altar."
5 ADONAI put a word in Balaam [Not people, Destroyer of people]'s
mouth, and said, "*Teshuvah* ·Completely return· to Balak, and thus you
shall speak."
6 He returned to him, and behold, he was standing by his burnt offering,
he, and all the princes of Moab [From father]. 7 He took up his parable,
and said,
"From Aram [Elevated] has Balak brought me,
the king of Moab [From father] from the mountains of the East.
Come, curse Jacob [Supplanter] for me.
Come, defy Israel [God prevails].
8 How shall I curse whom God has not cursed?
How shall I defy whom ADONAI has not defied?
9 For from the top of the rocks I see him.
From the hills I see him.

Behold, it is a people that dwells alone,
and shall not be listed among the nations.
10 Who can count the dust of Jacob [Supplanter],
or count the fourth part of Israel [God prevails]?
Let me die the death of the upright!
Let my last end be like his!"
11 Balak said to Balaam [Not people, Destroyer of people], "What have you done to me? I took you to curse my enemies, and behold, you have blessed them altogether."
12 He answered and said, "Must I not take heed to speak that which ADONAI puts in my mouth?"
***(LY:5)*** 13 Balak said to him, "Please come with me to another place, where you may see them. You shall see just part of them, and shall not see them all. Curse them from there for me."
14 He took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bull and a ram on every altar. 15 He said to Balak, "Stand here by your burnt offering, while I meet over there."
16 ADONAI met Balaam [Not people, Destroyer of people], and put a word in his mouth, and said, "*Teshuvah* ·Completely return· to Balak, and say this."
17 He came to him, and behold, he was standing by his burnt offering, and the princes of Moab [From father] with him. Balak said to him, "What has ADONAI spoken?"
18 He took up his parable, and said,
"Rise up, Balak, and *sh'ma* ·hear obey·!
Listen to me, you son of Zippor.
19 God is not a man, that he should lie,
nor the son of man, that he should change his mind.
Has he said, and will he not do it?
Or has he spoken, and will he not make it good?
20 Behold, I am ordered to bless.
When he blesses, and I can't reverse it.
21 He has not seen iniquity in Jacob [Supplanter].
Neither has he seen perverseness in Israel [God prevails].
ADONAI his God is with him.
The shout of a king is among them.
22 God brings them out of Egypt [Abode of slavery].
He has as it were the strength of the wild ox.
23 Surely there is no enchantment with Jacob [Supplanter];
Neither is there any divination with Israel [God prevails].
Now it shall be said of Jacob [Supplanter] and of Israel [God prevails],
'What has God done!'
24 Behold, the people rises up as a lioness.
As a lion he lifts himself up.
He shall not lie down until he eats of the prey,
and drinks the blood of the slain."
25 Balak said to Balaam [Not people, Destroyer of people], "Neither curse them at all, nor bless them at all."
26 But Balaam [Not people, Destroyer of people] answered Balak, "Didn't I tell you, saying, 'All that ADONAI speaks, that I must do?' "

***(RY:7, LY:6)*** 27 Balak said to Balaam [Not people, Destroyer of people],
"Come now, I will take you to another place; perhaps it will please God
that you may curse them for me from there."
28 Balak took Balaam [Not people, Destroyer of people] to the top of Peor,
that looks down on the desert. 29 Balaam [Not people, Destroyer of people]
said to Balak, "Build seven altars for me here, and prepare seven bulls and
seven rams for me here."
30 Balak did as Balaam [Not people, Destroyer of people] had said, and
offered up a bull and a ram on every altar.

# 24

1 When Balaam [Not people, Destroyer of people] saw that it pleased
ADONAI to bless Israel [God prevails], he didn't go, as at the other times,
to meet with enchantments, but he set his face toward the wilderness.
2 Balaam [Not people, Destroyer of people] lifted up his eyes, and he saw
Israel [God prevails] dwelling according to their tribes; and the Spirit of
God came on him. 3 He took up his parable, and said,
"Balaam [Not people, Destroyer of people] the son of Beor says,
the man whose eyes are open says;
4 he says, who *sh'ma* ·hears obeys· the words of God,
who sees the vision of *Shaddai* [Almighty],
falling down, and having his eyes open:
5 How goodly are your tents, Jacob [Supplanter],
and your tents, Israel [God prevails]!
6 As valleys they are spread out,
as gardens by the riverside,
as aloes which ADONAI has planted,
as cedar trees beside the waters.
7 Water shall flow from his buckets.
His seed shall be in many waters.
His king shall be higher than Agag.
His kingdom shall be exalted.
8 God brings him out of Egypt [Abode of slavery].
He has as it were the strength of the wild ox.
He shall eat up the nations his adversaries,
shall break their bones in pieces,
and pierce them with his arrows.
9 He couched, he lay down as a lion,
as a lioness; who shall rouse him up?
Everyone who blesses you is blessed.
Everyone who curses you is cursed."
10 Balak's anger burned against Balaam [Not people, Destroyer of people],
and he struck his hands together. Balak said to Balaam [Not people,
Destroyer of people], "I called you to curse my enemies, and, behold, you
have altogether blessed them these three times. 11 Therefore now flee you
to your place! I thought to promote you to great honor; but, behold, ADONAI
has kept you back from honor."
12 Balaam [Not people, Destroyer of people] said to Balak, "Didn't I also
tell your messengers who you sent to me, saying, 13 'If Balak would give
me his house full of silver and gold, I can't go beyond ADONAI 's word, to
do either good or bad of my own mind. I will say what ADONAI says'?

***(LY:7)*** 14 Now, behold, I go to my people. Come, I will inform you what
this people shall do to your people in the latter days."
15 He took up his parable, and said,
"Balaam [Not people, Destroyer of people] the son of Beor says,
the man whose eyes are open says;
16 he says, who *sh'ma* ·hears obeys· the words of God,
knows the knowledge of *haElyon* [the Most High],
and who sees the vision of *Shaddai* [Almighty],
Falling down, and having his eyes open:
17 * I see him, but not now.
I see him, but not near.
† ‡ A star will come out of Jacob [Supplanter].
A scepter will rise out of Israel [God prevails],
§ and shall strike through the corners of Moab [From father],
and break down all the sons of Sheth.
18 Edom [Red] shall be a possession.
Seir, his enemies, also shall be a possession,
while Israel [God prevails] does valiantly.
19 Out of Jacob [Supplanter] shall one have dominion,
and shall destroy the remnant from the city."
20 He looked at Amalek [Man who licks up], and took up his parable, and
said,
"Amalek [Man who licks up] was the first of the nations,
But his latter end shall come to destruction."
21 He looked at the Kenite, and took up his parable, and said,
"Your dwelling place is strong.
Your nest is set in the rock.
22 Nevertheless Kain shall be wasted,
until Asshur carries you away captive."
23 He took up his parable, and said,
"Alas, who shall live when God does this?
24 But ships shall come from the coast of Kittim.
They shall afflict Asshur, and shall afflict Eber.
He also shall come to destruction."
25 Balaam [Not people, Destroyer of people] rose up, and went and
*teshuvah* ·completely returned· to his place; and Balak also went his way.

# 25

1 Israel [God prevails] stayed in Shittim; and the people began to *play the
prostitute* * with the daughters of Moab [From father]; 2 for they called

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* **24:17** MPr: Rambam explains: "I see him but not now," this refers to David [Beloved]; "I behold him but not nigh" this refers to King Messiah; "A star shall step forth out of Jacob," this refers to King David; "and a scepter shall rise out of Israel," this refers to King Messiah. (Mishne Torah [Second Torah] written by RamBam – Hilchot Melachim, c. 11-12). (King David fulfilled 1 Chr 18:2; Messiah fulfilled Is 49:6; Ps 45:6; Luke 2:32; Acts 26:23; Rev 11:15) † **24:17** MP: Star out of Jacob [Supplanter]. Star and Scepter (Gen 49:10) together identify royal leadership. (Matt 2:1-2; Luke 1:30-33) ‡ **24:17** MPr: Balaam's prophecies about "the Star from Jacob" and "the scepter from Israel [God prevails]" (Num 24:17) crushing Moab [From father] refers to Messiah. (Num 24:17 in Targum Onkelos, Targum Pseudo-Jonathan, Midrash Deuteronomy 1, and Midrash Lamentations 2:2). (Historically fulfilled 1 Chr 18:2; Prophecy still Rev 20:7-9) § **24:17** MP: Kingdom reign was first fulfilled by King David against Edom and Moab. Reference to the (Gen 49:10) scepter is finally fulfilled in the Messiah's kingdom. (Rev 22:16) * **25:1** Quoted in 1 Cor 10:8

the people to the *sacrifices of their deities.* The people *ate* † and bowed
down to their deities. 3 Israel [God prevails] joined himself to Baal Peor.
ADONAI 's anger burned against Israel [God prevails]. 4 ADONAI said to
Moses [Drawn out], "Take all the chiefs of the people, and hang them up
to ADONAI before the sun, that the fierce anger of ADONAI may turn away
from Israel [God prevails]."
5 Moses [Drawn out] said to the judges of Israel [God prevails], "Everyone
kill his men who have joined themselves to Baal Peor."
6 Behold, one of the children of Israel [God prevails] came and brought
to his brothers a Midianite [Descendant of Strife] woman in the sight of
Moses [Drawn out], and in the sight of all the congregation of the children
of Israel [God prevails], while they were weeping at the door of the Tent of
Meeting. ***(Maftir ·Conclusion·)*** 7 When Pinchas [Bronze skin], the son
of Eleazar [Help of God], the son of Aaron [Light-bringer] the priest, saw
it, he rose up from the middle of the congregation, and took a spear in his
hand. 8 He went after the man of Israel [God prevails] into the pavilion,
and thrust both of them through, the man of Israel [God prevails], and the
woman through her body. So the plague was stayed from the children of
Israel [God prevails]. 9 Those who *died* by the plague were *twenty-four
thousand.* ‡ §

*Haftarah Balak ·Taking leave · Balak [Devastator / Wasting]·:*

*Mikhah / Micah 5:7-6:8*

*B'rit Hadashah ·New Covenant·: Mark 11:12-26*

## Parashah 41: *Pinchas* ·Pinchas [Bronze skin]· 25:10-29:40

10 ADONAI spoke to Moses [Drawn out], saying, 11 "Pinchas [Bronze skin],
the son of Eleazar [Help of God], the son of Aaron [Light-bringer] the priest,
has turned my wrath away from the children of Israel [God prevails], in
that he was jealous with my jealousy among them, so that I didn't consume
the children of Israel [God prevails] in my jealousy. 12 Therefore say,
'Behold, I give to him my covenant ·binding contract between two or more
parties· of peace. 13 It shall be to him, and to his offspring after him, the
covenant of an everlasting priesthood, because he was jealous for his God,
and made atonement for the children of Israel [God prevails].' "
14 Now the name of the man of Israel [God prevails] that was slain, who
was slain with the Midianite [Descendant of Strife] woman, was Zimri, the
son of Salu, a prince of a fathers' house among the Simeonites. 15 The
name of the Midianite [Descendant of Strife] woman who was slain was
Cozbi, the daughter of Zur. He was head of the people of a fathers' house
in Midian [Strife].
16 ADONAI spoke to Moses [Drawn out], saying, 17 "Harass the Midianites
[Descendants of Strife], and strike them, 18 for they harassed you with their
wiles, with which they have deceived you in the matter of Peor, and in the
matter of Cozbi, the daughter of the prince of Midian [Strife], their sister,
who was slain on the day of the plague in the matter of Peor."

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† **25:2** Quoted in Rev 2:14 ‡ **25:9** Quoted in 1 Cor 10:8 § **25:9** Context: Num 25:9 says 24,000 died yet 1 Cor 10:8 says 23,000 died. Scholars note those hung in verse 4 could account for the 1,000 people difference.

# 26

1 After the plague, ADONAI spoke to Moses [Drawn out] and to Eleazar
[Help of God] the son of Aaron [Light-bringer] the priest, saying, 2 "Take a
census of all the congregation of the children of Israel [God prevails], from
twenty years old and upward, by their fathers' houses, all who are able to
go out to war in Israel [God prevails]." 3 Moses [Drawn out] and Eleazar
[Help of God] the priest spoke with them in the plains of Moab [From
father] by the Jordan [Descender] at Jericho [Fragrant, Moon], saying,
4 "Take a census, from twenty years old and upward; as ADONAI enjoined
Moses [Drawn out] and the children of Israel [God prevails]."

These are those that came out of the land of Egypt [Abode of slavery]. ***(2)***
5 (The census results begin with) Reuben [See, a son!], the firstborn of Israel
[God prevails]; the sons of Reuben [See, a son!]: of Hanoch, the family
of the Hanochites; of Pallu, the family of the Palluites; 6 of Hezron, the
family of the Hezronites; of Carmi, the family of the Carmites. 7 These are
the families of the Reubenites; and those who were counted of them were
forty-three thousand seven hundred thirty. 8 The sons of Pallu: Eliab. 9 The
sons of Eliab: Nemuel, and Dathan, and Abiram. These are that Dathan
and Abiram, who were called by the congregation, who rebelled against
Moses [Drawn out] and against Aaron [Light-bringer] in the company of
Korach [Bald one, Frost], when they rebelled against ADONAI , 10 and the
earth opened its mouth, and swallowed them up together with Korach
[Bald one, Frost], when that company died; at the time the fire devoured
two hundred fifty men, and they became a sign. 11 Notwithstanding, the
sons of Korach [Bald one, Frost] didn't die. 12 The sons of Simeon [Hearing]
after their families: of Nemuel, the family of the Nemuelites; of Jamin,
the family of the Jaminites; of Jachin, the family of the Jachinites; 13 of
Zerah, the family of the Zerahites; of Shaul [Asked for], the family of the
Shaulites. 14 These are the families of the Simeonites, twenty-two thousand
two hundred. 15 The sons of Gad [Good fortune] after their families: of
Zephon, the family of the Zephonites; of Haggi, the family of the Haggites;
of Shuni, the family of the Shunites; 16 of Ozni, the family of the Oznites; of
Eri, the family of the Erites; 17 of Arod, the family of the Arodites; of Areli,
the family of the Arelites. 18 These are the families of the sons of Gad [Good
fortune] according to those who were counted of them, forty thousand and
five hundred. 19 The sons of Judah [Praised]: Er and Onan. Er and Onan
died in the land of Canaan [Humbled]. 20 The sons of Judah [Praised] after
their families were: of Shelah, the family of the Shelanites; of Perez, the
family of the Perezites; of Zerah, the family of the Zerahites. 21 The sons of
Perez were: of Hezron, the family of the Hezronites; of Hamul, the family
of the Hamulites. 22 These are the families of Judah [Praised] according
to those who were counted of them, seventy-six thousand five hundred.
23 The sons of Issachar [Hire, Reward] after their families: of Tola, the
family of the Tolaites; of Puvah, the family of the Punites; 24 of Jashub,
the family of the Jashubites; of Shimron, the family of the Shimronites.
25 These are the families of Issachar [Hire, Reward] according to those who
were counted of them, sixty-four thousand three hundred. 26 The sons of
Zebulun [Living together] after their families: of Sered, the family of the
Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the
Jahleelites. 27 These are the families of the Zebulunites according to those
who were counted of them, sixty thousand five hundred. 28 The sons of

Joseph [May he add] after their families: Manasseh [Causing to forget] and
Ephraim [Fruit]. 29 The sons of Manasseh [Causing to forget]: of Machir,
the family of the Machirites; and Machir became the father of Gilead; of
Gilead, the family of the Gileadites. 30 These are the sons of Gilead: of
Iezer, the family of the Iezerites; of Helek, the family of the Helekites;
31 and Asriel, the family of the Asrielites; and Shechem, the family of the
Shechemites; 32 and Shemida, the family of the Shemidaites; and Hepher,
the family of the Hepherites. 33 Zelophehad the son of Hepher had no
sons, but daughters: and the names of the daughters of Zelophehad were
Mahlah, and Noah [Rest], Hoglah, Milcah, and Tirzah. 34 These are the
families of Manasseh [Causing to forget]. Those who were counted of them
were fifty-two thousand seven hundred. 35 These are the sons of Ephraim
[Fruit] after their families: of Shuthelah, the family of the Shuthelahites; of
Becher, the family of the Becherites; of Tahan, the family of the Tahanites.
36 These are the sons of Shuthelah: of Eran, the family of the Eranites.
37 These are the families of the sons of Ephraim [Fruit] according to those
who were counted of them, thirty-two thousand five hundred. These are
the sons of Joseph [May he add] after their families. 38 The sons of Benjamin
[Son of right hand, Son of south] after their families: of Bela, the family of
the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family
of the Ahiramites; 39 of Shephupham, the family of the Shuphamites; of
Hupham, the family of the Huphamites. 40 The sons of Bela were Ard
and Naaman: the family of the Ardites; of Naaman, the family of the
Naamites. 41 These are the sons of Benjamin [Son of right hand, Son of
south] after their families; and those who were counted of them were forty-
five thousand six hundred. 42 These are the sons of Dan [He judged] after
their families: of Shuham, the family of the Shuhamites. These are the
families of Dan [He judged] after their families. 43 All the families of the
Shuhamites, according to those who were counted of them, were sixty-four
thousand four hundred. 44 The sons of Asher [Happy] after their families:
of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites;
of Beriah, the family of the Berites. 45 Of the sons of Beriah: of Heber,
the family of the Heberites; of Malchiel, the family of the Malchielites.
46 The name of the daughter of Asher [Happy] was Serah. 47 These are the
families of the sons of Asher [Happy] according to those who were counted
of them, fifty-three thousand and four hundred. 48 The sons of Naphtali
[My wrestling] after their families: of Jahzeel, the family of the Jahzeelites;
of Guni, the family of the Gunites; 49 of Jezer, the family of the Jezerites; of
Shillem, the family of the Shillemites. 50 These are the families of Naphtali
[My wrestling] according to their families; and those who were counted of
them were forty-five thousand four hundred. 51 These are those who were
counted of the children of Israel [God prevails], six hundred one thousand
seven hundred thirty.

***(3)*** 52 ADONAI spoke to Moses [Drawn out], saying, 53 "To these the land
shall be divided for an inheritance according to the number of names.
54 To the more you shall give the more inheritance, and to the fewer you
shall give the less inheritance. To everyone according to those who were
counted of him shall his inheritance be given. 55 Notwithstanding, the land
shall be divided by lot. According to the names of the tribes of their fathers
they shall inherit. 56 According to the lot shall their inheritance be divided
between the more and the fewer."

57 These are those who were counted of the Levites [Descendants of United with] after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. 58 These are the families of Levi [United with]: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. Kohath became the father of Amram. 59 The name of Amram's wife was Jochebed, the daughter of Levi [United with], who was born to Levi [United with] in Egypt [Abode of slavery]. She bore to Amram Aaron [Light-bringer] and Moses [Drawn out], and Miriam their sister. 60 To Aaron [Light-bringer] were born Nadab and Abihu, Eleazar [Help of God] and Ithamar. 61 Nadab and Abihu died when they offered strange fire before ADONAI . 62 Those who were counted of them were twenty-three thousand, every male from a month old and upward; for they were not counted among the children of Israel [God prevails], because there was no inheritance given them among the children of Israel [God prevails]. 63 These are those who were counted by Moses [Drawn out] and Eleazar [Help of God] the priest, who counted the children of Israel [God prevails] in the plains of Moab [From father] by the Jordan [Descender] at Jericho [Fragrant, Moon]. 64 But among these there was not a man of them who were counted by Moses [Drawn out] and Aaron [Light-bringer] the priest, who counted the children of Israel [God prevails] in the wilderness of Sinai [Thorn]. 65 For ADONAI had said of them, "They shall surely die in the wilderness." There was not a man left of them, except Caleb the son of Jephunneh, and Joshua [Salvation Yah] the son of Nun.

# 27

1 Then the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh [Causing to forget], of the families of Manasseh [Causing to forget] the son of Joseph [May he add] came near. These are the names of his daughters: Mahlah, Noah [Rest], and Hoglah, and Milcah, and Tirzah. 2 They stood before Moses [Drawn out], and before Eleazar [Help of God] the priest, and before the princes and all the congregation, at the door of the Tent of Meeting, saying, 3 "Our father died in the wilderness. He was not among the company of those who gathered themselves together against ADONAI in the company of Korach [Bald one, Frost], but he died in his own sin. He had no sons. 4 Why should the name of our father be taken away from among his family, because he had no son? Give to us a possession among the brothers of our father."

5 Moses [Drawn out] brought their *mishpat* ·case· before ADONAI . ***(4)*** 6 ADONAI spoke to Moses [Drawn out], saying, 7 "The daughters of Zelophehad speak right. You shall surely give them a possession of an inheritance among their father's brothers. You shall cause the inheritance of their father to pass to them. 8 * You shall speak to the children of Israel [God prevails], saying, 'If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter. 9 If he has no daughter, then you shall give his inheritance to his brothers. 10 If he has no brothers, then you shall give his inheritance to his father's brothers. 11 If his father has no brothers, then you shall give his inheritance to his kinsman who is next to him of his family, and he shall possess it. This shall be a statute and

* **27:8** Num 27:8 (Num 27:6-11) (#10.604): To judge the case of inheritances and the order of inheritance

judgement for the children of Israel [God prevails], as ADONAI enjoined Moses [Drawn out].' "
12 ADONAI said to Moses [Drawn out], "Go up into this mountain of Abarim, and see the land which I have given to the children of Israel [God prevails]. 13 When you have seen it, you also shall be gathered to your people, as Aaron [Light-bringer] your brother was gathered; 14 because in the strife of the congregation, you rebelled against my word in the wilderness of Zin, to honor me as holy at the waters before their eyes." (These are the waters of Meribah [Quarreling] of Kadesh in the wilderness of Zin.)
15 Moses [Drawn out] spoke to ADONAI , saying, 16 "Let ADONAI , the God of the spirits of all flesh, appoint a man over the congregation, 17 who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of ADONAI not be as sheep which have no shepherd."
18 ADONAI said to Moses [Drawn out], "Take Joshua [Salvation Yah] the son of Nun, a man in whom is the Spirit, and lay your hand on him. 19 Set him before Eleazar [Help of God] the priest, and before all the congregation; and enjoin him in their sight. 20 You shall give authority to him, that all the congregation of the children of Israel [God prevails] may obey. 21 He shall stand before Eleazar [Help of God] the priest, who shall inquire for him by the judgments of the Urim before ADONAI . At his word they shall go out, and at his word they shall come in, both he, and all the children of Israel [God prevails] with him, even all the congregation."
22 Moses [Drawn out] did as ADONAI enjoined him. He took Joshua [Salvation Yah], and set him before Eleazar [Help of God] the priest, and before all the congregation. 23 He laid his hands on him, and enjoined him, as ADONAI spoke by Moses [Drawn out].

# 28

***(5)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 "Enjoin the children of Israel [God prevails], and tell them, 'See that you present my offering, my food for my offerings made by fire, of a pleasant aroma to me, in their due season.' 3 * You shall tell them, 'This is the offering made by fire which you shall offer to ADONAI : male lambs a year old without defect, two day by day, for a continual burnt offering. 4 You shall offer the one lamb in the morning, and you shall offer the other lamb at evening; 5 with one tenth of an ephah [an omer; 2.3 q; 2.2 L] of fine flour for a meal offering, mixed with the fourth part of a hin [2.6 qt; 1.2 L] of beaten oil. 6 It is a continual burnt offering, which was ordained in Mount Sinai [Thorn] for a pleasant aroma, an offering made by fire to ADONAI . 7 Its drink offering shall be the fourth part of a hin [2.6 qt; 1.2 L] for the one lamb. You shall pour out a drink offering of strong drink to ADONAI in the holy place. 8 The other lamb you shall offer at evening. As the meal offering of the morning, and as its drink offering, you shall offer it, an offering made by fire, of a pleasant aroma to ADONAI .
9 † " 'On the Sabbath day, two male lambs a year old without defect, and one tenth of an ephah [two omers; 4.6 q; 4.4 L] of fine flour for a meal

* **28:3** Num 28:3 (Num 28:1-8) (#2b.167): T. To offer the continual burn offering unto Adonai, twice daily / R. To offer two lambs every day † **28:9** Num 28:9 (Num 28:9-10) (#4.333): T. To offer a special additional offering every Shabbat / R. To bring two additional lambs as burnt offerings on Shabbat

offering, mixed with oil, and its drink offering: 10 this is the burnt offering
of every *Sabbath* ·To cease·, besides the continual burnt offering, and its
drink offering. ‡

11 § " 'In the beginnings of your months, you shall offer a burnt offering
to ADONAI : two young bulls, and one ram, seven male lambs a year old
without defect; 12 and three tenths of an ephah [three omers; 6.9 q; 6.6 L]
of fine flour for a meal offering, mixed with oil, for each bull; and two
tenth parts of fine flour for a meal offering, mixed with oil, for the one
ram; 13 and one tenth part of fine flour mixed with oil for a meal offering
to every lamb; for a burnt offering of a pleasant aroma, an offering made
by fire to ADONAI . 14 Their drink offerings shall be half a hin [5.2 qt; 2.4 L]
of wine for a bull, and the third part of a hin [2.6 qt; 1.24 L] of for the ram,
and the fourth part of a hin [2.6 qt; 1.2 L] for a lamb. This is the burnt
offering of every month throughout the months of the year. 15 One male
goat for a sin offering to ADONAI ; it shall be offered besides the continual
burnt offering, and its drink offering.

***(6)*** 16 " 'In the first month, on the fourteenth day of the month, is ADONAI
's *Pesac* ·Passover·. 17 On the fifteenth day of this month shall be a feast.
Unleavened bread shall be eaten for seven days. 18 In the first day shall
be a holy convocation. You shall do no regular *aboda* ·service·; 19 * but
you shall offer an offering made by fire, a burnt offering to ADONAI : two
young bulls, and one ram, and seven male lambs a year old; they shall be
to you without defect; 20 and their meal offering, fine flour mixed with oil.
You shall offer three tenths for a bull, and two tenths for the ram. 21 You
shall offer one tenth for every lamb of the seven lambs; 22 and one male
goat for a sin offering, to make atonement for you. 23 You shall offer these
besides the burnt offering of the morning, which is for a continual burnt
offering. 24 In this way you shall offer daily, for seven days, the food of the
offering made by fire, of a pleasant aroma to ADONAI . It shall be offered in
addition to the continual burnt offering, and its drink offering. 25 On the
seventh day you shall have a holy convocation. You shall do no regular
*aboda* ·service·.

26 † " 'Also in the day of the first fruits, when you offer a new meal
offering to ADONAI in your feast of *Shavu'ot* ·Weeks· / *Pentacost* ·Fifty·, you
shall have a holy convocation. You shall do no regular *aboda* ·service·;
27 but you shall offer a burnt offering for a pleasant aroma to ADONAI :
two young bulls, one ram, seven male lambs a year old; 28 and their meal
offering, fine flour mixed with oil, three tenths for each bull, two tenths for
the one ram, 29 one tenth for every lamb of the seven lambs; 30 one male
goat, to make atonement for you. 31 Besides the continual burnt offering,
and its meal offering, you shall offer them and their drink offerings. See
that they are without defect.

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‡ **28:10** Context of Matt 12:5 § **28:11** Num 28:11 (Num 28:11-15) (#4.334): T. To offer an additional sacrifice at the start of each new month, *Rosh Hodesh* ·New Moon· / R. To bring additional offerings on the New Month * **28:19** Num 28:19 (Num 28:16-25) (#4.335): T. To offer a special sacrifice on the eight days of *Pesac* ·Passover· / R. To offer an additional sacrifice on *Pesac* ·Passover· † **28:26** Num 28:26 (Num 28:26-31) (#4.336): To offer a special additional sacrifice for *Shavu'ot* ·Weeks· / *Pentacost* ·50· T. Note: This is the First Fruits wheat offering (#2 of the First Fruits offerings). Wheat is considered the rich man's grain, in contrast to barley (think market value cost)

# 29

1 * “ ‘In the seventh month, on the first day of the month, you shall
have a holy convocation; you shall do no regular *aboda* ·service·: it is a
day of blowing of *shofarot* ·ram horns· to you. 2 † You shall offer a burnt
offering for a pleasant aroma to ADONAI : one young bull, one ram, seven
male lambs a year old without defect; 3 and their meal offering, fine flour
mixed with oil, three tenths for the bull, two tenths for the ram, 4 and one
tenth for every lamb of the seven lambs; 5 and one male goat for a sin
offering, to make atonement for you; 6 besides the burnt offering of the
new moon, and its meal offering, and the continual burnt offering and its
meal offering, and their drink offerings, according to their judgments, for
a pleasant aroma, an offering made by fire to ADONAI .
7 “ ‘On the tenth day of this seventh month you shall have a holy
convocation. You shall afflict your souls. You shall do no kind of work;
8 ‡ but you shall offer a burnt offering to ADONAI for a pleasant aroma:
one young bull, one ram, seven male lambs a year old; all without defect;
9 and their meal offering, fine flour mixed with oil, three tenths for the bull,
two tenths for the one ram, 10 one tenth for every lamb of the seven lambs:
11 one male goat for a sin offering; besides the sin offering of atonement,
and the continual burnt offering, and its meal offering, and their drink
offerings.
***(7)*** 12 “ ‘On the fifteenth day of the seventh month you shall have a
holy convocation. You shall do no regular *aboda* ·service·. You shall keep
a feast to ADONAI seven days. 13 § You shall offer a burnt offering, an
offering made by fire, of a pleasant aroma to ADONAI : thirteen young
bulls, two rams, fourteen male lambs a year old; all without defect; 14 and
their meal offering, fine flour mixed with oil, three tenths for every bull
of the thirteen bulls, two tenths for each ram of the two rams, 15 and one
tenth for every lamb of the fourteen lambs; 16 and one male goat for a
sin offering, besides the continual burnt offering, its meal offering, and its
drink offering.
17 “ ‘On the second day you shall offer twelve young bulls, two rams,
fourteen male lambs a year old without defect; 18 and their meal offering
and their drink offerings for the bulls, for the rams, and for the lambs,
according to their number, after the judgement; 19 and one male goat for
a sin offering; besides the continual burnt offering, with its meal offering
and their drink offerings.
20 “ ‘On the third day eleven bulls, two rams, fourteen male lambs a year
old without defect; 21 and their meal offering and their drink offerings
for the bulls, for the rams, and for the lambs, according to their number,
after the judgement; 22 and one male goat for a sin offering; besides the
continual burnt offering, and its meal offering, and its drink offering.

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* **29:1** Num 29:1 (Num 29:1-6) (#4.337): T. To blow the *shofar* ·ram’s horn· on *Yom Terurah* ·Day of *shofars*· / R. To hear the sound of the *shofar* ·ram’s horn· on the first day of *Tishrei* ·means· *Rosh Hashanah* ·Head of the Year· † **29:2** Num 29:2 (Num 29:1-6) (#4.338): T. To blow the *shofar* ·ram’s horn· on *Yom Terurah* ·Day of *shofars*· / R. To offer a special additional sacrifice on the first day of *Tishrei* ·means· *Rosh Hashanah* ·Head of the Year· ‡ **29:8** Num 29:8 (Num 29:7-11) (#4.339): To offer a special additional sacrifice on *Yom Kippur* ·Day of Atonement· the tenth day of the seventh month *Tishrei* § **29:13** Num 29:13 (Num 29:12-34) (#4.340): To offer a special additional sacrifice for *Sukkot* ·Tabernacles· T. Directive: first day 13 bulls and one less each day. This sacrifice totals 70 and Judaism teaches there are 70 nations in the world, this is considered as a sacrifice for each nation of the world (*Sukkah* 55)

23 “ ‘On the fourth day ten bulls, two rams, fourteen male lambs a year
old without defect; 24 their meal offering and their drink offerings for the
bulls, for the rams, and for the lambs, according to their number, after the
judgement; 25 and one male goat for a sin offering; besides the continual
burnt offering, its meal offering, and its drink offering.
26 “ ‘On the fifth day nine bulls, two rams, fourteen male lambs a year old
without defect; 27 and their meal offering and their drink offerings for the
bulls, for the rams, and for the lambs, according to their number, after the
judgement; 28 and one male goat for a sin offering, besides the continual
burnt offering, and its meal offering, and its drink offering.
29 “ ‘On the sixth day eight bulls, two rams, fourteen male lambs a year
old without defect; 30 and their meal offering and their drink offerings
for the bulls, for the rams, and for the lambs, according to their number,
after the judgement; 31 and one male goat for a sin offering; besides the
continual burnt offering, its meal offering, and the drink offerings of it.
32 “ ‘On the seventh day seven bulls, two rams, fourteen male lambs a
year old without defect; 33 and their meal offering and their drink offerings
for the bulls, for the rams, and for the lambs, according to their number,
after the judgement; 34 and one male goat for a sin offering; besides the
continual burnt offering, its meal offering, and its drink offering.
***(Maftir ·Conclusion·)*** 35 * “ ‘On the eighth day you shall have a solemn
assembly: you shall do no regular *aboda* ·service·; 36 but you shall offer
a burnt offering, an offering made by fire, of a pleasant aroma to ADONAI
: one bull, one ram, seven male lambs a year old without defect; 37 their
meal offering and their drink offerings for the bull, for the ram, and for
the lambs, shall be according to their number, after the judgement: 38 and
one male goat for a sin offering, besides the continual burnt offering, with
its meal offering, and its drink offering.
39 † “ ‘You shall offer these to ADONAI in your set feasts, besides your
vows, and your free will offerings, for your burnt offerings, and for
your meal offerings, and for your drink offerings, and for your peace
offerings.’ ”
40 ‡ Moses [Drawn out] told the children of Israel [God prevails] according
to all that ADONAI enjoined Moses [Drawn out].

*Haftarah Pinchas ·Taking leave · Pinchas [Bronze skin]·:*

*M'lakhim Alef / 1 Kings 18:46-19:21*

*B'rit Hadashah ·New Covenant·: Mark 11:27-12:37*

## Parashah 42: *Mattot* ·Tribes· 30:1-32:42

# 30

*Read with Parashah 43 in regular years; in leap years, read separately*

1 * Moses [Drawn out] spoke to the heads of the tribes of the children of
Israel [God prevails], saying, “This is the thing which ADONAI has enjoined.

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* **29:35** Num 29:35-36 (Num 29:35-38) (#4.341): To observe, gather, and offer an additional sacrifice on the day of *Shemini Atzeret* ·The Eighth day of the Assembly· of *Sukkot* ·Tabernacles· † **29:39** Hebrew ch. 29 v. 39 ‡ **29:40** Hebrew ch. 30 v. 1 * **30:1** Hebrew ch. 30 v. 2

2 † *When a man vows a vow to* ADONAI , or *swears an oath* to bind his soul
with a bond, ‡ *he shall not break his word.* § He shall do according to all
that proceeds out of his mouth.
3 "Also when a woman vows a vow to ADONAI , and binds herself by
a bond, being in her father's house, in her youth, 4 and her father *sh'ma*
·hears obeys· her vow, and her bond with which she has bound her soul,
and her father holds his peace at her; then all her vows shall stand, and
every bond with which she has bound her soul shall stand. 5 But if her
father forbids her in the day that he *sh'ma* ·hears obeys·, none of her vows,
or of her bonds with which she has bound her soul, shall stand. ADONAI
will forgive her, because her father has forbidden her.
6 "If she has a husband, while her vows are on her, or the rash utterance
of her lips, with which she has bound her soul, 7 and her husband *sh'ma*
·hears obeys· it, and hold his peace at her in the day that he *sh'ma* ·hears
obeys· it; then her vows shall stand, and her bonds with which she has
bound her soul shall stand. 8 But if her husband forbids her in the day
that he *sh'ma* ·hears obeys· it, then he shall make void her vow which is
on her, and the rash utterance of her lips, with which she has bound her
soul. ADONAI will forgive her.
9 "But the vow of a widow, or of her who is divorced, everything with
which she has bound her soul, shall stand against her.
10 "If she vowed in her husband's house, or bound her soul by a bond
with an oath, 11 and her husband *sh'ma* ·heard obeyed· it, and held his
peace at her, and didn't disallow her; then all her vows shall stand, and
every bond with which she bound her soul shall stand. 12 But if her
husband made them null and void in the day that he *sh'ma* ·heard obeyed·
them, then whatever proceeded out of her lips concerning her vows, or
concerning the bond of her soul, shall not stand. Her husband has made
them void. ADONAI will forgive her. 13 Every vow, and every binding oath
to afflict the soul, her husband may establish it, or her husband may make
it void. 14 But if her husband altogether hold his peace at her from day to
day, then he establishes all her vows, or all her bonds, which are on her.
He has established them, because he held his peace at her in the day that
he *sh'ma* ·heard obeyed· them. 15 But if he shall make them null and void
after that he has heard them, then he shall bear her iniquity."
16 These are the statutes which ADONAI enjoined Moses [Drawn out],
between a man and his wife, between a father and his daughter, being in
her youth, in her father's house.

# 31

***(LY:2)*** 1 ADONAI spoke to Moses [Drawn out], saying, 2 "Avenge the
children of Israel [God prevails] for the Midianites [Descendants of Strife].
Afterward you shall be gathered to your people."
3 Moses [Drawn out] spoke to the people, saying, "Arm men from among
you for the war, that they may go against Midian [Strife], to execute ADONAI

† **30:2** Num 30:2 (Num 30:2-16) [Heb Bible Num 30:3 (Num 30:3-17)] (#9.564): T. To keep a vow or oath made to Adonai, it shall not be unfulfilled / R. To judge in annulment of vows according to the rules in the matter found in *Torah* ·Teaching·. (See Num 30:3-15 [Heb Bible Num 30:4-16])
‡ **30:2** Num 30:2 (Num 30:1-2, 30:3-15) [Heb Bible Num 30:3 (Num 30:2-3, 30:4-16)] (#9.565): T. Not to transgress your word nor your vow / R. Not to break oaths or vows T. Directive: That is not to transgress in matters that one has forbidden himself § **30:2** Paraphrase Quoted in Matt 5:33

's vengeance on Midian [Strife]. 4 Of every tribe one thousand, throughout
all the tribes of Israel [God prevails], you shall send to the war." 5 So there
were delivered, out of the thousands of Israel [God prevails], a thousand
of every tribe, twelve thousand armed for war. 6 Moses [Drawn out] sent
them, one thousand of every tribe, to the war, them and Pinchas [Bronze
skin] the son of Eleazar [Help of God] the priest, to the war, with the
utensils of the sanctuary and the trumpets for the alarm in his hand. 7 They
fought against Midian [Strife], as ADONAI enjoined Moses [Drawn out].
They killed every male. 8 They killed the kings of Midian [Strife] with
the rest of their slain: Evi, Rekem, Zur, Hur, and Reba, the five kings of
Midian [Strife]. They also killed Balaam [Not people, Destroyer of people]
the son of Beor with the sword. 9 The children of Israel [God prevails] took
the women of Midian [Strife] captive with their little ones; and all their
livestock, all their flocks, and all their goods, they took as plunder. 10 All
their cities in the places in which they lived, and all their encampments,
they burned with fire. 11 They took all the captives, and all the plunder,
both of man and of animal. 12 They brought the captives, and the prey, and
the plunder, to Moses [Drawn out], and to Eleazar [Help of God] the priest,
and to the congregation of the children of Israel [God prevails], to the camp
at the plains of Moab [From father], which are by the Jordan [Descender] at
Jericho [Fragrant, Moon]. ***(RY:2, LY:3)*** 13 Moses [Drawn out], and Eleazar
[Help of God] the priest, and all the princes of the congregation, went out
to meet them outside of the camp. 14 Moses [Drawn out] was angry with
the officers of the army, the captains of thousands and the captains of
hundreds, who came from the service of the war. 15 Moses [Drawn out]
said to them, "Have you saved all the women alive? 16 Behold, these caused
the children of Israel [God prevails], through the *counsel of Balaam [Not
people, Destroyer of people]*, * to commit trespass against ADONAI in the
matter of Peor, and so the plague was among the congregation of ADONAI
. 17 Now therefore kill every male among the little ones, and kill every
woman who has known man by lying with him. 18 But all the girls, who
have not known man by lying with him, keep alive for yourselves.

19 "Encamp outside of the camp seven days. Whoever has killed any
person, and whoever has touched any slain, purify yourselves on the third
day and on the seventh day, you and your captives. 20 As to every garment,
and all that is made of skin, and all work of goats' hair, and all things made
of wood, you shall purify yourselves."

21 Eleazar [Help of God] the priest said to the men of war who went
to the battle, "This is the statute of the *Torah* ·Teaching· which ADONAI
has enjoined Moses [Drawn out]: 22 however the gold, and the silver, the
bronze, the iron, the tin, and the lead, 23 everything that may withstand
the fire, you shall make to go through the fire, and it shall be clean;
nevertheless it shall be purified with the water for impurity. All that does
not withstand the fire you shall make to go through the water. 24 You shall
wash your clothes on the seventh day, and you shall be clean. Afterward
you shall come into the camp."

***(LY:4)*** 25 ADONAI spoke to Moses [Drawn out], saying, 26 "Count the
plunder that was taken, both of man and of animal, you, and Eleazar
[Help of God] the priest, and the heads of the fathers' households of the
congregation; 27 and divide the plunder into two parts: between the men

* **31:16** Quoted in Rev 2:14

skilled in war, who went out to battle, and all the congregation. 28 Levy a
tribute to ADONAI of the men of war who went out to battle: one soul of
five hundred; of the persons, of the cattle, of the donkeys, and of the flocks.
29 Take it from their half, and give it to Eleazar [Help of God] the priest, for
ADONAI 's wave offering. 30 Of the children of Israel [God prevails]'s half,
you shall take one drawn out of every fifty, of the persons, of the cattle,
of the donkeys, and of the flocks, of all the livestock, and give them to the
Levites [Descendants of United with], who perform the duty of ADONAI 's
tabernacle."
31 Moses [Drawn out] and Eleazar [Help of God] the priest did as ADONAI
enjoined Moses [Drawn out].
32 Now the plunder, over and above the booty which the men of war
took, was six hundred seventy-five thousand sheep, 33 and seventy-two
thousand head of cattle, 34 and sixty-one thousand donkeys, 35 and thirty-
two thousand persons in all, of the women who had not known man by
lying with him. 36 The half, which was the portion of those who went out
to war, was in number three hundred thirty-seven thousand five hundred
sheep: 37 and ADONAI 's tribute of the sheep was six hundred seventy-
five. 38 The cattle were thirty-six thousand; of which ADONAI 's tribute was
seventy-two. 39 The donkeys were thirty thousand five hundred; of which
ADONAI 's tribute was sixty-one. 40 The persons were sixteen thousand; of
whom ADONAI 's tribute was thirty-two persons. 41 Moses [Drawn out] gave
the tribute, which was ADONAI 's wave offering, to Eleazar [Help of God] the
priest, as ADONAI enjoined Moses [Drawn out]. ***(LY:5)*** 42 Of the children
of Israel [God prevails]'s half, which Moses [Drawn out] divided off from
the men who fought 43 (now the congregation's half was three hundred
thirty-seven thousand five hundred sheep, 44 and thirty-six thousand head
of cattle, 45 and thirty thousand five hundred donkeys, 46 and sixteen
thousand persons), 47 even of the children of Israel [God prevails]'s half,
Moses [Drawn out] took one drawn out of every fifty, both of man and of
animal, and gave them to the Levites [Descendants of United with], who
performed the duty of ADONAI 's tabernacle; as ADONAI enjoined Moses
[Drawn out].
48 The officers who were over the thousands of the army, the captains of
thousands, and the captains of hundreds, came near to Moses [Drawn out].
49 They said to Moses [Drawn out], "Your servants have taken the sum of
the men of war who are under our charge, and there lacks not one man of
us. 50 We have brought ADONAI 's offering, what every man has gotten, of
jewels of gold, armlets, and bracelets, signet rings, earrings, and necklaces,
to make atonement for our souls before ADONAI ."
51 Moses [Drawn out] and Eleazar [Help of God] the priest took their
gold, even all worked jewels. 52 All the gold of the wave offering that they
offered up to ADONAI , of the captains of thousands, and of the captains
of hundreds, was sixteen thousand seven hundred fifty shekels [418.75 lb;
189.95 kg]. 53 The men of war had taken booty, every man for himself.
54 Moses [Drawn out] and Eleazar [Help of God] the priest took the gold of
the captains of thousands and of hundreds, and brought it into the Tent
of Meeting, for a memorial for the children of Israel [God prevails] before
ADONAI .

# 32

***(RY:3, LY:6)*** 1 Now the children of Reuben [See, a son!] and the children

of Gad [Good fortune] had a very great multitude of livestock. When they saw the land of Jazer, and the land of Gilead, that behold, the place was a place for livestock; 2 the children of Gad [Good fortune] and the children of Reuben [See, a son!] came and spoke to Moses [Drawn out], and to Eleazar [Help of God] the priest, and to the princes of the congregation, saying, 3 "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, 4 the land which ADONAI struck before the congregation of Israel [God prevails], is a land for livestock; and your servants have livestock." 5 They said, "If we have found *chen* ·grace· in your sight, let this land be given to your servants for a possession. Don't bring us over the Jordan [Descender]."

6 Moses [Drawn out] said to the children of Gad [Good fortune], and to the children of Reuben [See, a son!], "Shall your brothers go to the war, and shall you sit here? 7 Why do you discourage the heart of the children of Israel [God prevails] from going over into the land which ADONAI has given them? 8 Your fathers did so when I sent them from Kadesh Barnea [Consecrated Son-inconstant] to see the land. 9 For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel [God prevails], that they should not go into the land which ADONAI had given them. 10 ADONAI 's anger burned in that day, and he swore, saying, 11 'Surely none of the men who came up out of Egypt [Abode of slavery], from twenty years old and upward, shall see the land which I swore to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter]; because they have not wholly followed me, 12 except Caleb the son of Jephunneh the Kenizzite, and Joshua [Salvation Yah] the son of Nun; because they have followed ADONAI completely.' 13 ADONAI 's anger burned against Israel [God prevails], and he made them wander back and forth in the wilderness forty years, until all the generation, who had done evil in ADONAI 's sight, was consumed.

14 "Behold, you have risen up in your fathers' place, an increase of sinful men, to increase the fierce anger of ADONAI toward Israel [God prevails]. 15 For if you turn away from after him, he will yet again leave them in the wilderness; and you will destroy all these people."

16 They came near to him, and said, "We will build sheepfolds here for our livestock, and cities for our little ones; 17 but we ourselves will be ready armed to go before the children of Israel [God prevails], until we have brought them to their place. Our little ones shall dwell in the fortified cities because of the inhabitants of the land. 18 We will not *teshuvah* ·completely return· to our houses, until the children of Israel [God prevails] have each inherited their inheritance. 19 For we will not inherit with them on the other side of the Jordan [Descender], and forward; because our inheritance has come to us on this side of the Jordan [Descender] eastward."

***(RY:4, LY:7)*** 20 Moses [Drawn out] said to them, "If you will do this thing, if you will arm yourselves to go before ADONAI to the war, 21 and every armed man of you will pass over the Jordan [Descender] before ADONAI , until he has driven out his enemies from before him, 22 and the land is subdued before ADONAI ; then afterward you shall *teshuvah* ·completely return·, and be guiltless towards ADONAI , and towards Israel [God prevails]; and this land shall be to you for a possession before ADONAI .

23 "But if you will not do so, behold, you have sinned against ADONAI ; and be sure your sin will find you out. 24 Build cities for your little ones,

and folds for your sheep; and do that which has proceeded out of your mouth."
25 The children of Gad [Good fortune] and the children of Reuben [See, a son!] spoke to Moses [Drawn out], saying, "Your servants will do as my lord enjoins us. 26 Our little ones, our wives, our flocks, and all our livestock, shall be there in the cities of Gilead; 27 but your servants will pass over, every man who is armed for war, before ADONAI to battle, as my lord says."
28 So Moses [Drawn out] enjoined concerning them to Eleazar [Help of God] the priest, and to Joshua [Salvation Yah] the son of Nun, and to the heads of the fathers' households of the tribes of the children of Israel [God prevails]. 29 Moses [Drawn out] said to them, "If the children of Gad [Good fortune] and the children of Reuben [See, a son!] will pass with you over the Jordan [Descender], every man who is armed to battle, before ADONAI , and the land is subdued before you, then you shall give them the land of Gilead for a possession; 30 but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan [Humbled]."
31 The children of Gad [Good fortune] and the children of Reuben [See, a son!] answered, saying, "As ADONAI has said to your servants, so will we do. 32 We will pass over armed before ADONAI into the land of Canaan [Humbled], and the possession of our inheritance shall remain with us beyond the Jordan [Descender]."
33 Moses [Drawn out] gave to them, even to the children of Gad [Good fortune], and to the children of Reuben [See, a son!], and to the half-tribe of Manasseh [Causing to forget] the son of Joseph [May he add], the kingdom of Sihon king of the Amorites [Descendants of Talkers], and the kingdom of Og king of Bashan, the land, according to its cities and borders, even the cities of the surrounding land. 34 The children of Gad [Good fortune] built Dibon, Ataroth, Aroer, 35 Atrothshophan, Jazer, Jogbehah, 36 Beth Nimrah, and Beth Haran [Mountaineer]: fortified cities, and folds for sheep. 37 The children of Reuben [See, a son!] built Heshbon, Elealeh, Kiriathaim, 38 Nebo, and Baal Meon, (their names being changed), and Sibmah. They gave other names to the cities which they built. ***(LY: Maftir ·Conclusion·)*** 39 The children of Machir the son of Manasseh [Causing to forget] went to Gilead, took it, and dispossessed the Amorites [Descendants of Talkers] who were therein. 40 Moses [Drawn out] gave Gilead to Machir the son of Manasseh [Causing to forget]; and he lived therein. 41 Jair the son of Manasseh [Causing to forget] went and took its villages, and called them Havvoth Jair. 42 Nobah went and took Kenath, and its villages, and called it Nobah, after his own name.

*Haftarah Mattot ·Taking leave · Tribes·:*

*Yirmeyahu / Jeremiah 1:1-2:3*

*B'rit Hadashah ·New Covenant·: Matt 23:1-39*

## Parashah 43: *Masa'ei* ·Journeys· 33:1-36:13

# 33

*Read with Parashah 42 in regular years; in leap years, read separately*

1 These are the stages in the journeys of the children of Israel [God prevails], as they left the land of Egypt [Abode of slavery] divided into

groups under the leadership of Moses [Drawn out] and Aaron [Light-bringer]. 2 Moses [Drawn out] recorded each of the stages of their journeys by the order of ADONAI . These are their journeys according to their goings out.

3 They traveled from Rameses in the first month, on the fifteenth day of the first month; on the next day after the *Pesac* ·Passover·, the children of Israel [God prevails] went out with a high hand in the sight of all the Egyptians [people from Abode of slavery], 4 while the Egyptians [people from Abode of slavery] were burying all their firstborn, whom ADONAI had struck among them. ADONAI also executed judgments on their deities. 5 The children of Israel [God prevails] traveled from Rameses, and encamped in Sukkot. 6 They traveled from Sukkot, and encamped in Etham, which is in the edge of the wilderness. 7 They traveled from Etham, and turned back to Pihahiroth, which is before Baal Zephon: and they encamped before Migdol. 8 They traveled from before Hahiroth, and crossed through the middle of the sea into the wilderness. They went three days' journey in the wilderness of Etham, and encamped in Marah. 9 They traveled from Marah, and came to Elim. In Elim, there were twelve springs of water, and seventy palm trees; and they encamped there. 10 They traveled from Elim, and encamped by the *Sea of Suf* [Reed Sea]. ***(LY:2)*** 11 They traveled from the *Sea of Suf* [Reed Sea], and encamped in the wilderness of Sin. 12 They traveled from the wilderness of Sin, and encamped in Dophkah. 13 They traveled from Dophkah, and encamped in Alush. 14 They traveled from Alush, and encamped in Rephidim, where there was no water for the people to drink. 15 They traveled from Rephidim, and encamped in the wilderness of Sinai [Thorn]. 16 They traveled from the wilderness of Sinai [Thorn], and encamped in Kibroth Hattaavah. 17 They traveled from Kibroth Hattaavah, and encamped in Hazeroth. 18 They traveled from Hazeroth, and encamped in Rithmah. 19 They traveled from Rithmah, and encamped in Rimmon Perez. 20 They traveled from Rimmon Perez, and encamped in Libnah. 21 They traveled from Libnah, and encamped in Rissah. 22 They traveled from Rissah, and encamped in Kehelathah. 23 They traveled from Kehelathah, and encamped in Mount Shepher. 24 They traveled from Mount Shepher, and encamped in Haradah. 25 They traveled from Haradah, and encamped in Makheloth. 26 They traveled from Makheloth, and encamped in Tahath. 27 They traveled from Tahath, and encamped in Terah. 28 They traveled from Terah, and encamped in Mithkah. 29 They traveled from Mithkah, and encamped in Hashmonah. 30 They traveled from Hashmonah, and encamped in Moseroth. 31 They traveled from Moseroth, and encamped in Bene Jaakan. 32 They traveled from Bene Jaakan, and encamped in Hor Haggidgad. 33 They traveled from Hor Haggidgad, and encamped in Jotbathah. 34 They traveled from Jotbathah, and encamped in Abronah. 35 They traveled from Abronah, and encamped in Ezion Geber. 36 They traveled from Ezion Geber, and encamped at Kadesh in the wilderness of Zin. 37 They traveled from Kadesh, and encamped in Mount Hor, in the edge of the land of Edom [Red]. 38 At the order of ADONAI , Aaron [Light-bringer] the priest went up into Mount Hor, and died there, in the fortieth year after the children of Israel [God prevails] had come out of the land of Egypt [Abode of slavery], in the fifth month, on the first day of the month. 39 Aaron [Light-bringer] was one hundred twenty-three

years old when he died in Mount Hor. 40 The Canaanite [Descendant of Humbled], the king of Arad, who lived in the South in the land of Canaan [Humbled], *sh'ma* ·heard obeyed· of the coming of the children of Israel [God prevails]. 41 They traveled from Mount Hor, and encamped in Zalmonah. 42 They traveled from Zalmonah, and encamped in Punon. 43 They traveled from Punon, and encamped in Oboth. 44 They traveled from Oboth, and encamped in Iye Abarim, in the border of Moab [From father]. 45 They traveled from Iyim, and encamped in Dibon Gad [Good fortune]. 46 They traveled from Dibon Gad [Good fortune], and encamped in Almon Diblathaim. 47 They traveled from Almon Diblathaim, and encamped in the mountains of Abarim, before Nebo. 48 They traveled from the mountains of Abarim, and encamped in the plains of Moab [From father] by the Jordan [Descender] at Jericho [Fragrant, Moon]. 49 They encamped by the Jordan [Descender], from Beth Jeshimoth even to Abel [Vanity, Mourning] Shittim in the plains of Moab [From father]. ***(RY:5, LY:3)*** 50 ADONAI spoke to Moses [Drawn out] in the plains of Moab [From father] by the Jordan [Descender] at Jericho [Fragrant, Moon], saying, 51 Speak to the children of Israel [God prevails], and tell them, "When you pass over the Jordan [Descender] into the land of Canaan [Humbled], 52 then you shall drive out all the inhabitants of the land from before you, destroy all their stone idols, destroy all their molten images, and demolish all their high places. 53 You shall take possession of the land, and dwell therein; for I have given the land to you to possess it. 54 You shall inherit the land by lot according to your families; to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance. Wherever the lot falls to any man, that shall be his. You shall inherit according to the tribes of your fathers.

55 "But if you do not drive out the inhabitants of the land from before you, then those you let remain of them will be as pricks in your eyes and as thorns in your sides, and they will harass you in the land in which you dwell. 56 It shall happen that as I thought to do to them, so will I do to you."

# 34

1 ADONAI spoke to Moses [Drawn out], saying, 2 "Enjoin the children of Israel [God prevails], and tell them, 'When you come into the land of Canaan [Humbled] (this is the land that shall fall to you for an inheritance, even the land of Canaan [Humbled] according to its borders), 3 then your south quarter shall be from the wilderness of Zin along by the side of Edom [Red], and your south border shall be from the end of the Salt Sea eastward. 4 Your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin; and it shall pass southward of Kadesh Barnea [Consecrated Son-inconstant]; and it shall go from there to Hazar Addar, and pass along to Azmon. 5 The border shall turn about from Azmon to the brook of Egypt [Abode of slavery], and it shall end at the sea.

6 " 'For the western border, you shall have the Great Sea [Mediterranean Sea, Inland Sea] and its border. This shall be your west border.

7 " 'This shall be your north border: from the Great Sea [Mediterranean Sea, Inland Sea] you shall mark out for yourselves Mount Hor. 8 From Mount Hor you shall mark out to the entrance of Hamath; and the border

shall pass by Zedad. 9 Then the border shall go to Ziphron, and it shall end
at Hazar Enan. This shall be your north border.
10 " 'You shall mark out your east border from Hazar Enan to Shepham.
11 The border shall go down from Shepham to Riblah, on the east side
of Ain. The border shall go down, and shall reach to the side of the
sea of Chinnereth eastward. 12 The border shall go down to the Jordan
[Descender], and end at the Salt Sea. This shall be your land according to
its borders around it.' "
13 Moses [Drawn out] enjoined the children of Israel [God prevails],
saying, "This is the land which you shall inherit by lot, which ADONAI has
enjoined to give to the nine tribes, and to the half-tribe; 14 for the tribe of
the children of Reuben [See, a son!] according to their fathers' houses,
and the tribe of the children of Gad [Good fortune] according to their
fathers' houses, have received, and the half-tribe of Manasseh [Causing
to forget] have received, their inheritance. 15 The two tribes and the half-
tribe have received their inheritance beyond the Jordan [Descender] at
Jericho [Fragrant, Moon] eastward, toward the sunrise."
***(RY:6, LY:4)*** 16 ADONAI spoke to Moses [Drawn out], saying, 17 "These
are the names of the men who shall divide the land to you for inheritance:
Eleazar [Help of God] the priest, and Joshua [Salvation Yah] the son of
Nun. 18 You shall take one prince of every tribe, to divide the land for
inheritance. 19 These are the names of the men: Of the tribe of Judah
[Praised], Caleb the son of Jephunneh. 20 Of the tribe of the children
of Simeon [Hearing], Shemuel the son of Ammihud. 21 Of the tribe of
Benjamin [Son of right hand, Son of south], Elidad the son of Chislon. 22 Of
the tribe of the children of Dan [He judged] a prince, Bukki the son of Jogli.
23 Of the children of Joseph [May he add]: of the tribe of the children of
Manasseh [Causing to forget] a prince, Hanniel the son of Ephod. 24 Of
the tribe of the children of Ephraim [Fruit] a prince, Kemuel the son of
Shiphtan. 25 Of the tribe of the children of Zebulun [Living together] a
prince, Elizaphan the son of Parnach. 26 Of the tribe of the children of
Issachar [Hire, Reward] a prince, Paltiel the son of Azzan. 27 Of the tribe of
the children of Asher [Happy] a prince, Ahihud the son of Shelomi. 28 Of
the tribe of the children of Naphtali [My wrestling] a prince, Pedahel the
son of Ammihud." 29 These are they whom ADONAI enjoined to divide the
inheritance to the children of Israel [God prevails] in the land of Canaan
[Humbled].

# 35

***(LY:5)*** 1 ADONAI spoke to Moses [Drawn out] in the plains of Moab [From
father] by the Jordan [Descender] at Jericho [Fragrant, Moon], saying,
2 * "Enjoin the children of Israel [God prevails] to give to the Levites
[Descendants of United with] of the inheritance of their possession cities to
dwell in. You shall give suburbs for the cities around them to the Levites
[Descendants of United with]. 3 They shall have the cities to dwell in. Their
suburbs shall be for their livestock, and for their possessions, and for all
their animals.
4 "The suburbs of the cities, which you shall give to the Levites
[Descendants of United with], shall be from the wall of the city and outward
one thousand cubits [1/3 mi; 457.2 km] around it. 5 You shall measure

* **35:2** Num 35:2 (Num 35:7, 35:1-8, ch 35) (#1.30): To give the Levites cities to dwell in and the surrounding fields

outside of the city for the east side two thousand cubits [1/2 mi; 914 km], and for the south side two thousand cubits [1/2 mi; 914 km], and for the west side two thousand cubits [1/2 mi; 914 km], and for the north side two thousand cubits [1/2 mi; 914 km], the city being in the middle. This shall be the suburbs of their cities.

6 "The cities which you shall give to the Levites [Descendants of United with], they shall be the six cities of refuge, which you shall give for the man slayer to flee to. Besides them you shall give forty-two cities. 7 All the cities which you shall give to the Levites [Descendants of United with] shall be forty-eight cities together with their suburbs. 8 Concerning the cities which you shall give of the possession of the children of Israel [God prevails], from the many you shall take many; and from the few you shall take few. Everyone according to his inheritance which he inherits shall give some of his cities to the Levites [Descendants of United with]." ***(RY:7, LY:6)*** 9 ADONAI spoke to Moses [Drawn out], saying, 10 "Speak to the children of Israel [God prevails], and tell them, 'When you pass over the Jordan [Descender] into the land of Canaan [Humbled], 11 then you shall appoint for yourselves cities to be cities of refuge for you, that the man slayer who kills any person unwittingly may flee there. 12 † The cities shall be to you for refuge from the avenger, that the man slayer not die, until he stands before the congregation for judgment. 13 The cities which you shall give shall be for you six cities of refuge. 14 You shall give three cities beyond the Jordan [Descender], and you shall give three cities in the land of Canaan [Humbled]. They shall be cities of refuge. 15 For the children of Israel [God prevails], and for the stranger and for the foreigner living among them, shall these six cities be for refuge; that everyone who kills any person unwittingly may flee there.

16 " 'But if he struck him with an instrument of iron, so that he died, he is a murderer. The murderer shall surely be put to death. ‡ 17 If he struck him with a stone in the hand, by which a man may die, and he died, he is a murderer. The murderer shall surely be put to death. 18 Or if he struck him with a weapon of wood in the hand, by which a man may die, and he died, he is a murderer. The murderer shall surely be put to death. 19 The avenger of blood shall himself put the murderer to death. When he meets him, he shall put him to death. 20 If he shoved him out of hatred, or hurled at him, lying in wait, so that he died, 21 or in hostility struck him with his hand, so that he died, he who struck him shall surely be put to death. He is a murderer. The avenger of blood shall put the murderer to death, when he meets him.

22 " 'But if he shoved him suddenly without hostility, or hurled on him anything without lying in wait, 23 or with any stone, by which a man may die, not seeing him, and cast it on him, so that he died, and he was not his enemy, neither sought his harm; 24 then the congregation shall judge between the striker and the avenger of blood according to these judgments.

† **35:12** Num 35:12 (Num 35:9-15) (#6.401): T. Not to execute one guilty of a capital offense before he has stood trial / R. Not to kill the murderer before he stands trial T. Note: Murder is defined in (Num 35:16-21) as being premeditated with intent or hatred in contrast to accidental killing (Num 35:22-24), killing without enmity nor premeditated intent to inflict harm ‡ **35:16** Context of Matt 5:21

25 § The congregation shall deliver the man slayer out of the hand of the
avenger of blood, and the congregation shall restore him to his city of
refuge, where he had fled. He shall dwell therein until the death of the
high priest, who was anointed with the holy oil.
26 " 'But if the man slayer shall at any time go beyond the border of his
city of refuge, where he flees, 27 and the avenger of blood finds him outside
of the border of his city of refuge, and the avenger of blood kills the man
slayer; he shall not be guilty of blood, 28 because he should have remained
in his city of refuge until the death of the high priest. But after the death
of the high priest, the man slayer shall *teshuvah* ·completely return· into
the land of his possession.
29 " 'These things shall be for a statute and judgement to you throughout
all your generations in all your dwellings.
30 " 'Whoever kills any person, the murderer shall be slain at the mouth
of witnesses; but one witness shall not testify against any person that he
die.
31 * " 'Moreover you shall take no ransom for the life of a murderer who
is guilty of death; but he shall surely be put to death.
32 † " 'You shall take no ransom for him who is fled to his city of refuge,
that he may come again to dwell in the land, until the death of the priest.
33 " 'So you shall not pollute the land in which you are; for blood pollutes
the land. No atonement can be made for the land for the blood that is shed
in it, but by the blood of him who shed it. 34 You shall not defile the land
which you inhabit, in the middle of which I dwell; for I, ADONAI , dwell in
the middle of the children of Israel [God prevails].' "

# 36

***(LY:7)*** 1 The heads of the fathers' households of the family of the
children of Gilead, the son of Machir, the son of Manasseh [Causing to
forget], of the families of the sons of Joseph [May he add], came near, and
spoke before Moses [Drawn out], and before the princes, the heads of the
fathers' households of the children of Israel [God prevails]. 2 They said,
"ADONAI enjoined my lord to give the land for inheritance by lot to the
children of Israel [God prevails]. My lord was enjoined by ADONAI to give
the inheritance of Zelophehad our brother to his daughters. 3 If they are
married to any of the sons of the other tribes of the children of Israel [God
prevails], then will their inheritance be taken away from the inheritance
of our fathers, and will be added to the inheritance of the tribe to which
they shall belong. So will it be taken away from the lot of our inheritance.
4 When the Jubilee of the children of Israel [God prevails] shall be, then
will their inheritance be added to the inheritance of the tribe to which they
shall belong. So their inheritance will be taken away from the inheritance
of the tribe of our fathers."

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§ **35:25** Num 35:25 (Num 35:22-29) (#6.402): To exile in the city of refuge the person who committed an accidental killing or manslaughter, until the *Cohen Gadol* ·High Priest· dies T. Note: Specificity the *Cohen Gadol* ·High Priest· of that year, for the High Priest's role changes annually * **35:31** Num 35:31 (Num 35:30-34) (#6.403): T. Not to take a ransom in lieu for the life of a murderer condemned to death / R. Not to accept monetary restitution to atone for the murderer † **35:32** Num 35:32 (Num 35:30-34) (#6.404): Not to take ransom from one who killed another accidentally in order to free him from exile in the City of Refuge before the time of his release T. Note: Murder is defined in (Num 35:16-21) as being premeditated with intent or hatred / Directive: The time of release is based on (Num 35:25 OU402) the death of the *Cohen Gadol* ·High Priest· of his day

5 Moses [Drawn out] enjoined the children of Israel [God prevails]
according to ADONAI 's word, saying, "The tribe of the sons of Joseph
[May he add] speaks right. 6 This is the thing which ADONAI does enjoin
concerning the daughters of Zelophehad, saying, 'Let them be married to
whom they think best; only they shall marry into the family of the tribe
of their father. 7 So shall no inheritance of the children of Israel [God
prevails] move from tribe to tribe; for the children of Israel [God prevails]
shall all keep the inheritance of the tribe of his fathers. 8 Every daughter
who possesses an inheritance in any tribe of the children of Israel [God
prevails] shall be wife to one of the family of the tribe of her father, that
the children of Israel [God prevails] may each possess the inheritance of
his fathers. 9 So shall no inheritance move from one tribe to another tribe;
for the tribes of the children of Israel [God prevails] shall each keep his
own inheritance.' "

***(Maftir ·Conclusion·)*** 10 The daughters of Zelophehad did as ADONAI
enjoined Moses [Drawn out]: 11 for Mahlah, Tirzah, Hoglah, Milcah, and
Noah [Rest], the daughters of Zelophehad, were married to their *dod*
·father's· brothers' sons. 12 They were married into the families of the
sons of Manasseh [Causing to forget] the son of Joseph [May he add]. Their
inheritance remained in the tribe of the family of their father. 13 These
are the *mitzvot* ·instructions· and the judgments which ADONAI enjoined
by the hand of Moses [Drawn out] to the children of Israel [God prevails]
in the plains of Moab [From father] by the Jordan [Descender] across from
Jericho [Fragrant, Moon].

*Haftarah Masa'ei ·Taking leave · Journeys·:*

*Yirmeyahu / Jeremiah 2:4-28, 3:4 (A); 2:4-28, 4:1-2 (S)*

*B'rit Hadashah ·New Covenant·: Matt 24:1-25:46*

*Chazak, chazak v'nitchazek! ·Be Strong, be strong, and let us show ourselves courageous!· (2 Samuel 10:12)*

# Deuteronomy [Second giving of Torah] D'varim [Words, Things, Bees]

*Context: These are the final words of Moses to give guidance and instruction to Israel and Joshua who will be taking over leadership. Reflecting in retrospect on significant events that lead Israel to be where they are, of history events, and now, making the decision for blessing or curse, life or death, obedience or rebellion. This presents the opportuinity to learn from the past, as it presents itself today, to give guidance for the future generation.*

*Note Parallel: Deuteronomy is similar to Chronicles; both are written in retrospect. Chronicles accounts history of Samuel and Kings to Levites returning from the Babylon exile. Deuteronomy accounts history of the parents to the second generation before entering Cannan with Joshua. All were not counted in the first census because they were below age twenty, except for Joshua and Caleb who are permitted to enter in (Num 14:38). Now the children are the leaders and decision makers. The past is a record to learn from for those who will hear and understand.*

## Parashah 44: *D'varim* ·Words, Things, Bees· 1:1-3:22

1 These are the words which Moses [Drawn out] spoke to all Israel [God prevails] beyond the Jordan [Descender] in the wilderness, in the Arabah over against Suf, between Paran, Tophel, Laban [White], Hazeroth, and Dizahab. 2 It is eleven days' journey from Horeb [Desert] by the way of Mount Seir to Kadesh Barnea [Consecrated Son-inconstant]. 3 In the fortieth year, in the eleventh month, on the first day of the month, Moses [Drawn out] spoke to the children of Israel [God prevails], according to all that ADONAI had given Moses [Drawn out], words of enjoinings to them; 4 after he had struck Sihon the king of the Amorites [Descendants of Talkers], who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth, at Edrei. 5 Beyond the Jordan [Descender], in the land of Moab [From father], Moses [Drawn out] began to declare this *Torah* ·Teaching·, saying, 6 "*Yahweh Eloheikhem* [Yahweh our God] spoke to us in Horeb [Desert], saying, 'You have lived long enough at this mountain. 7 Turn, and take your journey, and go to the hill country of the Amorites [Descendants of Talkers], and to all the places near there, in the Arabah, in the hill country, and in the lowland, and in the South, and by the seashore, the land of the Canaanites [Descendants of Humbled], and Lebanon, as far as the great river, the river Euphrates [Fruitful]. 8 Behold, I have set the land before you. Go in and possess the land which ADONAI swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter], to give to them and to their offspring after them.' "

9 I spoke to you at that time, saying, "I am not able to bear you myself alone. 10 ADONAI your God has multiplied you, and behold, you are today *as the stars of the sky for multitude.* * 11 ADONAI , the God of your fathers, make you a thousand times as many as you are, and bless you, as he has promised you! ***(2)*** 12 How can I myself alone bear your problems, your

* **1:10** Quoted in Heb 11:12

burdens, and your strife? 13 Take wise men of understanding and well
known according to your tribes, and I will make them heads over you."
14 You answered me, and said, "The thing which you have spoken is
good to do." 15 So I took the heads of your tribes, wise men, and known,
and made them heads over you, captains of thousands, and captains
of hundreds, and captains of fifties, and captains of tens, and officers,
according to your tribes. 16 I enjoined your judges at that time, saying,
"*Sh'ma* ·Hear obey· cases between your brothers, and judge righteously
between a man and his brother, and the foreigner who is living with him.
17 † You shall not show partiality in judgment; you shall *sh'ma* ·hear obey·
the small and the great alike. ‡ You shall not be afraid of the face of man,
for the judgment is God's. The case that is too hard for you, you shall
bring to me, and I will *sh'ma* ·hear obey· it." 18 I enjoined you at that time
all the things which you should do. 19 We traveled from Horeb [Desert],
and went through all that great and terrible wilderness which you saw,
by the way to the hill country of the Amorites [Descendants of Talkers], as
*Yahweh Eloheikhem* [Yahweh our God] enjoined us; and we came to Kadesh
Barnea [Consecrated Son-inconstant]. 20 I said to you, "You have come to
the hill country of the Amorites [Descendants of Talkers], which *Yahweh
Eloheikhem* [Yahweh our God] gives to us. 21 Behold, ADONAI your God
has set the land before you. Go up, take possession, as ADONAI , the God of
your fathers, has spoken to you. Don't be afraid, neither be dismayed."
***(3)*** 22 You came near to me, everyone of you, and said, "Let us send men
before us, that they may search the land for us, and bring us word again of
the way by which we must go up, and the cities to which we shall come."
23 The thing pleased me well. I took twelve men of you, one man for
every tribe. 24 They turned and went up into the hill country, and came
to the valley of Eshcol, and spied it out. 25 They took some of the fruit of
the land in their hands, and brought it down to us, and brought us word
again, and said, "It is a good land which *Yahweh Eloheikhem* [Yahweh our
God] gives to us."
26 Yet you wouldn't go up, but rebelled against the order of ADONAI your
God. 27 You murmured in your tents, and said, "Because ADONAI hated us,
he has brought us out of the land of Egypt [Abode of slavery], to deliver
us into the hand of the Amorites [Descendants of Talkers], to destroy us.
28 Where are we going up? Our brothers have made our heart melt, saying,
'The people are greater and taller than we. The cities are great and fortified
up to the sky. Moreover we have seen the sons of the Anakim there!' "
29 Then I said to you, "Don't dread, neither be afraid of them. 30 ADONAI
your God who goes before you, he will fight for you, according to all that
he did for you in Egypt [Abode of slavery] before your eyes, 31 and in the
wilderness, where you have seen how that ADONAI your God bore you, as
a man does bear his son, in all the way that you went, until you came to
this place."
32 Yet in this thing you didn't believe ADONAI your God, 33 who went
before you on the way, to seek out a place for you to pitch your tents in,

† **1:17** Deut 1:17 (#10.605): T. The judge is not to show favoritism in making judgments / R. Not to appoint as judge one who is not learned in the laws of the *Torah* ·Teaching· and judicial procedure, even if he is learned in other disciplines ‡ **1:17** Deut 1:17 (Deut 1:14-17; Lev 19:15) (#10.606): T. The judge not be afraid when judging no matter how a man presents himself / R. The judge must not fear a violent man when making judgments

in fire by night, to show you by what way you should go, and in the cloud by day. 34 ADONAI *sh'ma* ·heard obeyed· the voice of your words, and was angry, and swore, saying, 35 "Surely not one of these men of this evil generation shall see the good land, which I swore to give to your fathers, 36 except Caleb the son of Jephunneh. He shall see it. I will give the land that he has trodden on to him, and to his children, because he has wholly followed ADONAI ."

37 Also ADONAI was angry with me for your sakes, saying, "You also shall not go in there. 38 Joshua [Salvation Yah] the son of Nun, who stands before you, shall go in there. Encourage him, for he shall cause Israel [God prevails] to inherit it. ***(4)*** 39 Moreover your little ones, whom you said should be captured or killed, and your children, who today have no knowledge of good or evil, they shall go in there, and I will give it to, and they shall possess it. 40 But as for you, turn, and take your journey into the wilderness by the way to the *Sea of Suf* [Reed Sea]."

41 Then you answered and said to me, "We have sinned against ADONAI , we will go up and fight, according to all that *Yahweh Eloheikhem* [Yahweh our God] enjoined us." Every man of you put on his weapons of war, and presumed to go up into the hill country.

42 ADONAI said to me, "Tell them, 'Don't go up, neither fight; for I am not among you; lest you be struck before your enemies.' "

43 So I spoke to you, and you didn't *sh'ma* ·hear obey·; but you rebelled against the order of ADONAI , and were presumptuous, and went up into the hill country. 44 The Amorites [Descendants of Talkers], who lived in that hill country, came out against you, and chased you, as bees do, and beat you down in Seir, even to Hormah. 45 You made *teshuvah* ·complete return· and wept before ADONAI ; but ADONAI didn't *sh'ma* ·hear obey· unto your voice, nor turn his ear to you. 46 So you stayed in Kadesh many days, according to the days that you remained.

# 2

1 Then we turned, and took our journey into the wilderness by the way to the *Sea of Suf* [Reed Sea], as ADONAI spoke to me; and we encircled Mount Seir many days. ***(5)*** 2 ADONAI spoke to me, saying, 3 "You have encircled this mountain long enough. Turn northward. 4 Enjoin the people, saying, 'You are to pass through the border of your cousins the children of Esau [Hairy], who dwell in Seir; and they will be afraid of you. Therefore be careful. 5 Don't contend with them; for I will not give you any of their land, no, *not so much as for the sole of your foot* * to tread on; because I have given Mount Seir to Esau [Hairy] for a possession. 6 You shall purchase food from them for money, that you may eat. You shall also buy water from them for money, that you may drink.' "

7 For ADONAI your God has blessed you in all the work of your hand. He has known your walking through this great wilderness. These forty years, ADONAI your God has been with you. You have lacked nothing.

8 So we passed by from our brothers the children of Esau [Hairy], who dwell in Seir, from the way of the Arabah from Elath and from Ezion Geber. We turned and passed by the way of the wilderness of Moab [From father].

9 ADONAI said to me, "Don't bother Moab [From father], neither contend with them in battle; for I will not give you any of his land for a possession;

* **2:5** Quoted in Acts 7:5

because I have given Ar to the children of Lot [Veil, Covering] for a possession."

10 (The Emim lived therein before, a people great, and many, and tall, as the Anakim. 11 These also are considered to be Rephaim [Descendants of Terrible one], as the Anakim; but the Moabites [Descendants of From father] call them Emim. 12 The Horites also lived in Seir before, but the children of Esau [Hairy] succeeded them. They destroyed them from before them, and lived in their place; as Israel [God prevails] did to the land of his possession, which ADONAI gave to them.)

13 "Now rise up, and cross over the brook Zered." We went over the brook Zered.

14 The days in which we came from Kadesh Barnea [Consecrated Son-inconstant], until we had come over the brook Zered, were thirty-eight years; until all the generation of the men of war were consumed from the middle of the camp, as ADONAI swore to them. 15 Moreover ADONAI 's hand was against them, to destroy them from the middle of the camp, until they were consumed. 16 So, when all the men of war were consumed and dead from among the people, 17 ADONAI spoke to me, saying, 18 "You are to pass over Ar, the border of Moab [From father], today. 19 When you come near the border of the children of Ammon [Tribal people], don't bother them, nor contend with them; for I will not give you any of the land of the children of Ammon [Tribal people] for a possession; because I have given it to the children of Lot [Veil, Covering] for a possession."

20 (That also is considered a land of Rephaim [Descendants of Terrible one]: Rephaim [Descendants of Terrible one] lived there before; but the Ammonites [Tribal people] call them Zamzummim, 21 a great people, many, and tall, as the Anakim; but ADONAI destroyed them before them; and they succeeded them, and lived in their place; 22 as he did for the children of Esau [Hairy], who dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and lived in their place even to this day: 23 and the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came out of Caphtor, destroyed them, and lived in their place.)

24 "Rise up, take your journey, and pass over the valley of the Arnon: behold, I have given into your hand Sihon the Amorite [Descendants of Talkers], king of Heshbon, and his land; begin to possess it, and contend with him in battle. 25 Today I will begin to put the dread of you and the fear of you on the peoples who are under the whole sky, who shall *sh'ma* ·hear obey· the report of you, and shall tremble, and be in anguish because of you."

26 I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, 27 "Let me pass through your land. I will go along by the highway, I will turn neither to the right hand nor to the left. 28 You shall sell me food for money, that I may eat; and give me water for money, that I may drink. Just let me pass through on my feet, 29 as the children of Esau [Hairy] who dwell in Seir, and the Moabites [Descendants of From father] who dwell in Ar, did to me; until I pass over the Jordan [Descender] into the land which *Yahweh Eloheikhem* [Yahweh our God] gives us." 30 But Sihon king of Heshbon would not let us pass by him; for ADONAI your God hardened his spirit, and made his heart obstinate, that he might deliver him into your hand, as it is today.

***(6)*** 31 ADONAI said to me, “Behold, I have begun to deliver up Sihon
and his land before you. Begin to possess, that you may inherit his land.”
32 Then Sihon came out against us, he and all his people, to battle at Jahaz.
33 *Yahweh Eloheikhem* [Yahweh our God] delivered him up before us; and
we struck him, his sons, and all his people. 34 We took all his cities at
that time, and utterly destroyed every inhabited city, with the women and
the little ones. We left no one remaining. 35 Only the livestock we took
for plunder for ourselves, with the plunder of the cities which we had
taken. 36 From Aroer, which is on the edge of the valley of the Arnon, and
the city that is in the valley, even to Gilead, there was not a city too high
for us. *Yahweh Eloheikhem* [Yahweh our God] delivered up all before us.
37 Only to the land of the children of Ammon [Tribal people] you didn’t
come near; all the banks of the river Jabbok, and the cities of the hill
country, and wherever *Yahweh Eloheikhem* [Yahweh our God] forbade us
by his enjoined words.

# 3

1 Then we turned, and went up the way to Bashan. Og the king of Bashan
came out against us, he and all his people, to battle at Edrei. 2 ADONAI said
to me, “Don’t fear him; for I have delivered him, with all his people, and
his land, into your hand. You shall do to him as you did to Sihon king of
the Amorites [Descendants of Talkers], who lived at Heshbon.”
3 So *Yahweh Eloheikhem* [Yahweh our God] delivered into our hand Og
also, the king of Bashan, and all his people. We struck him until no one
was left to him remaining. 4 We took all his cities at that time. There was
not a city which we didn’t take from them; sixty cities, all the region of
Argob, the kingdom of Og in Bashan. 5 All these were cities fortified with
high walls, gates, and bars; besides a great many villages without walls.
6 We utterly destroyed them, as we did to Sihon king of Heshbon, utterly
destroying every inhabited city, with the women and the little ones. 7 But
all the livestock, and the plunder of the cities, we took for plunder for
ourselves. 8 We took the land at that time out of the hand of the two kings
of the Amorites [Descendants of Talkers] who were beyond the Jordan
[Descender], from the valley of the Arnon to Mount Hermon [Devoted to
destruction]. 9 (The Sidonians call Hermon [Devoted to destruction] Sirion,
and the Amorites [Descendants of Talkers] call it Senir.) 10 We took all
the 'Ieyr HaKikar [Cities of the Round], and all Gilead, and all Bashan, to
Salecah and Edrei, cities of the kingdom of Og in Bashan. 11 (For only Og
king of Bashan remained of the remnant of the Rephaim [Descendants of
Terrible one]. Behold, his bedstead was a bedstead of iron. Is not it in
Rabbah of the children of Ammon [Tribal people]? Nine cubits [13.5 ft;
41.15 m] was its length, and four cubits [6 ft; 18.29 m] its width, after the
cubit [18 in; 45.72 cm] of a man.) 12 This land we took in possession at
that time: from Aroer, which is by the valley of the Arnon, and half the
hill country of Gilead, and its cities, gave I to the Reubenites and to the
Gadites: 13 and the rest of Gilead, and all Bashan, the kingdom of Og, gave
I to the half-tribe of Manasseh [Causing to forget]; all the region of Argob,
even all Bashan. (The same is called the land of Rephaim [Descendants of
Terrible one]. 14 Jair the son of Manasseh [Causing to forget] took all the
region of Argob, to the border of the Geshurites and the Maacathites, and
called them, even Bashan, after his own name, Havvoth Jair, to this day.)
***(7)*** 15 I gave Gilead to Machir. 16 To the Reubenites and to the Gadites I

gave from Gilead even to the valley of the Arnon, the middle of the valley,
and its border, even to the river Jabbok, which is the border of the children
of Ammon [Tribal people]; 17 the Arabah also, and the Jordan [Descender]
and its border, from Chinnereth even to the sea of the Arabah, the Salt Sea,
under the slopes of Pisgah eastward.
18 I enjoined you at that time, saying, "ADONAI your God has given you
this land to possess it. You shall pass over armed before your brothers
the children of Israel [God prevails], all the men of valor. 19 But your
wives, and your little ones, and your livestock, (I know that you have
much livestock), shall live in your cities which I have given you, ***(Maftir
·Conclusion·)*** 20 until ADONAI gives rest to your brothers, as to you, and
they also possess the land which ADONAI your God gives them beyond the
Jordan [Descender]. Then you shall each *teshuvah* ·completely return· to
his own possession, which I have given you."
21 I enjoined Joshua [Salvation Yah] at that time, saying, "Your eyes have
seen all that ADONAI your God has done to these two kings. So shall ADONAI
do to all the kingdoms where you go over. 22 You shall not fear them; for
ADONAI your God himself fights for you."

*Haftarah D'varim ·Taking leave · Words / Things / Bees·:*

*Yesha'yahu / Isaiah 1:1-27*

*B'rit Hadashah ·New Covenant·: Mark 14:1-16*

## Parasha 45: *Va'etchanan* ·And I pleaded· 3:23-7:11

23 I begged ADONAI at that time, saying, 24 "Lord ADONAI , you have begun
to show your servant your greatness, and your strong hand. For what deity
is there in heaven or in earth that can do works like yours, and mighty acts
like yours? 25 Please let me go over and see the good land that is beyond
the Jordan [Descender], that fine mountain, and Lebanon."
26 But ADONAI was angry with me for your sakes, and didn't *sh'ma* ·hear
obey· me. ADONAI said to me, "Let this satisfy you. Speak no more to me of
this matter. 27 Go up to the top of Pisgah, and lift up your eyes westward,
and northward, and southward, and eastward, and see with your eyes;
for you shall not go over this Jordan [Descender]. 28 But enjoin Joshua
[Salvation Yah], and encourage him, and strengthen him; for he shall go
over before this people, and he shall cause them to inherit the land which
you shall see." 29 So we stayed in the valley near Beth Peor.

### 4

1 Now, Israel [God prevails], *sh'ma* ·hear obey· the statutes and to the
judgments, which I teach you, to do them; that you may live, and go in and
possess the land which ADONAI , the God of your fathers, gives you. 2 You
shall not add to the word which I enjoin you, neither shall you take away
from it, that you may keep the *mitzvot* ·instructions· of ADONAI your God
which I enjoin you. 3 Your eyes have seen what ADONAI did because of
Baal Peor; for all the men who followed Baal Peor, ADONAI your God has
destroyed them from among you. 4 But you who were faithful to ADONAI
your God are all alive today. ***(2)*** 5 Behold, I have taught you statutes and
judgments, even as ADONAI my God enjoined me, that you should do so in
the middle of the land where you go in to possess it. 6 Keep therefore and

do them; for this is your wisdom and your understanding in the sight of the peoples, who shall *sh'ma* ·hear obey· all these statutes, and say, “Surely this great nation is a wise and understanding people.” 7 For what great nation is there, that has a deity so near to them, as *Yahweh Eloheikhem* [Yahweh our God] is whenever we call on him? 8 What great nation is there, that has statutes and judgement so upright as all this *Torah* ·Teaching·, which I set before you today?

9 Only be careful, and keep your soul diligently, lest you forget the things which your eyes saw, and lest they depart from your heart all the days of your life; but make them known to your children and your children’s children; 10 the day that you stood before ADONAI your God in Horeb [Desert], when ADONAI said to me, “Assemble the people to me, and I will make them *sh'ma* ·hear obey· my words, that they may learn to fear me all the days that they live on the earth, and that they may teach their children.” 11 You came near and stood under the mountain. The mountain burned with fire to the heart of the sky, with darkness, cloud, and thick darkness. 12 ADONAI spoke to you out of the middle of the fire: you *sh'ma* ·hear obey· the voice of words, but you saw no form; you only heard a voice. 13 He declared to you his covenant ·binding contract between two or more parties·, which he enjoined you to perform, even the Ten Words. He wrote them on two stone tablets. 14 ADONAI enjoined me at that time to teach you statutes and judgments, that you might do them in the land where you go over to possess it. 15 Be very careful, for you saw no kind of form on the day that ADONAI spoke to you in Horeb [Desert] out of the middle of the fire, 16 lest you corrupt yourselves, and make yourself an engraved image in the form of any figure, the likeness of male or female, 17 the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, 18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth; 19 and lest you lift up your eyes to the sky, and when you see the sun and the moon and the stars, even all the army of the sky, you are drawn away and worship them, and *abad* ·serve· them, which ADONAI your God has allotted to all the peoples under the whole sky. 20 But ADONAI has taken you, and brought you out of the iron furnace, out of Egypt [Abode of slavery], to be to him a people of inheritance, as it is today. 21 Furthermore ADONAI was angry with me for your sakes, and swore that I should not go over the Jordan [Descender], and that I should not go in to that good land, which ADONAI your God gives you for an inheritance; 22 but I must die in this land. I must not go over the Jordan [Descender]; but you shall go over, and possess that good land. 23 Be careful, lest you forget the covenant ·binding contract between two or more parties· of ADONAI your God, which he made with you, and make yourselves an engraved image in the form of anything which ADONAI your God has enjoined forbidden for you. 24 For ADONAI your *God is 'Akal 'Esh [Consuming Fire],* * a jealous God. 25 When you shall father children, and children’s children, and you shall have been long in the land, and shall corrupt yourselves, and make an engraved image in the form of anything, and shall do that which is evil in ADONAI your God’s sight, to provoke him to anger; 26 I call heaven and earth to witness against you today, that you will soon utterly perish from off the land which you go over the Jordan [Descender] to possess it. You will not prolong your days on it, but will

* **4:24** Quoted in Heb 12:29

utterly be destroyed. 27 ADONAI will scatter you among the peoples, and
you will be left few in number among the nations, where ADONAI will
lead you away. 28 There you shall *abad* ·serve· deities, the work of men's
hands, wood and stone, which neither see, nor *sh'ma* ·hear obey·, nor eat,
nor smell. 29 But from there you shall seek ADONAI your God, and you
shall find him, when you search after him with all your heart and with all
your soul. 30 When you are in oppression, and all these things have come
on you, in the latter days you shall *teshuvah* ·completely return· to ADONAI
your God, and *sh'ma* ·hear obey· to his voice. 31 For ADONAI your God is
a merciful God. He will not fail you, neither destroy you, nor forget the
covenant ·binding contract between two or more parties· of your fathers
which he swore to them. 32 For ask now of the days that are past, which
were before you, since the day that God created man on the earth, and
from the one end of the sky to the other, whether there has been anything
as this great thing is, or has been *sh'ma* ·heard obeyed· like it? 33 Did a
people ever *sh'ma* ·hear obey· the voice of God speaking out of the middle
of the fire, as you have *sh'ma* ·heard obeyed·, and live? 34 Or has God
tried to go and take a nation for himself from among another nation, by
trials, by signs, by wonders, by war, by a mighty hand, by an outstretched
arm, and by great terrors, according to all that ADONAI your God did for
you in Egypt [Abode of slavery] before your eyes? 35 It was shown to you
so that you might know that ADONAI is God. *There is no one else besides
him,* † 36 Out of heaven he made you to *sh'ma* ·hear obey· his voice, that
he might instruct you. On earth he made you to see his great fire; and you
*sh'ma* ·heard obeyed· his words out of the middle of the fire. 37 Because he
*'ahav* ·affectionately loved· your fathers, therefore he chose their offspring
after them, and brought you out with his presence, with his great power,
out of Egypt [Abode of slavery]; 38 to drive out nations from before you
greater and mightier than you, to bring you in, to give you their land for
an inheritance, as it is today. 39 Know therefore today, and take it to heart,
that ADONAI himself is God in heaven above and on the earth beneath.
*There is no one else.* ‡ 40 You shall keep his statutes, and his *mitzvot*
·instructions·, which I enjoin you today, that it may go well with you,
and with your children after you, and that you may prolong your days in
the land, which ADONAI your God gives you, forever. ***(A:3)*** 41 Then Moses
[Drawn out] set apart three cities beyond the Jordan [Descender] toward
the sunrise; 42 that the man slayer might flee there, who kills his neighbor
unawares, and didn't hate him in time past; and that fleeing to one of
these cities he might live: 43 Bezer in the wilderness, in the plain country,
for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in
Bashan, for the Manassites. 44 This is the *Torah* ·Teaching· which Moses
[Drawn out] set before the children of Israel [God prevails]. 45 These are the
testimonies, and the statutes, and the judgments, which Moses [Drawn out]
spoke to the children of Israel [God prevails], when they came out of Egypt
[Abode of slavery], 46 beyond the Jordan [Descender], in the valley over
against Beth Peor, in the land of Sihon king of the Amorites [Descendants of
Talkers], who lived at Heshbon, whom Moses [Drawn out] and the children
of Israel [God prevails] struck, when they came out of Egypt [Abode of
slavery]. 47 They took his land in possession, and the land of Og king of
Bashan, the two kings of the Amorites [Descendants of Talkers], who were

† **4:35** **Quoted in** Mark 12:32 ‡ **4:39** **Quoted in** Mark 12:32

beyond the Jordan [Descender] toward the sunrise; 48 from Aroer, which
is on the edge of the valley of the Arnon, even to Mount Sion (also called
Hermon [Devoted to destruction]), 49 and all the Arabah beyond the Jordan
[Descender] eastward, even to the sea of the Arabah, under the slopes of
Pisgah.

# 5

***(A:4, S:3)*** 1 Moses [Drawn out] called to all Israel [God prevails], and
said to them, "*Sh'ma* ·Hear obey·, Israel [God prevails], the statutes and
the judgments which I speak in your ears today, that you may learn them,
and observe to do them." 2 *Yahweh Eloheikhem* [Yahweh our God] made a
covenant with us in Horeb [Desert]. 3 ADONAI didn't make this covenant
with our fathers, but with us, even us, who are all of us here alive today.
4 ADONAI spoke with you face to face on the mountain out of the middle
of the fire, 5 (I stood between ADONAI and you at that time, to show you
ADONAI 's word; for you were afraid because of the fire, and didn't go up
onto the mountain) saying,

6 * "I am ADONAI your God, who brought you out of the land of Egypt
[Abode of slavery], out of the house of bondage.

7 † "You shall have no other deities before me.

8 ‡ "You shall not make an engraved image for yourself, any likeness of
what is in heaven above, or what is in the earth beneath, or that is in the
water under the earth. 9 § You shall not *hawa* ·bow low, prostrate· yourself
down to them, * nor *abad* ·serve· them; for I, ADONAI , your God, am a
jealous God, visiting the iniquity of the fathers on the children, and on the
third and on the fourth generation of those who hate me; 10 and showing
*cheshed* ·loving-kindness· to thousands of those who *'ahav* ·affectionately
love· me and keep my *mitzvot* ·instructions·.

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* **5:6** Deut 5:6; Ex 20:2 (#1.1): T. I am Adonai your God / R. To know there is a God † **5:7** Deut 5:7; Ex 20:3 (Deut 5:6-7) (#2a.60): T. Not to recognize, bow down to, nor serve the deities of others in My Presence / R. Not to entertain the thought that there is any god but Adonai R. Note: Jewish culture on *karet* ·to cut off·. *Karet* is God's prerogative to be used in special cases only. This applies the capitol punishment (*karet* ·to be cut off·) to all generations alive at the time of the crime. This punishment is not a curse on the family, but it does put a close on the family linage (see D. Freedman, The Nine Commandments, p106-107) ‡ **5:8** Deut 5:8-10; Ex 20:4 (Ex 20:3-6) (#2a.61): Not to make a graven image nor to have one made for yourself by another § **5:9** Deut 5:9; Ex 20:5 (Ex 20:5-6; Deut 5:8-10) (#2b.92): T. Not to bow down to an object of idolatry, even if that is its normal way of worship / R. Not to worship idols in the four ways we worship God, which are: 1. Ritually slaying a sacrifice 2. Burning a ritual substance on an altar 3. Pouring a libation ·of wine· 4. Prostrating oneself * **5:9** Deut 5:9; Ex 20:5 (#2b.93): T. Not to worship or serve carved images / R. Not to worship an object of idolatry in its normal ways of worship / Consider: Serving other deities is an act of disloyalty and infidelity, one that God considers like adultery and treats with marital jealousy

11 † "You shall not take the name of ADONAI your God in vain: for ADONAI
will not hold him guiltless who takes his name in vain.

12 ‡ "Observe the Sabbath day, to keep it holy, as ADONAI your God
enjoined you. 13 You shall labor six days, and do all your work; 14 but
the seventh day is a *Sabbath* ·To cease· to ADONAI your God, in which you
shall not do any work, you, nor your son, nor your daughter, nor your male
servant, nor your female servant, nor your ox, nor your donkey, nor any
of your livestock, nor your stranger who is within your gates; that your
male servant and your female servant may rest as well as you. 15 You shall
remember that you were a servant in the land of Egypt [Abode of slavery],
and ADONAI your God brought you out of there by a mighty hand and by
an outstretched arm. Therefore ADONAI your God enjoined you to keep
the Sabbath day.

16 § *"Honor your father and your mother,* * as ADONAI your God enjoined
you; that your days may be long, and that *it may go well with you, in the
land* † which ADONAI your God gives you.

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† **5:11** Deut 5:11; Ex 20:7 (Ex 20:5-7) (#3.189): T. Not to blaspheme God / R. We are warned against blasphemy and the penalty is death T. Example: Blasphemy: idolaters, manifesting disrespect towards God, and insulting His chosen leaders Note: Hebrew Language: *Nakav* ·blaspheme· not only signifies to curse, or blaspheme, but also to express, or distinguish by name, to invoke a name R. Example: Blasphemy goes beyond pronouncing the divine name, especially in an inappropriate context (*Sanhedrin* 7:5) R. Example: Judaism views blasphemy as: using God's name when swearing, using God's name to call as a witness for truth when lying, or by joining God's name to inappropriate or unacceptable actions or objects (The Nine Commands, Freedman, p47-49) Note: This name, the *Tetragrammaton* ·four letters·, is sacred and, with one exception, is never pronounced. When the Temple stood, on *Yom Kippur* ·Day of Atonement·, the *Cohen Gadol* ·High Priest· would pronounce the Name in a sacred ceremony Consider: The Greek word *Tetragrammaton* is not used in the Bible, but the Hebrew name it represents, YHVH or *Yahweh*, is used 5,410 total times in the Old Covenant. Total times in Torah 1,419 (Genesis 153 times, Exodus 364, Leviticus 285, Numbers 387, Deuteronomy 230); Total times in Prophets 2,696; Total times in Writings 1,295 R. Note: In Judaism there are multiple sacred and specific names for God, these names are designated by how many letters each name has. These names are sacred and should not be used lightly. *Yah* 3, *Ha-Shem* ·The Name· which refers to YHVH 4, *Shem ha-Meforash* ·Name The Distinguished· 12, *Shem ha-Meyuhad* ·Name The Extraordinary· 42, *Shem Vayisa Vayet* 72. A word for word translation of the 72 is *Shem* ·Name· *Vayisa* ·Raised· *Vayet* ·Stretched out, Turned·. Remember to always show respect when using God's names ‡ **5:12** Deut 5:12; Ex 20:8 (Gen 2:1-3; Ex 20:8-11) (#4.280): T. To set apart the seventh day, Sabbath day, and keep it holy / R. To sanctify the day with *Kiddush* ·Sanctification· and *Havdallah* ·Separation·; these are the rituals and prayers associated with bringing in Sabbath Friday night (7th day) and closing Sabbath Saturday evening (1st day) T. Reason: Sabbath is a remembrance that God rested from all his works and blessed the seventh day (Gen 2:1-3). R. Quoting, Rabbi Shimon ben Menasia said "The Sabbath was handed to you, not you to the Sabbath". Rabbi Yeshua says "Sabbath was made for man, not man for the Sabbath" (Mark 2:27) R. Directive: You are not to harvest on Sabbath according to (Ex 34:21). The Rabbis define what constitutes harvesting as: picking grain, removing the husks, rubbing the heads, cleaning or bruising the ears, throwing the ears up in the hand § **5:16** Deut 5:16; Ex 20:12 (#5.359): T. To honor your father and mother / R. To respect your father and mother T. Note: In Hebrew, the prime root word *kavad* ·honor, heavy· is used in (Ex 20:12) to describe honoring one's parents. T. Note: The Hebrew word *kavod* ·glory, riches, abundance, weight· used to describe the glory of God as in (Ex 33:18, 33:22). The root word of *kavod* is the prime root word *kavad* ·honor, heavy·. (See D. Freedman, The Nine Commandments, p76) * **5:16** Quoted in Matt 15:4, 19:19; Mark 7:10 † **5:16** Quoted in Mark 7:10; Eph 6:2-3

17 ‡ *"You shall not murder.* §
18 * *"You shall not commit adultery.* †
19 ‡ "You shall *not steal.* § *
20 † "You shall *not give false witness* ‡ against your neighbor.
21 § * "You shall *not covet* † ‡ your neighbor's wife. Neither shall you desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your wrote neighbor's." §

***(A:5, S:4)*** 22 ADONAI spoke these words to all your assembly on the mountain out of the middle of the fire, of the cloud, and of the thick darkness, with a great voice. He added no more. He them on two stone tablets, and gave them to me. 23 When you *sh'ma* ·heard obeyed· the voice out of the middle of the darkness, while the mountain was burning with fire, you came near to me, even all the heads of your tribes, and your elders; 24 and you said, "Behold, *Yahweh Eloheikhem* [Yahweh our God] has shown us his *kavod* ·weighty glory· and his greatness, and we have *sh'ma* ·heard obeyed· his voice out of the middle of the fire. We have seen today that God does speak with man, and he lives. 25 Now therefore why should we die? For this great fire will consume us. If we *sh'ma* ·hear obey· *Yahweh Eloheikhem* [Yahweh our God]'s voice any more, then we shall die. 26 For who is there of all flesh, that has *sh'ma* ·heard obeyed· the voice of the *Elohim Chayim* [Living God] speaking out of the middle of the fire, as we have, and lived? 27 Go near, and *sh'ma* ·hear obey· all that *Yahweh Eloheikhem* [Yahweh our God] shall say, and tell us all that *Yahweh Eloheikhem* [Yahweh our God] tells you; and we will *sh'ma* ·hear obey· it, and do it."
28 ADONAI *sh'ma* ·heard obeyed· the voice of your words, when you spoke to me; and ADONAI said to me, "I have *sh'ma* ·heard obeyed· the voice of the words of this people, which they have spoken to you. They have well said all that they have spoken. 29 Oh that there were such a heart in them,

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‡ **5:17** Deut 5:17; Ex 20:13 (#6.380): T. Not to murder / T. Not to commit homicide (alternative phrasing) / R. Not to kill an innocent person T. Note: Murder is defined in (Num 35:16-21) as being premeditated with intent or hatred towards another, then taking action against said person causing their death § **5:17** Quoted in Matt 5:21 * **5:18** Deut 5:18; Ex 20:14 [Heb Bible Deut 5:18; Ex 20:13] (#7.433): T. Not to commit adultery / R. This command is not included in Rambam's 613 list R. Note: This command is not listed in the Rambam 613 list nor on the Messer 613 list Consider: This is only a speculation, maybe this was not listed because Rambam thought it was encompassed by the command of not coveting, Command 10 (Ex 20:17) / Consider: This is only a speculation, maybe this was not listed because Rambam thought the command of (Lev 18:6 OU437) or (Lev 18:19 OU456) and the whole of (Lev ch. 18) encompassed this singular command † **5:18** Quoted in Matt 5:27; Rom 2:22; James 2:11 ‡ **5:19** Deut 5:19; Ex 20:15 [Heb Bible Deut 5:19; Ex 20:13] (Ex 21:16) (#8.486): T. Not to steal / R. Not to kidnap any person of Israel. (This command is implied here, but derived from (Ex 21:16)) R. Note: The Rabbis clarify this refers to theft of a person § **5:19** Quoted in Rom 2:21 * **5:19** Quoted in Rom 13:9 † **5:20** Deut 5:20; Ex 20:16 [Heb Bible Deut 5:20; Ex 20:14] (#9.546): Not to testify falsely against your neighbor ‡ **5:20** Quoted in Matt 19:18-19; Mark 10:19; Luke 18:20 § **5:21** Deut 5:21; Ex 20:17 [Heb Bible Deut 5:18; Ex 20:14] (#10.578): T. Not to covet / R. Not to covet and scheme to acquire another's possession Consider: (Ex 20) orders the list as "house, wife, servant" whereas (Deut 5) orders the list "wife, house, field, servant". * **5:21** Deut 5:21; Ex 20:17 [Heb Bible Deut 5:18; Ex 20:14] (#10.579): T. Not to covet *kol* ·anything, everything, the whole· that belongs to your neighbor / R. Not to desire another's possession T. Note: The Hebrew word *kol* means ·anything, everything, the whole· / T. Note: Exodus uses the word "covet" whereas Deuteronomy used "desire" and "covet" † **5:21** Quoted in Rom 7:7 ‡ **5:21** Quoted in Rom 13:9 § **5:21** Quoted in Rom 13:9

that they would fear me, and keep all my *mitzvot* ·instructions· always, that it might be well with them, and with their children forever!
30 "Go tell them, '*Teshuvah* ·Completely return· to your tents.' 31 But as for you, stand here by me, and I will tell you all the *mitzvot* ·instructions·, and the statutes, and the judgments, which you shall teach them, that they may do them in the land which I give them to possess it."
32 You shall observe to do therefore as ADONAI your God has enjoined you. You shall not turn aside to the right hand or to the left. 33 You shall walk in all the way which ADONAI your God has enjoined you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.

# 6

1 Now this is the *mitzvot* ·instructions·, the statutes, and the judgments, which ADONAI your God enjoined to teach you, that you might do them in the land where you go over to possess it; 2 that you might fear ADONAI your God, to keep all his statutes and his *mitzvot* ·instructions·, which I enjoin you; you, and your son, and your son's son, all the days of your life; and that your days may be prolonged. 3 *Sh'ma* ·Hear understand obey· therefore, Israel [God prevails], and observe to do it; that it may be well with you, and that you may increase mightily, as ADONAI , the God of your fathers, has promised to you, in a land flowing with milk and honey. ***(A:6, S:5)*** 4 * *Sh'ma ·Hear obey·, Israel [God prevails]: ADONAI is our God. ADONAI is echad ·one, one unity·.* † ‡ 5 § *You shall 'ahav ·affectionately love· ADONAI your God with all your heart, with all your soul, and with all your might.* * † ‡ 6 These words, which I enjoin you today, shall be on your heart; 7 § and you shall teach them diligently to your children, * and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. 8 † You shall bind them for

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* **6:4** Deut 6:4 (Deut 6:4-9) (#1.31): T. YHVH our God is *echad* ·one, one unity· God / R. To know ADONAI is one † **6:4** Quoted in Mark 12:32; Rom 3:30; 1 Tim 2:5; James 2:19 ‡ **6:4** Hebrew: *Echad* ·One· also means ·one complete whole, one unity·; *yachid* is Hebrew for ·only one, singular·. In the *Torah* ·Teaching· of Moses, he writes God is *echad* ·one unity·; conversely, a very influential Rabbi, Rambam Maimonides (1135-1204), wrote God is *yachid* ·only one·. T. Examples of *Echad:* One rib took from Adam (Gen 2:21), man and wife will be one flesh (Gen 2:24), the people of Israel answered in one voice (Ex 24:3), the tabernacle is united as one (Ex 26:6), the two sticks are one in Ezekiel's hand (Ez 37:19, 22), God's name will be the only one (Zech 14:9). In the New Covenant *Echad* describes Yeshua's goal: To establish in himself one new humanity out of the two (Jew and non-Jew / Gentile) (Eph 2:15); one unity is not uniformity rather a composite whole like the many parts of *echad* ·one· body (1 Cor 12:20). T. Examples of *Yachid:* Your son, your only son (Gen 22:2), for I am alone (Ps 25:16), mourn as for on only son (Jer 6:26, Zech 12:10). § **6:5** Deut 6:5 (Deut 6:4-9, 11:1, 11:13, 11:22) (#1.32): T. You shall love YHVH your God / R. To love ADONAI * **6:5** Expanded rendering: You shall *'ahav* ·affectionately love· ADONAI your God with all your spirit, mind, understanding, and all your soul, self, passion, and all your might, strength, life essence. † **6:5** Quoted in Mark 12:29-30 ‡ **6:5** Quoted in Matt 22:37; Luke 10:27 § **6:7** Deut 6:7 (Deut 6:4-9, 11:18-19) (#1.33): To learn *Torah* ·Teaching· and diligently teach *Torah* ·Teaching· to your children / R. To learn *Torah* ·Teaching· * **6:7** Deut 6:7 (Deut 6:4-9, 11:18) (#1.34): T. To read and talk about God's Instructions (Deut 11:8) when you walk about your house or the city, and when you lie down and rise up / R. Say the *Sh'ma* ·Hear understand obey· twice daily, when lie down and rise up † **6:8** Deut 6:8 (Deut 6:4-9, 11:18) (#1.35): T. To bind God's Instructions (Deut 11:8) as a sign on your hands / R. To wear *tefillin* ·phylacteries· on the arm

a sign on your hand, ‡ and they shall be for frontlets between your eyes.
9 § You shall write them on the door posts of your house, and on your
gates. ***(S:6)*** 10 It shall be, when ADONAI your God brings you into the land
which he swore to your fathers, to Abraham [Father of a multitude], to
Isaac [Laughter], and to Jacob [Supplanter], to give you, great and goodly
cities, which you didn't build, 11 and houses full of all good things, which
you didn't fill, and cisterns dug out, which you didn't dig, vineyards and
olive trees, which you didn't plant, and you shall eat and be full; 12 then
beware lest you forget ADONAI , who brought you out of the land of Egypt
[Abode of slavery], out of the house of bondage. 13 *You shall fear ADONAI
your God; and you shall abad ·serve· him,* * and shall swear by his name.
14 You shall not go after other deities, of the deities of the peoples who are
around you; 15 for ADONAI your God among you is a jealous God; lest the
anger of ADONAI your God be kindled against you, and he destroy you
from off the face of the earth. 16 † *You shall not tempt ADONAI your God,*
‡ as you tempted him in Massah [Testing]. 17 You shall diligently keep the
*mitzvot* ·instructions· of ADONAI your God, and his testimonies, and his
statutes, which he has enjoined you. 18 You shall do that which is right and
good in ADONAI 's sight; that it may be well with you, and that you may go
in and possess the good land which ADONAI swore to your fathers, 19 to
thrust out all your enemies from before you, as ADONAI has spoken.
20 Some day when your child asks you in time to come, saying, "What do
the testimonies, the statutes, and the judgments, which *Yahweh Eloheikhem*
[Yahweh our God] has enjoined you mean?" 21 then you shall tell your
child, "We were Pharaoh's slaves in Egypt [Abode of slavery]. ADONAI
brought us out of Egypt [Abode of slavery] with a mighty hand; 22 and
ADONAI showed great and awesome signs and wonders on Egypt [Abode
of slavery], on Pharaoh, and on all his house, before our eyes; 23 and
he brought us out from there, that he might bring us in, to give us the
land which he swore to our fathers. 24 ADONAI enjoined us to do all
these statutes, to fear *Yahweh Eloheikhem* [Yahweh our God], for our good
always, that he might preserve us alive, as we are today. 25 It shall be
righteousness to us, if we observe to do all this *mitzvot* ·instructions· before
*Yahweh Eloheikhem* [Yahweh our God], as he has enjoined us."

# 7

***(7)*** 1 When ADONAI your God brings you into the land where you go to
possess it, and casts out many nations before you, the Hittite [Descendant
of Trembling fear], the Girgashite, the Amorite [Descendants of Talkers],
the Canaanite [Descendant of Humbled], the Perizzite [Descendant of
Belonging to village], the Hivite [Wicked], and the Jebusite [Descendants
of Thresher], *seven nations* * greater and mightier than you; 2 and when
ADONAI your God delivers them up before you, and you strike them; then

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‡ **6:8** Deut 6:8 (Deut 6:4-9, 11:18) (#1.36): T. To bind God's Instructions (Deut 11:8) as frontlets between your eyes / R. To wear *tefillin* ·phylacteries· on the head, on your forehead § **6:9** Deut 6:9 (Deut 6:4-9, 11:18) (#1.37): T. Write God's Instructions (Deut 11:8) on your door frames and on your gates / R. To fasten a *mezuzah* ·doorpost· on each of your door posts and your gates R. Note: Note: A *mezuzah* ·doorpost· has a small scroll with (Deut 6:4-9) and (Deut 11:12-21) written on it * **6:13** Quoted in Matt 4:10; Luke 4:8 † **6:16** Deut 6:16 (Deut 6:10-25) (#1.38): T. Not to test the word of Adonai / R. Not to test the prophet unduly nor excessively ‡ **6:16** Quoted in Matt 4:7; Luke 4:12 * **7:1** Quoted in Acts 13:19

you shall utterly destroy them. † ‡ You shall make no covenant with them, § nor show mercy to them; 3 * neither shall you make marriages with them. You shall not give your daughter to his son, nor shall you take his daughter for your son. 4 For he will turn away your son from following me, that they may *abad* ·serve· other deities. So ADONAI 's anger would be kindled against you, and he would destroy you quickly. 5 But you shall deal with them like this. You shall break down their altars, dash their pillars in pieces, and cut down their Asherah poles, and burn their engraved images with fire. 6 For you are a holy people to ADONAI your God. ADONAI your God has *chosen* you to be a *le'am segulah ·people of special treasure·* † for his own possession, above all peoples who are on the face of the earth. 7 ADONAI didn't set his *chasak* ·to set one's affection, to make bands· on you, nor choose you, because you were more in number than any people; for you were the fewest of all peoples: 8 but because ADONAI loves you, and because he desires to keep the oath which he swore to your fathers, ADONAI has brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt [Abode of slavery]. ***(Maftir ·Conclusion·)*** 9 Know therefore that ADONAI your God himself is God, the faithful God, who keeps covenant and *cheshed* ·loving-kindness· with them who *'ahav* ·affectionately love· him and keep his *mitzvot* ·instructions· to a thousand generations, 10 and repays those who hate him to their face, to destroy them. He will not be slack to him who hates him. He will repay him to his face. 11 You shall therefore keep the *mitzvot* ·instructions·, the statutes, and the judgments, which I enjoin you today, to do them.

*Haftarah Va'etchanan ·Taking leave · And I pleaded·:*

*Yesha'yahu / Isaiah 40:1-26*

*B'rit Hadashah ·New Covenant·: Luke 22:13-38*

## Parashah 46: *'Ekev* ·Because, Result, Consequence· 7:12-11:25

12 It shall happen, because you *sh'ma* ·hear obey· these judgments, and keep and do them, that ADONAI your God will keep with you the covenant and the *cheshed* ·loving-kindness· which he swore to your fathers. 13 He will *'ahav* ·affectionately love· you, bless you, multiply you. He will also bless the fruit of your body and the fruit of your ground, your grain and your new wine and your oil, the increase of your livestock and the young of your flock, in the land which he swore to your fathers to give you. 14 You

† **7:2** Deut 7:2 (Deut 7:1-8) (#2b.168): T. Not to make a covenant nor treaty with the seven Canaanite nations / R. Not to make a covenant or treaty with idolaters ‡ **7:2** 7.2-7, 7.16, 7.26 Note: God commanded Israel to kill all the people and animals of the nations in the Promised Land. One reason is to prevent Israel from learning the Gentile ways of worshiping their deities. Another reason is plague and disease, in order to prevent the spread of disease all living creatures must be killed. Another reason, in order to prevent the uprising of nations that lost a war, they would be assimilated or killed off. God chose to command Israel to "devote" all the nations to destruction. § **7:2** Deut 7:2 (Deut 7:1-8) (#6.405): T. Show no mercy to the seven Canaanite nations God is expelling ahead of you / R. Not to have mercy or favor towards idolaters * **7:3** Deut 7:3 (Deut 7:1-8, 7:6-11, 7:1-11) (#2b.169): T. Not to intermarry with the seven Canaanite nations / R. Not to marry with idolaters / R. Some Rabbis also interpret this as "Not to marry non-Jews" † **7:6** Quoted in 1 Pet 2:9

shall be blessed above all peoples. There shall not be male or female barren among you, or among your livestock. 15 ADONAI will take away from you all sickness; and none of the evil diseases of Egypt [Abode of slavery], which you know, will he put on you, but will lay them on all those who hate you. 16 You shall consume all the peoples whom ADONAI your God shall deliver to you. Your eye shall not pity them: neither shall you *abad* ·serve· their deities; for that would be a snare to you. 17 If you shall say in your heart, "These nations are more than I; how can I dispossess them?" 18 you shall not be afraid of them. You shall remember well what ADONAI your God did to Pharaoh, and to all Egypt [Abode of slavery]; 19 the great trials which your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which ADONAI your God brought you out. So shall ADONAI your God do to all the peoples of whom you are afraid. 20 Moreover ADONAI your God will send the hornet among them, until those who are left, and hide themselves, perish from before you. 21 ‡ You shall not be scared of them; for ADONAI your God is among you, a great and awesome God. 22 ADONAI your God will cast out those nations before you little by little. You may not consume them at once, lest the animals of the field increase on you. 23 But ADONAI your God will deliver them up before you, and will confuse them with a great confusion, until they are destroyed. 24 He will deliver their kings into your hand, and you shall make their name perish from under the sky. No one will be able to stand before you, until you have destroyed them. 25 § You shall burn the engraved images of their deities with fire. You shall not covet the silver or the gold that is on them, nor take it for yourself, lest you be snared in it; for it is an abomination to ADONAI your God. 26 * You shall not bring an abomination into your house, and become a devoted thing like it. You shall utterly detest it, and you shall utterly abhor it; for it is a devoted thing.

# 8

1 You shall observe to do all the *mitzvot* ·instructions· which I enjoin you today, that you may live, and multiply, and go in and possess the land which ADONAI swore to your fathers. 2 You shall remember all the way which ADONAI your God has led you these forty years in the wilderness, that he might humble you, to prove you, to know what was in your heart, whether you would keep his *mitzvot* ·instructions·, or not. 3 He humbled you, and allowed you to be hungry, and fed you with *manna* ·what is it·, which you didn't know, neither did your fathers know; that he might teach you that *man does not live by bread only, but man lives by every d'var ·word· that proceeds out of* ADONAI *'s mouth.* * 4 Your clothing didn't grow old on you, neither did your foot swell, these forty years. 5 You shall consider in your heart that as a man disciplines his son, so ADONAI your God disciplines you. 6 You shall keep the *mitzvot* ·instructions· of ADONAI your God, to walk in his ways, and to fear him. 7 For ADONAI your God brings you into a good

‡ **7:21** Deut 7:21 (Deut 7:21-24, 3:21-22) (#1.39): T. The Israelite warriors shall not fear their enemies nor be frightened of them in battle / R. Not to panic and retreat during battle § **7:25** Deut 7:25 (Deut 7:12-26, 7:3-5) (#10.607): T. Not to covet ·to be greedy for· the silver or gold used in idols or for idolatrous worship / R. Not to derive benefit from any object used in idolatrous worship thru coveting * **7:26** Deut 7:26 (Deut 7:25-26) (#2a.73): T. Do not bring something abhorrent, that is an abomination, into your house / R. Not to benefit from an object of idolatry, its accessories, nor its offerings, nor its wine libations * **8:3** Quoted in Matt 4:4; Luke 4:4

land, a land of brooks of water, of springs, and underground water flowing into valleys and hills; 8 a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive trees and honey; 9 a land in which you shall eat bread without scarceness, you shall not lack anything in it; a land whose stones are iron, and out of whose hills you may dig copper. 10 † You shall eat and be full, and you shall bless ADONAI your God for the good land which he has given you. ***(2)*** 11 Beware lest you forget ADONAI your God, in not keeping his *mitzvot* ·instructions·, and his judgments, and his statutes, which I enjoin you today; 12 lest, when you have eaten and are full, and have built fine houses, and lived in them; 13 and when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; 14 then your heart might be lifted up, and you forget ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], out of the house of bondage; 15 who led you through the great and terrible wilderness, with fiery serpents and scorpions, and thirsty ground where there was no water; who poured water for you out of the rock of flint; 16 who fed you in the wilderness with *manna* ·what is it·, which your fathers didn't know; that he might humble you, and that he might prove you, to do you good at your latter end: 17 and lest you say in your heart, "My power and the might of my hand has gotten me this wealth." 18 But you shall remember ADONAI your God, for it is he who gives you power to get wealth; that he may establish his covenant ·binding contract between two or more parties· which he swore to your fathers, as it is today.

19 It shall be, if you shall forget ADONAI your God, and walk after other deities, and *abad* ·serve· them, and *hawa* ·bow low, prostrate· to worship them, I testify against you today that you shall surely perish. 20 As the nations that ADONAI makes to perish before you, so you shall perish; because you wouldn't *sh'ma* ·hear obey· ADONAI your God's voice.

# 9

1 *Sh'ma* ·Hear obey·, Israel [God prevails]! You are to pass over the Jordan [Descender] today, to go in to dispossess nations greater and mightier than yourself, cities great and fortified up to the sky, 2 a people great and tall, the sons of the Anakim, whom you know, and of whom you have *sh'ma* ·heard obeyed· it said, "Who can stand before the sons of Anak?" 3 Know therefore today, that ADONAI your God is he who goes over before you as a devouring fire. He will destroy them, and he will bring them down before you. So you shall drive them out, and make them perish quickly, as ADONAI has spoken to you.

***(3)*** 4 Don't say in your heart, after ADONAI your God has thrust them out from before you, saying, "For my righteousness ADONAI has brought me in to possess this land;" because ADONAI drives them out before you because of the wickedness of these nations. 5 Not for your righteousness, or for the uprightness of your heart, do you go in to possess their land; but for the wickedness of these nations ADONAI your God does drive them out from before you, and that he may establish the word which ADONAI swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter]. 6 Know therefore, that ADONAI your God does not

† **8:10** Deut 8:10 (#1.40): To give a *beracha* ·blessing·, give thanks, give prayer after meals

give you this good land to possess for your righteousness; for you are a stiff-necked people. 7 Remember, and don't forget, how you provoked ADONAI your God to wrath in the wilderness. From the day that you left the land of Egypt [Abode of slavery], until you came to this place, you have been rebellious against ADONAI . 8 Also in Horeb [Desert] you provoked ADONAI to wrath, and ADONAI was angry with you to destroy you. 9 When I had gone up onto the mountain to receive the stone tablets, even the tablets of the covenant which ADONAI made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. 10 ADONAI delivered to me the two stone tablets written with God's finger. On them were all the words which ADONAI spoke with you on the mountain out of the middle of the fire in the day of the assembly.

11 It came to pass at the end of forty days and forty nights, that ADONAI gave me the two stone tablets, even the tablets of the covenant. 12 ADONAI said to me, "Arise, get down quickly from here; for your people whom you have brought out of Egypt [Abode of slavery] have corrupted themselves. They have quickly turned aside out of the way which I enjoined them. They have made a molten image for themselves!"

13 Furthermore ADONAI spoke to me, saying, "I have seen this people, and behold, it is a stiff-necked people. 14 Leave me alone, that I may destroy them, and blot out their name from under the sky; and I will make of you a nation mightier and greater than they."

15 So I turned and came down from the mountain, and the mountain was burning with fire. The two tablets of the covenant were in my two hands. 16 I looked, and behold, you had sinned against ADONAI your God. You had made yourselves a molten calf. You had turned aside quickly out of the way which ADONAI had enjoined you. 17 I took hold of the two tablets, and threw them out of my two hands, and broke them before your eyes. 18 I fell down before ADONAI , as at the first, forty days and forty nights. I neither ate bread nor drank water, because of all your sin which you sinned, in doing that which was evil in ADONAI 's sight, to provoke him to anger. 19 *I was terrified* * that because of how angry ADONAI was at you, of how heatedly displeased he was, that he would destroy you. But ADONAI *sh'ma* ·heard obeyed· me that time too. 20 ADONAI was angry enough with Aaron [Light-bringer] to destroy him. I prayed for Aaron [Light-bringer] also at the same time. 21 I took your sin, the calf which you had made, and burned it with fire, and crushed it, grinding it very small, until it was as fine as dust. I threw its dust into the brook that descended out of the mountain. 22 At Taberah, and at Massah [Testing], and at Kibroth Hattaavah, you provoked ADONAI to wrath. 23 When ADONAI sent you from Kadesh Barnea [Consecrated Son-inconstant], saying, "Go up and possess the land which I have given you," you rebelled against the order of ADONAI your God, and you didn't believe him, nor *sh'ma* ·hear obey· his voice. 24 You have been rebellious against ADONAI from the day that I knew you. 25 So I fell down before ADONAI the forty days and forty nights that I fell down, because ADONAI had said he would destroy you. 26 I prayed to ADONAI , and said, "Lord ADONAI , don't destroy your people and your inheritance, that you have redeemed through your greatness, that you have brought out of Egypt [Abode of slavery] with a mighty hand. 27 Remember your servants, Abraham [Father of a multitude], Isaac [Laughter], and Jacob [Supplanter].

* **9:19** Quoted in Heb 12:21

Don't look at the stubbornness of this people, nor at their wickedness, nor at their sin, 28 lest the land you brought us out from say, 'Because ADONAI was not able to bring them into the land which he promised to them, and because he hated them, he has brought them out to kill them in the wilderness.' 29 Yet they are your people and your inheritance, which you brought out by your great power and by your outstretched arm."

# 10

***(4)*** 1 At that time ADONAI said to me, "Cut two stone tablets like the first, and come up to me onto the mountain, and make an ark of wood. 2 I will write on the tables the words that were on the first tables which you broke, and you shall put them in the ark." 3 So I made an ark of acacia wood, and cut two stone tablets like the first, and went up onto the mountain, having the two tables in my hand. 4 He wrote on the tables, according to the first writing, the Ten Words, which ADONAI spoke to you on the mountain out of the middle of the fire in the day of the assembly: and ADONAI gave them to me. 5 I turned and came down from the mountain, and put the tables in the ark which I had made; and there they are as ADONAI enjoined me. 6 (The children of Israel [God prevails] traveled from Beeroth Bene Jaakan to Moserah. There Aaron [Light-bringer] died, and there he was buried; and Eleazar [Help of God] his son ministered in the priest's office in his place. 7 From there they traveled to Gudgodah; and from Gudgodah to Jotbathah, a land of brooks of water. 8 At that time ADONAI set apart the tribe of Levi [United with], to bear the ark of ADONAI 's covenant, to stand before ADONAI to minister to him, and to bless in his name, to this day. 9 Therefore Levi [United with] has no portion nor inheritance with his brothers; ADONAI is his inheritance, according as ADONAI your God spoke to him.) 10 I stayed on the mountain, as at the first time, forty days and forty nights: and ADONAI *sh'ma* ·heard obeyed· me that time also; ADONAI would not destroy you. 11 ADONAI said to me, "Arise, take your journey before the people; and they shall go in and possess the land, which I swore to their fathers to give to them."

***(5)*** 12 Now, Israel [God prevails], what does ADONAI your God require of you, but to fear ADONAI your God, to walk in all his ways, and to *'ahav* ·affectionately love· him, and to *abad* ·serve· ADONAI your God with all your heart and with all your soul, 13 to keep ADONAI 's *mitzvot* ·instructions· and statutes, which I enjoin you today for your good? 14 Behold, to ADONAI your God belongs heaven and the heaven of heavens, the earth, with all that is therein. 15 Only ADONAI had *chasak* ·to set one's affection· for your fathers to *'ahav* ·affectionately love· them, and he chose their offspring after them, even you above all peoples, as it is today. 16 *Circumcise* therefore the foreskin of your *heart,* and be no more *stiff-necked.* * 17 For ADONAI your God, he is *Elohei* of the *elohim* ·God of the deities·, and the *'adonei* of the *adoneim* ·the Lord of the lords·, the great God, the mighty, and the awesome, *who does not respect persons,* † nor takes reward. 18 He does execute right judgments for the orphan and widow, and *'ahav* ·affectionately loves· the foreigner, in giving him food and clothing. 19 ‡ Therefore *'ahav* ·affectionately love· the foreigner; for

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* **10:16** Quoted in Acts 7:51 † **10:17** Quoted in Eph 6:9 ‡ **10:19** Deut 10:19 (Deut 10:12-22) (#6.406): T. To love the foreigner and stranger / R. To love the convert

you were foreigners in the land of Egypt [Abode of slavery]. 20 § *You shall fear* ADONAI *your God;* * *you shall abad* ·*serve*· *him;* † and you shall *dabak* ·cling to, worship· him, ‡ and you shall swear by his name. 21 He is your *tehilah* ·praise song·, and he is your God, who has done for you these great and awesome things, which your eyes have seen. 22 Your fathers went down into Egypt [Abode of slavery] with seventy persons; and now ADONAI your God has made *you as the stars of the sky for multitude.* §

# 11

1 Therefore you shall *'ahav* ·affectionately love· ADONAI your God, and keep his instructions, his statutes, his judgments, and his *mitzvot* ·instructions·, always. 2 Know this day: for I don't speak with your children who have not known, and who have not seen the chastisement of ADONAI your God, his greatness, his mighty hand, his outstretched arm, 3 his signs, and his works, which he did in the middle of Egypt [Abode of slavery] to Pharaoh the king of Egypt [Abode of slavery], and to all his land; 4 and what he did to the army of Egypt [Abode of slavery], to their horses, and to their chariots; how he made the water of the *Sea of Suf* [Reed Sea] to overflow them as they pursued you, and how ADONAI has destroyed them to this day; 5 and what he did to you in the wilderness, until you came to this place; 6 and what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben [See, a son!]; how the earth opened its mouth, and swallowed them up, and their households, and their tents, and every living thing that followed them, in the middle of all Israel [God prevails]; 7 but your eyes have seen all of ADONAI 's great work which he did. 8 Therefore you shall keep every *mitzvah* ·instruction· which I enjoin you today, that you may be strong, and go in and possess the land, where you go over to possess it; 9 and that you may prolong your days in the land, which ADONAI swore to your fathers to give to them and to their offspring, a land flowing with milk and honey. ***(6)*** 10 For the land, where you go in to possess it, is not as the land of Egypt [Abode of slavery], that you came out of, where you sowed your seed, and watered it with your foot, as a garden of herbs; 11 but the land, where you go over to possess it, is a land of hills and valleys which drinks water from the rain of the sky, 12 a land which ADONAI your God cares for. ADONAI your God's eyes are always on it, from the beginning of the year even to the end of the year. 13 It shall happen, if you shall *sh'ma* ·hear obey· diligently to my *mitzvot* ·instructions· which I enjoin you today, to *'ahav* ·affectionately love· ADONAI your God, and to *abad* ·serve· him with all your heart and with all your soul, 14 that I will give the rain of your land in its season, *the former rain and the latter rain,* * that you may gather in your grain, your new wine, and your oil. 15 I will give grass in your fields for your livestock, and you shall eat and be full. 16 Be careful, lest your heart be deceived, and you turn aside, and *abad* ·serve· other deities, and *hawa* ·bow low, prostrate· to worship them; 17 and ADONAI 's anger be kindled against you, and he shut up the sky, so that there is no rain, and the land does not yield its fruit; and you perish

§ **10:20** Deut 10:20 (Deut 10:20-21) (#1.41): Fear Adonai your God * **10:20** Deut 10:20 (#1.42): T. Cleave to Adonai / R. To cleave to, associate with, and assemble with those who study *Torah* ·Teaching· and know Adonai † **10:20** Quoted in Luke 4:8 ‡ **10:20** Deut 10:20 (Deut 10:20-22) (#3.243): T. To swear by Adonai's name only / R. To swear in God's Name to confirm the truth when deemed necessary by court § **10:22** Quoted in Heb 11:12 * **11:14** Quoted in James 5:7

quickly from off the good land which ADONAI gives you. 18 Therefore you
shall lay up these my words in your heart and in your soul. You shall bind
them for a sign on your hand, and they shall be for frontlets between your
eyes. 19 You shall teach them your children, talking of them, when you sit
in your house, and when you walk by the way, and when you lie down, and
when you rise up. 20 You shall write them on the door posts of your house,
and on your gates; 21 that your days may be multiplied, and the days of your
children, in the land which ADONAI swore to your fathers to give them, as
the days of the heavens above the earth. ***(7 and Maftir ·Conclusion·)***
22 For if you shall diligently keep all these *mitzvot* ·instructions· which I
enjoin you, to do them, to *'ahav* ·affectionately love· ADONAI your God,
to walk in all his ways, and to *dabak* ·cling to, worship· to him; 23 then
will ADONAI drive out all these nations from before you, and you shall
dispossess nations greater and mightier than yourselves. 24 Every place
whereon the sole of your foot treads shall be yours: from the wilderness,
and Lebanon, from the river, the river Euphrates [Fruitful], even to the
western sea shall be your border. 25 No man will be able to stand before
you. ADONAI your God will lay the fear of you and the dread of you on all
the land that you tread on, as he has spoken to you.

*Haftarah 'Ekev ·Taking leave · Because / Result / Consequence·:*

*Yesha'yahu / Isaiah 49:14-51:3*

*B'rit Hadashah ·New Covenant·: John 13:31-14:31*

## Parashah 47: *Re'eh* ·See· 11:26-16:17

26 Behold, I set before you today a blessing and a curse: 27 the blessing,
if you *sh'ma* ·hear obey· the *mitzvot* ·instructions· of ADONAI your God,
which I enjoin you today; 28 and the curse, if you do not *sh'ma* ·hear obey·
the *mitzvot* ·instructions· of ADONAI your God, but turn aside out of the
way which I enjoin you today, to go after other deities, which you have
not known. 29 It shall happen, when ADONAI your God brings you into the
land where you go to possess it, that you shall set the blessing on Mount
Gerizim, and the curse on Mount Ebal. 30 Are not they beyond the Jordan
[Descender], behind the way of the going down of the sun, in the land of
the Canaanites [Descendants of Humbled] who dwell in the Arabah, near
Gilgal, beside the oaks of Moreh? 31 For you are to pass over the Jordan
[Descender] to go in to possess the land which ADONAI your God gives you,
and you shall possess it, and dwell therein. 32 You shall observe to do all
the statutes and the judgments which I set before you today.

# 12

1 These are the statutes and the judgments which you shall observe to do
in the land which ADONAI , the God of your fathers, has given you to possess
it, all the days that you live on the earth. 2 * You shall surely destroy all the
places in which the nations that you shall dispossess *abad* ·served· their
deities, on the high mountains, and on the hills, and under every green
tree. 3 You shall break down their altars, and dash their pillars in pieces,
and burn their Asherah poles with fire. You shall cut down the engraved

* **12:2** Deut 12:2-3 (Deut 11:29-12:3) (#2a.74): To destroy any object of idolatry or idol and its accessory items

images of their deities. You shall destroy their name out of that place. 4 † You shall not do so to ADONAI your God. 5 ‡ But to the place which ADONAI your God shall choose out of all your tribes, to put his name there, you shall seek his habitation, and there you shall come. 6 There you shall bring your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, your vows, your free will offerings, and the firstborn of your herd and of your flock. 7 There you shall eat before ADONAI your God, and you shall rejoice in all that you put your hand to, you and your households, in which ADONAI your God has blessed you. 8 You shall not do after all the things that we do here today, every man whatever is right in his own eyes; 9 for you haven't yet come to the rest and to the inheritance, which ADONAI your God gives you. 10 But when you go over the Jordan [Descender], and dwell in the land which ADONAI your God causes you to inherit, and he gives you rest from all your enemies around you, so that you dwell in safety; ***(2)*** 11 § then it shall happen that to the place which ADONAI your God shall choose, to cause his name to dwell there, there you shall bring all that I enjoin you: your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, and all your choice vows which you vow to ADONAI . 12 You shall rejoice before ADONAI your God, you, and your sons, your daughters, your male servants, your female servants, and the Levite [Descendant of United with] who is within your gates, because he has no portion nor inheritance with you. 13 * Be careful that you don't offer your burnt offerings in every place that you see; 14 but in the place which ADONAI chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I enjoin you. 15 † Notwithstanding, you may kill and eat meat within all your gates, after all the desire of your soul, according to ADONAI your God's blessing which he has given you. The unclean and the clean may eat of it, as of the gazelle, and as of the deer. 16 Only you shall not eat the blood. You shall pour it out on the earth like water. 17 ‡ § You may not eat within your gates the tithe of your grain,

† **12:4** Deut 12:4 (Deut 12:1-4) (#2b.170): T. You must not worship Adonai your God the way the idolatrous nations worship their deities / R. Not to destroy objects associated with Adonai's Name ‡ **12:5** Deut 12:5-6 (Deut 12:4-9) (#4.342): T. To bring all of a person's sacrifices, whether obligatory or voluntary to Jerusalem / R. To bring all vowed and free will offerings to the Temple on the first subsequent festival § **12:11** Deut 12:11 (Duet 12:10-16) (#2b.171): To offer all sacrifices in the Tabernacle or Temple of Adonai * **12:13** Deut 12:13 (Deut 12:13-14) (#2b.172): T. Not to offer burnt offerings at any place that you please / R. Not to offer sacrifices outside the Sanctuary † **12:15** Deut 12:15 (Deut 12:13-15) (#10.608): T. You may eat consecrated animals after they have been redeemed / R. To redeem consecrated animals that have disqualifying blemishes, and then they may be eaten R. Note: Oral Tradition teaches that this specifically refers to consecrated animals that have become unfit, they shall be redeemed ‡ **12:17** Deut 12:17 (Deut 12:13-14) (#2b.173): T. The person vowing shall not eat the sacrifices they give as free will offerings on their own property / R. Not to eat its meat § **12:17** Deut 12:17 (Deut 12:17-18) (#4.343): T. The person shall not eat the *ma'aser sheni* ·second tithe· on your own property / R. Not to eat *ma'aser sheni* ·second tithe· of grains outside Jerusalem

* or of your new wine, † or of your oil, ‡ § or the firstborn of your herd or of your flock, * nor any of your vows which you vow, † nor your free will offerings, nor the wave offering of your hand; 18 but you shall eat them before ADONAI your God in the place which ADONAI your God shall choose, you, your son, your daughter, your male servant, your female servant, and the Levite [Descendant of United with] who is within your gates. You shall rejoice before ADONAI your God in all that you put your hand to. 19 ‡ Be careful that you don't forsake the Levite as long as you live in your land.

20 When ADONAI your God enlarges your border, as he has promised you, and you shall say, "I want to eat meat," because your soul desires to eat meat; you may eat meat, after all the desire of your soul. 21 § If the place which ADONAI your God shall choose, to put his name there, is too far from you, then you shall kill of your herd and of your flock, which ADONAI has given you, as I have enjoined you; and you may eat within your gates, after all the desire of your soul. 22 Even as the gazelle and as the deer is eaten, so you shall eat of it. The unclean and the clean may eat of it alike. 23 * Only be sure that you don't eat the blood; for the blood is the life. You shall not eat the life with the meat. 24 You shall not eat it. You shall pour it out on the earth like water. 25 You shall not eat it; that it may go well with you, and with your children after you, when you shall do that which is right in ADONAI 's eyes. 26 † Only your holy things which you have, and your vows, you shall take, and go to the place which ADONAI shall choose. 27 You shall offer your burnt offerings, the meat and the blood, on ADONAI your God's altar; and the blood of your sacrifices shall be poured out on ADONAI your God's altar; and you shall eat the meat. 28 Observe and *sh'ma* ·hear obey· all these words which I enjoin you, that it may go well with you, and with your children after you forever, when you do that which is good and right in ADONAI your God's eyes.

***(3)*** 29 When ADONAI your God cuts off the nations from before you, where you go in to dispossess them, and you dispossess them, and dwell

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* **12:17** Deut 12:17 (Deut 12:17-18) (#4.344): T. The person shall not eat the *ma'aser sheni* ·second tithe· of wine on your own property / R. Not to eat *ma'aser sheni* ·second tithe· of wine products outside Jerusalem † **12:17** Deut 12:17 (Deut 12:17-18) (#4.345): T. The person shall not eat the *ma'aser sheni* ·second tithe· of oil on your own property / R. Not to eat *ma'aser sheni* ·second tithe· of oil outside Jerusalem ‡ **12:17** Deut 12:17 (Deut 12:13-14, 12:17-18) (#2b.174): T. The person shall not eat an firstborn animal on your own property / R. The *Cohenim* ·Priests· shall not eat an unblemished firstborn animal outside Jerusalem § **12:17** Deut 12:17 (Deut 12:17-19) (#4.346): T. This command is not found in the straightforward text / R. That the *Cohen* ·Priest· shall not eat the first fruits before they are set down in the Courtyard of Adonai / R. The *Cohenim* ·Priests· must not eat the first fruits outside Jerusalem * **12:17** Deut 12:17 (Deut 12:13-14, Deut 12:17-18) (#2b.175): T. The person shall not eat their vow offerings on their own property / R. The *Cohenim* ·Priests· shall not eat the flesh of the sin offering or trespass offering outside the Courtyard † **12:17** Deut 12:17 (Deut 12:13-14, 12:15-16, 12:17-19) (#2b.176): T. The person shall not eat that which they raise up with their hand (tithe, vow, or voluntary offerings) on their own property / R. The non-Priest shall not eat their own free will offerings, until the animal's blood has been sprinkled (as an offering to Adonai at the Sanctuary) ‡ **12:19** Deut 12:19 (Deut 12:13-19) (#8.513): T. Not to forsake the Levites / R. Not to refrain from rejoicing with, and giving gifts to, the Levites § **12:21** Deut 12:21 (Deut 12:20-25) (#3.244): T. To kill a clean animal before eating it / R. To ritually slaughter an animal before eating it * **12:23** Deut 12:23 (Deut 12:23-25) (#3.245): T. This command is not found in the straightforward text which reads: "Not to eat the life with the flesh" (v23) / R. Not to eat a limb removed from a living animal T. Directive: You shall pour the blood out on the earth like water (v24) † **12:26** Deut 12:26 (Deut 12:26-28, 12:21-28) (#2b.177): To bring all the sacrifices from outside the Land of Israel to the Sanctuary

in their land; 30 be careful that you are not ensnared to follow them, after that they are destroyed from before you; and that you not inquire after their deities, saying, "How do these nations *abad* ·serve· their deities? I will do likewise." 31 You shall not do so to ADONAI your God; for every abomination to ADONAI , which he hates, have they done to their deities; for they even burn their sons and their daughters in the fire to their deities. 32 Whatever thing I enjoin you, that you shall observe to do. ‡ You shall not *add to it,* § nor *take away from it.* *

# 13

1 If a prophet or a dreamer of dreams arises among you, and he gives you a sign or a wonder, 2 and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let us go after other deities" (which you have not known) "and let us *abad* ·serve· them;" 3 * you shall not *sh'ma* ·hear obey· the words of that prophet, or to that dreamer of dreams; for ADONAI your God is testing you, to know whether you *'ahav* ·affectionately love· ADONAI your God with all your heart and with all your soul. 4 You shall walk after ADONAI your God, fear him, keep his *mitzvot* ·instructions·, and *sh'ma* ·hear obey· his voice, and you shall *abad* ·serve· him, and *dabak* ·cling to, worship· him. 5 That prophet, or that dreamer of dreams, shall be put to death, because he has spoken rebellion against ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], and redeemed you out of the house of bondage, to draw you aside out of the way which ADONAI your God enjoined you to walk in. So you shall *remove the evil from among you.* †

6 If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, who is as your own soul, entices you secretly, saying, "Let us go and *abad* ·serve· other deities," which you have not known, you, nor your fathers; 7 of the deities of the peoples who are around you, near to you, or far off from you, from the one end of the earth even to the other end of the earth; 8 ‡ you shall not consent to him, § nor *sh'ma* ·hear obey· him; * you must not pity him or spare him, † neither

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‡ **12:32** Deut 12:32 [Heb Bible Deut 13:1] (#1.43): T. Not to add to God's *Torah* ·Teaching· commandments / R. Not to add to the *Torah* ·Teaching· commandments, whether in the Written Law or their oral explanations § **12:32** Deut 12:32 [Heb Bible Deut 13:1] (#1.44): T. Not to subtract from or diminish any of the *Torah* ·Teaching· commandments / R. Not to diminish from the *Torah* ·Teaching· any commandments, in whole or in part * **12:32** Quoted in Rev 22:18 * **13:3** Deut 13:3 (Deut 13:1-5) [Heb Bible Deut 13:4 (Deut 13:2-6)] (#3.246): T. Not to listen to the words of one prophesying in the name of other deities or idols / R. Not to listen to a false prophet † **13:5** Quoted in 1 Cor 5:13 ‡ **13:8** Deut 13:8 (Deut 13:1-11) [Heb Bible Deut 13:9 (Deut 13:2-12)] (#2a.75): T. Not to plead for nor to defend the one who directed you or others to serve idols / R. Not to love the missionary § **13:8** Deut 13:8 (Deut 13:1-11, 12:6-12) [Heb Bible Deut 13:9 (Deut 13:2-12, 12:6-12)] (#2a.76): T. Not to listen to one who entices you secretly to serve other deities / R. Not to give up hating the enticer to idolatry / R. Not to cease hating the missionary * **13:8** Deut 13:8 (Deut 13:1-11, 12:6-12) [Heb Bible Deut 13:9 (Deut 13:2-12, 12:6-12)] (#2a.77): T. Not to be compassionate nor show pity to one who entices you secretly to serve other deities / R. Not to love someone who seeks to mislead you to serve idols / R. Not to say anything in defense of the person seeking for you to serving idols † **13:8** Deut 13:8 (Deut 13:1-11) [Heb Bible Deut 13:9 (Deut 13:2-12)] (#2a.78): T. Not to conceal one who secretly entices you to serve other deities / R. Not to refrain from incriminating him / R. (Alternative) Not to oppress evidence unfavorable to the one who directed to serve idols

shall you conceal him; 9 ‡ but you shall surely kill him! Your hand shall be first on him to put him to death, and afterwards the hands of all the people. 10 You shall stone him to death with stones, because he has sought to draw you away from ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], out of the house of bondage. 11 All Israel [God prevails] shall *sh'ma* ·hear obey·, and fear, and shall not do any more wickedness like this among you.

12 If you shall *sh'ma* ·hear obey· about one of your cities, which ADONAI your God gives you to dwell there, that 13 § certain base fellows have gone out from among you, and have drawn away the inhabitants of their city, * saying, "Let us go and *abad* ·serve· other deities," which you have not known; 14 † then you shall inquire, and make search, and ask diligently. Behold, if it is true, and the thing certain, that such detestable things are being done among you, 15 you shall surely strike the inhabitants of that city with the edge of the sword, destroying it utterly, with all that is therein and its livestock, with the edge of the sword. 16 ‡ You shall gather all its plunder into the middle of its street, and shall burn with fire the city, and all every bit of its plunder, to ADONAI your God. It shall be a heap forever. § It shall not be built again. 17 * Nothing of the devoted thing shall *dabak* ·cling to, worship· your hand, that ADONAI may turn from the fierceness of his anger, and show you *racham* ·merciful love·, and have *racham* ·compassionate love· on you, and multiply you, as he has sworn to your fathers; 18 when you *sh'ma* ·hear obey· ADONAI your God's voice, to keep all his *mitzvot* ·instructions· which I am enjoining to you today, to do that which is right in ADONAI your God's eyes.

# 14

***(4)*** 1 You are the children of ADONAI your God. * You shall not cut yourselves, † nor make any baldness between your eyes for the dead. 2 For you are a holy people to ADONAI your God, and ADONAI has chosen you to be *le'am segulah* ·people of special treasure· for his own possession, above all peoples who are on the face of the earth.

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‡ **13:9** Deut 13:9 (Deut 13:1-11) [Heb Bible Deut 13:10 (Deut 13:2-12)] (#2a.79): T. The one who entices you secretly to serve other deities must be killed / R. Not to save the life of the enticer of idolatry / R. Not to save the missionary / R. (The Rabbis add) To be present at their death, based on (v9-10) § **13:13** Deut 13:13 [Heb Bible Deut 13:14] (#2a.80): T. Not to entice or encourage the people of Israel to idolatry / R. Not to proselytize nor missionary an individual to idol worship * **13:13** Deut 13:13 (Deut 13:12-16) [Heb Bible Deut 13:14 (Deut 13:13-17)] (#3.247): Not to prophecy in the name of idols nor idolatry † **13:14** Deut 13:14 (Deut 13:12-15, 13:12-18) [Heb Bible Deut 13:15 (Deut 13:13-16, 13:13-19)] (#9.566): T. To investigate thoroughly the report an abomination of worship of the deities of others / R. To examine and interrogate witnesses thoroughly T. Note: This describes how to deal with rumors ‡ **13:16** Deut 13:16 (Deut 13:12-16) [Heb Bible Deut 13:17 (Deut 13:13-17)] (#2a.81): T. To burn a city and its spoils to the ground, a city that has turned to idol worship / R. Not to rebuild a burnt down Israelite city that has turned to idol worship § **13:16** Deut 13:16 (Deut 13:12-16) [Heb Bible Deut 13:17 (Deut 13:13-17)] (#2a.82): T. Not to rebuild an Israelite city that has been proselytized over to idolatry / R. To rebuild an Israelite city that has turned to idol worship * **13:17** Deut 13:17 (Deut 13:12-18) [Heb Bible Deut 13:18 (Deut 13:13-19)] (#8.514): T. Not to keep any items from that which is devoted to destruction / R. Not to derive benefit from that which is devoted to destruction * **14:1** Deut 14:1 (#2b.178): T. Not to cut yourself nor make incisions in your flesh in memorial for the dead / R. Not to tear the skin in mourning † **14:1** Deut 14:1 (#2b.179): T. Not to make a bald spot in memorial for the dead / R. Not to make a bald spot in mourning

3 ‡ You shall not eat any abominable thing. 4 These are the animals which
you may eat: the ox, the sheep, the goat, 5 the deer, the gazelle, the roebuck,
the wild goat, the ibex, the antelope, and the chamois. 6 Every animal that
parts the hoof, and has the hoof cloven in two and chews the cud, among
the animals, that may you eat. 7 Nevertheless these you shall not eat of
them that chew the cud, or of those who have the hoof cloven: the camel,
the hare, and the rabbit. Because they chew the cud but don't part the
hoof, they are unclean to you. 8 The pig, because it has a split hoof but
does not chew the cud, is unclean to you. You shall not eat their meat, and
you shall not touch their carcasses. 9 These you may eat of all that are in
the waters: whatever has fins and scales may you eat. 10 You shall not eat
whatever does not have fins and scales. It is unclean to you. 11 § Of all
clean birds you may eat. 12 But these are they of which you shall not eat:
the eagle, the vulture, the osprey, 13 the red kite, the falcon, the kite after
its kind, 14 every raven after its kind, 15 the ostrich, the owl, the seagull, the
hawk after its kind, 16 the little owl, the great owl, the horned owl, 17 the
pelican, the vulture, the cormorant, 18 the stork, the heron after its kind,
the hoopoe, and the bat. 19 * All winged creeping things are unclean to
you. They shall not be eaten. 20 Of all clean birds you may eat.

21 † You shall not eat of anything that dies of itself. You may give it to the
foreigner living among you who is within your gates, that he may eat it;
or you may sell it to a foreigner; for you are a holy people to ADONAI your
God. You shall not boil a young goat in its mother's milk.

***(5)*** 22 ‡ You shall surely tithe all the increase of your seed, that which
comes out of the field year by year. 23 You shall eat before ADONAI your
God, in the place which he chooses, to cause his name to dwell there, the
tithe of your grain, of your new wine, and of your oil, and the firstborn
of your herd and of your flock; that you may learn to fear ADONAI your
God always. 24 If the way is too long for you, so that you are not able
to carry it, because the place is too far from you, which ADONAI your
God shall choose, to set his name there, when ADONAI your God shall
bless you; 25 then you shall turn it into money, and bind up the money in
your hand, and shall go to the place which ADONAI your God shall choose.
26 You shall trade the money for whatever your soul desires, for cattle,
or for sheep, or for wine, or for strong drink, or for whatever your soul
asks of you; and you shall eat there before ADONAI your God, and you
shall rejoice, you and your household. 27 You shall not forsake the Levite
[Descendant of United with] who is within your gates, for he has no portion

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‡ **14:3** Deut 14:3 (#3.248): T. Not to eat detestable animals that are un *kosher*, that is *treif* ·unclean· / R. Not to eat the flesh of unfit (consecrated or sacrificial) animals in which a blemish has been inflicted intentionally R. Note: Oral Tradition identifies that this refers to unfit consecrated animals in which a blemish was inflicted § **14:11** Deut 14:11 (Deut 14:11-18) (#3.249): You may eat any bird that is ritually clean, that is *kosher* ·clean· * **14:19** Deut 14:19 (Deut 14:19-20) (#3.250): Not to eat *treif* ·unclean· winged swarming insects † **14:21** Deut 14:21 (#3.251): T. Not to eat an animal that died without slaughtering / R. Not to eat an animal that died without ritual slaughter ‡ **14:22** Deut 14:22 (Deut 14:22-23, 14:24-26, 14:27-29) (#8.515): T. To tithe the entire crop of your planting, the produce of your field, year by year / R. To set apart the *ma'aser sheni* ·second tithe· in the first, second, fourth and fifth years of the sabbatical cycle to be eaten by its owner in Jerusalem / R. To set aside the *ma'aser sheni* ·second tithe· T. Directive: You are to eat this in the presence of Adonai your God

nor inheritance with you. 28 § At the end of every three years you shall bring all the tithe of your increase in the same year, and shall store it within your gates. 29 The Levite [Descendant of United with], because he has no portion nor inheritance with you, and the foreigner living among you, and the orphan, and the widow, who are within your gates, shall come, and shall eat and be satisfied; that ADONAI your God may bless you in all the work of your hand which you do.

# 15

***(6)*** 1 At the end of every seven years, you shall cancel debts. 2 * This is the way it shall be done: every creditor shall release that which he has lent to his neighbor. † He shall not require payment from his neighbor and his brother; because ADONAI 's release has been proclaimed. 3 ‡ Of a foreigner you may require it; but whatever of yours is with your brother, your hand shall release. 4 However there shall be no poor with you (for ADONAI will surely bless you in the land which ADONAI your God gives you for an inheritance to possess it) 5 if only you *sh'ma* ·hear obey· *sh'ma* ·hear obey· ADONAI your God's voice, to observe to do all this *mitzvot* ·instructions· which I am enjoining to you today. 6 For ADONAI your God will bless you, as he promised you. You will lend to many nations, but you will not borrow. You will rule over many nations, but they will not rule over you. 7 § If a poor man, one of your brothers, is with you within any of your gates in your land which ADONAI your God gives you, you shall not harden your heart, nor shut your hand from your poor brother; 8 * but you shall surely open your hand to him, and shall surely lend him sufficient for his need, which he lacks. 9 † Beware that there not be a base thought in your heart, saying, "The seventh year, the year of release, is at hand;" and your eye be evil against your poor brother, and you give him nothing; and he cry to ADONAI against you, and it be sin to you. 10 You shall surely give, and your heart shall not be grieved when you give to him; because that for this thing ADONAI your God will bless you in all your work, and in all that you put your hand to. 11 For the poor will never cease out of the land. Therefore I enjoin you to surely open your hand to your brother, to your needy, and to your poor, in your land. 12 If your brother, a *Hebrew* [Immigrant] man, or a Hebrew woman, is sold to you, and serves you six

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§ **14:28** Deut 14:28 (Deut 14:27-29, 14:22-29, 26:12-13) (#8.516): T. To set apart a tithe for the Levi [United with], foreigner, orphan, and widow every three years / R. To separate the *ma'aser sheni* ·second tithe· for the poor * **15:2** Deut 15:2 (Deut 15:1-3) (#4.347): T. To release all debts in the seventh Year Sabbath, the *Sh'mitta* ·Release· Year / R. To release all loans during the seventh Year Sabbath, the *Sh'mitta* ·Release· Year † **15:2** Deut 15:2 (Deut 15:1-4, 15:5-6) (#4.348): T. Not to demand return of a loan at the end of the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year / R. Not to pressure or claim from the borrower ‡ **15:3** Deut 15:3 (Deut 15:1-3, 15:4-6) (#10.609): T. Permission to exact a debt from a foreigner / R. To exact payment for debt from an idolater / R. Press the idolater for payment T. Note: Even after the Sabbatical seventh Year, the *Sh'mitta* ·Release· Year debt release § **15:7** Deut 15:7 (Deut 15:7-11) (#8.517): T. Not to refrain from lending to a poor man and giving charity to him for whatever he needs / R. Not to withhold charity from the poor R. Note: Rambam teaches, "Thus, whoever bestows charity fulfills an affirmative commandment, and one who shuts his eyes and refrains from giving charity not only neglects a positive commandment, but also violates a negative commandment." * **15:8** Deut 15:8 (Deut 15:7-11, 15:12-15) (#8.518): To give charity † **15:9** Deut 15:9 (Deut 15:7-11) (#8.519): T. Not to refrain from loaning a poor man because of the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year / R. Not to refrain from lending immediately before the release of the loans for fear of monetary loss

years; then in the seventh year you shall let him go free from you. 13 ‡ When you let him go free from you, you shall not let him go empty. 14 § You shall furnish him liberally out of your flock, out of your threshing floor, and out of your wine press. As ADONAI your God has blessed you, you shall give to him. 15 You shall remember that you were a slave in the land of Egypt [Abode of slavery], and ADONAI your God redeemed you. Therefore I enjoin you this thing today. 16 It shall be, if he tells you, "I will not go out from you," because he *'ahav* ·affectionately loves· you and your house, because he is well with you; 17 then you shall take an awl, and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise. 18 It shall not seem hard to you, when you let him go free from you; for he has been double value of a hired hand as he served you six years. ADONAI your God will bless you in all that you do. ***(7)*** 19 You shall dedicate all the firstborn males that are born of your herd and of your flock to ADONAI your God. * You shall do no work with the firstborn of your herd, † nor shear the firstborn of your flock. 20 You shall eat it before ADONAI your God year by year in the place which ADONAI shall choose, you and your household. 21 If it has any defect, is lame or blind, or has any defect whatever, you shall not sacrifice it to ADONAI your God. 22 You shall eat it within your gates. The unclean and the clean shall eat it alike, as the gazelle, and as the deer. 23 Only you shall not eat its blood. You shall pour it out on the ground like water.

# 16

1 Observe the month of Abib, and keep the *Pesac* ·Passover· to ADONAI your God; for in the month of Abib ADONAI your God brought you out of Egypt [Abode of slavery] by night. 2 You shall sacrifice the *Pesac* ·Passover· to ADONAI your God, of the flock and the herd, in the place which ADONAI shall choose, to cause his name to dwell there. 3 * You shall eat no leavened bread with it. You shall eat *matzah* ·unleavened bread· with it seven days, even the bread of affliction; for you came out of the land of Egypt [Abode of slavery] in haste; that you may remember the day when you came out of the land of Egypt [Abode of slavery] all the days of your life. 4 † No yeast shall be seen with you in all your borders seven days; neither shall any of the meat, which you sacrifice the first day at evening, remain all night until the morning. 5 You may not sacrifice the *Pesac* ·Passover· within any of your gates, which ADONAI your God gives you; 6 but at the place which ADONAI your God shall choose, to cause his name to dwell in, there you shall sacrifice the *Pesac* ·Passover· at evening, at the going down of the

‡ **15:13** Deut 15:13 (Deut 15:12-15) (#8.520): Not to send away your Hebrew male servant empty handed when he goes free (see full context) § **15:14** Deut 15:14 (Deut 15:12-15, 15:16-18) (#8.521): T. To give generously to your Hebrew bond-servant who is released from your service (see full context) / R. Give your Hebrew bond-servant who is released from your service gifts when he goes free * **15:19** Deut 15:19 (Deut 15:19-20) (#8.522): T. Not to do work with concentrated firstborn animals / R. Not to work consecrated animals † **15:19** Deut 15:19 (Deut 15:19-20) (#8.523): T. Not to shear concentrated firstborn animals / R. Not to shear the fleece of consecrated animals * **16:3** Deut 16:3 (Deut 16:1-4, 16:5-8) (#4.349): Not to eat *hametz* ·leaven· afternoon on the 14th of the first month; Hebrew *Aviv* ·Ripening grain (of a new crop)·, Babylonian *Nissan* ·Their flight·; both names refer to the first month Consider: Leaven is a symbol of: sin, excess, or pride; their connotations can be negative, neutral, and positive † **16:4** Deut 16:4 (Deut 16:1-4, 16:1-8) (#4.350): Not to leave any of the *Pesac* ·Passover· offering from the 14th day of the first month *Nissan* over until the third day, the 16th of first month *Nissan*

sun, at the season that you came out of Egypt [Abode of slavery]. 7 You
shall roast and eat it in the place which ADONAI your God chooses. In the
morning you shall *teshuvah* ·completely return· to your tents. 8 Six days
you shall eat *matzah* ·unleavened bread·. On the seventh day shall be a
solemn assembly to ADONAI your God. You shall do no work. 9 You shall
count for yourselves seven weeks. From the time you begin to put the sickle
to the standing grain you shall begin to count seven weeks. 10 You shall
keep the festival of *Shavu'ot* ·Weeks· / *Pentacost* ·Fifty· to ADONAI your God
with a tribute of a free will offering of your hand, which you shall give,
according as ADONAI your God blesses you. 11 You shall rejoice before
ADONAI your God: you, your son, your daughter, your male servant, your
female servant, the Levite [Descendant of United with] who is within your
gates, the foreigner, the orphan, and the widow, who are among you, in
the place which ADONAI your God shall choose to cause his name to dwell
there. 12 You shall remember that you were a slave in Egypt [Abode of
slavery]. You shall observe and do these statutes. ***(Maftir ·Conclusion·)***
13 You shall keep *Sukkot* ·Booths· seven days, after you have gathered in
from your threshing floor and from your wine press. 14 ‡ You shall rejoice
in your feast, you, your son, your daughter, your male servant, your female
servant, the Levite, the foreigner, the orphan, and the widow, who are
within your gates. 15 You shall keep a feast to ADONAI your God seven
days in the place which ADONAI chooses; because ADONAI your God will
bless you in all your increase, and in all the work of your hands, and you
shall be altogether joyful. 16 § Three times in a year all of your males shall
appear before ADONAI your God in the place which he chooses: in the
festival of *Matzah* ·Unleavened bread·, in the festival of *Shavu'ot* ·Weeks·
/ *Pentacost* ·Fifty·, and in the festival of *Sukkot* ·Booths·. * They shall
not appear before ADONAI empty. 17 Every man shall give as he is able,
according to ADONAI your God's blessing which he has given you.

*Haftarah Re'eh ·Taking leave · See·:*

*Yesha'yahu / Isaiah 54:11-55:5*

*B'rit Hadashah ·New Covenant·: John 15:1-17:26*

## Parashah 48: *Shof'tim* ·Judges· 16:18-21:9

18 † You shall make judges and officers in all your gates, which ADONAI
your God gives you, according to your tribes; and they shall judge the
people with righteous judgment. 19 You shall not pervert *mishpat* ·justice·.
You shall not show partiality. You shall not take a bribe, for a bribe blinds
the eyes of the wise, and perverts the words of the upright. 20 You shall
follow that which is altogether just, that you may live, and inherit the land

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‡ **16:14** Deut 16:14 (Deut 16:14-15) (#4.351): T. To rejoice at your feast (in the context of *Sukkot* ·Tabernacles·) / R. To rejoice on these three Pilgrim Festivals, you are to bring peace offerings § **16:16** Deut 16:16 (Deut 16:16-17; Ex 23:14-17, 34:22-24) (#4.352): T. To make pilgrimage to Jerusalem for Adonai's three pilgrim feasts / R. To be seen at the Temple on *Pesac* ·Passover·, *Shavu'ot* ·Weeks·, and *Sukkot* ·Tabernacles· * **16:16** Deut 16:16 (Deut 16:16-17) (#8.524): Not to appear at the Temple (for the pilgrim feasts) without offerings † **16:18** Deut 16:18 (#9.567): T. To appoint judges and officers for every tribe in all your cities / R. Appoint judges

which ADONAI your God gives you. 21 ‡ You shall not plant for yourselves an Asherah of any kind of tree beside ADONAI your God's altar, which you shall make for yourselves. 22 § Neither shall you set yourself up a sacred stone which ADONAI your God hates.

# 17

1 * You shall not sacrifice to ADONAI your God an ox, or a sheep, in which is a defect, or anything evil; for that is an abomination to ADONAI your God. 2 If there is found among you, within any of your gates which ADONAI your God gives you, a man or woman who does that which is evil in ADONAI your God's sight, in transgressing his covenant, 3 and has gone and *abad* ·served· other deities, and *hawa* ·bowed low, prostrated· in worship to them, or the sun, or the moon, or any of the stars of the sky, which I have not enjoined; 4 and you are told, and you have *sh'ma* ·heard obeyed· of it, then you shall inquire diligently. Behold, if it is true, and the thing certain, that such detestable things are being done in Israel [God prevails], 5 then you shall bring out that man or that woman, who has done this evil thing, to your gates, even that same man or woman; and you shall stone them to death with stones. 6 *At the mouth of two witnesses, or three witnesses,* he who is to die shall be put to death. At the *mouth of one witness* † he shall not be *put to death.* ‡ 7 The hand of the witnesses shall be first on him to put him to death, and afterward the hand of all the people. So you shall *remove the evil from among you.* § 8 If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within your gates; then you shall arise, and go up to the place which ADONAI your God chooses. 9 You shall come to the priests who are Levites [Descendants of United with], and to the judge who shall be in those days. You shall inquire, and they shall give you the *mishpat* ·verdict·. 10 You shall do according to the decisions of the verdict which they shall give you from that place which ADONAI chooses. You shall observe to do according to all that they shall teach you: 11 * according to the decisions of the *Torah* ·Teaching· which they shall teach you, † and according to the judgment which they shall tell you, you shall do. You shall not turn aside from the sentence which they shall show you, to the right hand, nor to the left. 12 The man who does presumptuously, in not *sh'ma* ·hear obey· unto the priest who stands to minister there before ADONAI your God, or to the judge, even that man shall die. You shall *put away the evil from Israel [God prevails].* ‡ 13 All the people shall *sh'ma* ·hear obey·, and fear, and do no

‡ **16:21** Deut 16:21 (#2a.83): T. Not to plant a tree as a sacred pole beside the altar of Adonai / R. Not to plant a tree in the Temple courtyard § **16:22** Deut 16:22 (#2a.84): T. Not to set up a sacred stone or sacred pillar / R. Not to erect a column in a public place of worship * **17:1** Deut 17:1 (#2b.180): T. Not to sacrifice an animal with a defect or any disqualifying blemishes / R. Not to offer a temporarily blemished animal † **17:6** Quoted in Matt 18:16 ‡ **17:6** Quoted in Heb 10:28 § **17:7** Quoted in 1 Cor 5:13 * **17:11** Deut 17:11 (Deut 17:8-13) (#9.568): T. To seek the judgment of the *Cohen* ·Priest·, if the established judge of Israel is not able to come to a judgment in any matter of bloodshed, civil suit, personal injury, or any other controversial issue / R. To obey every Great Rabbinical Court (*Sanhedrin* ·Sitting together·) established for Israel, as it is written "and according to the judgment which they tell you, you shalt do" (v11) † **17:11** Deut 17:11 (Deut 17:8-13) (#9.569): T. You are to carry out the judgment that the *Cohen* ·Priest·, the Levites, and the judges render / R. Not to rebel against or deviate from the Great Rabbinical Court's (*Sanhedrin* ·Sitting together·) judgment ‡ **17:12** Quoted in 1 Cor 5:13

more presumptuously.

***(2)*** 14 When you have come to the land which ADONAI your God gives you, and possess it, and dwell in it, and say, "I will set a king over me, like all the nations that are around me;" 15 § you shall surely set him king over yourselves, whom ADONAI your God chooses. * You shall set as king over you one from among your brothers. You may not put a foreigner over you, who is not your brother. 16 † Only he shall not multiply horses to himself, ‡ nor cause the people to *teshuvah* ·completely return· to Egypt [Abode of slavery], to the end that he may multiply horses; because ADONAI has said to you, "You shall not go back that way again." 17 § He shall not multiply wives to himself, that his heart not turn away. * He shall not greatly multiply to himself silver and gold.

18 † It shall be, when he sits on the throne of his kingdom, that he shall write himself a copy of this *Torah* ·Teaching· in a book, out of that which is before the priests the Levites [Descendants of United with]. 19 It shall be with him, and he shall read from it all the days of his life; that he may learn to fear ADONAI his God, to keep all the words of this *Torah* ·Teaching· and these statutes, to do them; 20 that his heart not be lifted up above his brothers, and that he not turn aside from the *mitzvah* ·instruction·, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the middle of Israel [God prevails].

# 18

***(3)*** 1 * The priests the Levites [Descendants of United with], all the tribe of Levi [United with], † shall have no portion nor inheritance with Israel [God prevails]. They shall eat the offerings of ADONAI made by fire and his portion. 2 They shall have no inheritance among their brothers. ADONAI is their inheritance, as he has spoken to them. 3 ‡ This shall be the priests' *mishpat* ·due· from the people, from those who offer a sacrifice, whether it be ox or sheep, that they shall give to the priest the shoulder, the two

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§ **17:15** Deut 17:15 (Deut 17:14-15, 17:14-20) (#1.45): T. You shall only appoint a king whom Adonai will choose from among your brethren / R. Appoint a king from Israel * **17:15** Deut 17:15 (Deut 7:14-15, 17:14-20) (#1.46): T. Not to appoint as king over Israel, one from the foreigners among you / R. Not to appoint one from the congregation of converts as a ruling authority over Israel (#1.46) Examples: Applied: 2 Sam 3:18, 7:8; 1 King 11:38; 1 Chr 17:24-27. Saul: 1 Sam ch. 12-15, 13:13-14, 15:11. David: 1 Sam 13:14, 16:1-14; 2 Sam ch. 5-7, 2:1, 5:2, 7:18; Acts 13:22. Solomon: 2 Sam 12:24; 1 Kings 3:3-15. King Cyrus: 2 Chr 36:22-23; Ezra (whole book), Ezra ch. 1; Dan 1:21, 10:1; Is 44:28, Is 45:1 † **17:16** Deut 17:16 (Deut 17:14-20) (#10.610): That the King shall not have too many horses ‡ **17:16** Deut 17:16 (Deut 17:14-20) (#10.611): T. The king is not to return to the Land of Egypt to acquire horses / R. Not to dwell in the Land of Egypt permanently § **17:17** Deut 17:17 (Deut 17:14-20) (#7.470): The King shall not have too many wives / Reason: So that his heart will not turn away (from God) T. Consequence: Read (Deut 17:18-20 OU47) for the positive consequences of obedience to this command and the command found in (Deut 17:17-18 OU613), the king's descendants will be established * **17:17** Deut 17:17 (Deut 17:14-20) (#10.612): The King shall not have too much gold and silver † **17:18** Deut 17:18 (Deut 17-18-20, 17:14-20) (#1.47): The King is to write a *Sefer Torah* ·Book Teaching· scroll for himself, copied from the scrolls the *Cohenim* ·Priests· use * **18:1** Deut 18:1 (Deut 18:1-2) (#1.48): None of the tribe of Levi shall take any share of the spoils in the conquest of the Land of Israel † **18:1** Deut 18:1-2 (Deut 18:1-8) (#1.49): T. None of the tribe of Levi shall take any portion in the Land of Israel / R. The tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in ‡ **18:3** Deut 18:3 (Deut 18:1-3) (#8.525): To give the shoulder, the two jowls, and the stomach of slaughtered animals to a *Cohen* ·Priest·

cheeks, and the inner parts. 4 § The first fruits of your grain, of your new
wine, and of your oil, * and the first of the first fleece of your sheep, you
shall give him. 5 For ADONAI your God has chosen him out of all your tribes,
to stand to minister in ADONAI 's name, him and his sons forever. ***(4)*** 6 †
If a Levite comes from any of your gates out of all Israel [God prevails],
where he lives as a foreigner, and comes with all the desire of his soul to
the place which ADONAI shall choose; 7 then he shall minister in the name
of ADONAI his God, as all his brothers the Levites [Descendants of United
with] do, who stand there before ADONAI . 8 They shall have like portions to
eat, in addition to that which comes from the sale of his family possessions.
9 When you have come into the land which ADONAI your God gives you, you
shall not learn to imitate the abominations of those nations. 10 ‡ There shall
not be found with you anyone who makes his son or his daughter to pass
through the fire, one who uses divination, one who practices sorcery, or an
enchanter, or a sorcerer, 11 § or a charmer, *or a consulter with a familiar
spirit, or a sorcerer, † or a necromancer. 12 For whoever does these things
is detestable to ADONAI . Because of these abominations, ADONAI your God
drives them out from before you. 13 You shall be perfect with ADONAI your
God. ***(5)*** 14 For these nations that you shall dispossess *sh'ma* ·hear obey·
those who practice sorcery and to diviners; but as for you, ADONAI your
God has not allowed you so to do. 15 ‡ § *ADONAI your God will raise up to
you a prophet from among you, of your brothers, like me. You shall sh'ma
·hear obey· him.* * 16 This is according to all that you desired of ADONAI
your God in Horeb [Desert] in the day of the assembly, saying, "Let me not
*sh'ma* ·hear obey· again ADONAI my God's voice, neither let me see this
great fire any more, that I not die."
17 † ADONAI said to me, "They have well said that which they have spoken.
18 *I will raise them up a prophet from among their brothers, like you.* ‡

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§ **18:4** Deut 18:4 (Deut 18:1-5) (#8.526): T. To set apart a First Fruits offering for the *Cohen* ·Priest· from the fruit fruits of your grain, wine, oil, and the first fleecing of sheep / R. To set aside *trumah gedolah* ·great offering· as a tithe for the *Cohen* ·Priest· T. Note: These offerings encompasses the First Fruits #1 and #2 offerings * **18:4** Deut 18:4 (Deut 18:1-5) (#8.527): To give the first fleecing of a sheep to the *Cohen* ·Priest· † **18:6** Deut 18:6-8 (#2b.181): T. The Levites will minister in the name of Adonai / R. The *Cohenim* ·Priests· serve in the Sanctuary in their divisions; the divisions referred to were established by David (1 Chr ch. 24) / R. The work shifts of the *Cohenim* ·Priests· must be equal during holidays / R. (The Rabbis add) On festivals, all the *Cohenim* ·Priests· divisions are to serve together ‡ **18:10** Deut 18:10 (Deut 18:9-15) (#2a.86): T. Not to have one who reads omens ·signs interpreted as significance· or a sorcerer among the people / R. Not to go into a trance to foresee events / T. (Alternative) Not to practice astrology ·reading the stars as having influence on human affairs· § **18:11** Deut 18:11 (Deut 18:9-15) (#2a.87): T. Not to practice the art of animal charming / R. Not to mutter incantations * **18:11** Deut 18:11 (Deut 18:9-15) (#2a.88): T. Not to consult a familiar spirit; that is necromancy / R. Not to consult the *ov* ·medium with familiar spirits· † **18:11** Deut 18:11 (Deut 18:9-15) (#2a.89): T. Not to consult the spirits of the dead or ghosts; this is called necromancy / R. Not to attempt to contact the dead ‡ **18:15** Deut 18:15 (#1.50): T. "Adonai your God will raise up to you a prophet from the midst of you, among your brethren, like unto me (Moses); to him you shall listen" (v15) / R. To obey every prophet who speaks in the name of Adonai, as it is written "unto him you shall listen" / R. Listen to the prophet speaking in Adonai's Name. R. The Rabbis clarify: the prophet is to be obeyed provided he neither adds to nor takes away from the *Torah* ·Teaching· § **18:15** MP: Moses [Drawn out] prophecies God will raise up a prophet like himself among the people of Israel. (2 Sam 8:2, 8:14; Luke 4:23-24, 4:32 (4:16-32); 1 Cor 15:25) * **18:15** Quoted in John 7:40; Acts 3:22, 7:37 † **18:17** MP: God confirms His intention to raise up a Prophet like Moses, and put His words the mouth of His Prophet. (Matt 9:8 (9:1-8); John 7:40, 12:48-50; Acts 3:19-26, 7:37; 1 Peter 2:24) ‡ **18:18** Quoted in Acts 3:22

I will put my words in his mouth, and he shall *speak* to them all that I
shall *enjoin* § him. 19 * *It shall happen, that whoever will not sh'ma ·hear
obey· my words which he shall speak in my name, I will require it of him.*
† 20 ‡ But the prophet who speaks a word presumptuously in my name,
which I have not enjoined him to speak, or who speaks in the name of
other deities, that same prophet shall die."
21 You may say in your heart, "How shall we know the word which
ADONAI has not spoken?" 22 When a prophet speaks in ADONAI 's name, if
the thing does not follow, nor happen, that is the thing which ADONAI has
not spoken. The prophet has spoken it presumptuously. § You shall not be
afraid of him.

# 19

1 When ADONAI your God cuts off the nations, whose land ADONAI your
God gives you, and you succeed them, and dwell in their cities, and in
their houses; 2 you shall set apart three cities for yourselves in the middle
of your land, which ADONAI your God gives you to possess it. 3 * You shall
prepare the way, and divide the borders of your land, which ADONAI your
God causes you to inherit, into three parts, that every man slayer may
flee there. 4 This is the case of the man slayer who shall flee there and
live. Whoever kills his neighbor unawares, and didn't hate him in time
past; 5 as when a man goes into the forest with his neighbor to chop wood,
and his hand fetches a stroke with the ax to cut down the tree, and the
head slips from the handle, and lights on his neighbor, so that he dies, he
shall flee to one of these cities and live. 6 Otherwise, the avenger of blood
might pursue the man slayer, while his heart is hot, and overtake him,
because the way is long, and strike him mortally; even though he was not
*mishpat* ·judged· worthy of death, because he didn't hate him in time past.
7 Therefore I enjoin you to set apart three cities for yourselves. 8 If ADONAI
your God enlarges your border, as he has sworn to your fathers, and gives
you all the land which he promised to give to your fathers; 9 if you keep all
this *mitzvot* ·instructions· to do them, which I enjoin you today, to *'ahav*
·affectionately love· ADONAI your God, and to walk ever in his ways; then
you shall add three cities more for yourselves, besides these three. 10 This
is so that innocent blood will not be shed in the middle of your land which
ADONAI your God gives you for an inheritance, leaving blood guilt on you.
11 But if any man hates his neighbor, lies in wait for him, rises up against
him, strikes him mortally so that he dies, and he flees into one of these
cities; 12 then the elders of his city shall send and bring him there, and
deliver him into the hand of the avenger of blood, that he may die. 13 †

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§ **18:18** Quoted in John 12:49 * **18:19** MP: Whoever does not honor the words of the Prophet will give an account to God. The prophet's words are equal authority to God's words. (Matt 8:4-7, 12:28, 12:30-32, 12:36-37 (12:22-37); John 8:23-29) † **18:19** Quoted in Acts 3:23 ‡ **18:20** Deut 18:20 (Deut 18:20-22) (#3.252): T. Not to prophecy presumptuously in the name of Adonai / R. Not to prophecy falsely in the name of Adonai § **18:22** Deut 18:22, 13:6 (Deut 18:20-22, 13:1-5, 13:6-11, 13:12-18) [Heb Bible Deut 18:22, 13:5 (Deut 18:20-22, 13:2-6, 13:7-12, 13:13-19)] (#3.253): T. Not to be afraid of a false prophet / R. Not to refrain from killing a false prophet; derived from (Deut 13:5 [Heb Bible Deut 13:6]) being applied to (Deut 18:22) * **19:3** Deut 19:3 (Deut 19:1-4; Josh 20:4-6) (#6.407): T. To have six cities of refuge for a man guilty of manslaughter that is an accidental or unintentional killer / R. Designate cities of refuge and prepare routes of access † **19:13** Deut 19:13 (Deut 19:11-13) (#6.408): T. Not to pity the murderer in imposing penalties / R. Not to pity the murderer or assailant in trial when imposing penalties

Your eye shall not pity him, but you shall purge the innocent blood from Israel [God prevails], that it may go well with you. ***(6)*** 14 ‡ You shall not remove your neighbor's landmark, which they of old time have set, in your inheritance which you shall inherit, in the land that ADONAI your God gives you to possess. 15 § One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins. *At the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.* * 16 If an unrighteous witness rises up against any man to testify against him of wrongdoing, 17 † then both the men, between whom the controversy is, shall stand before ADONAI , before the priests and the judges who shall be in those days; 18 and the judges shall make diligent inquisition: and, behold, if the witness is a false witness, and has testified falsely against his brother; 19 ‡ then you shall do to him as he had thought to do to his brother. So you shall *remove the evil from among you.* § 20 Those who remain shall *sh'ma* ·hear obey·, and fear, and will never again commit any such evil among you. 21 Your eyes shall not pity: life for life, *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 horses, chariots, and a people more than you, you shall not be afraid of them; for ADONAI your God is with you, who brought you up out of the land of Egypt [Abode of slavery]. 2 * It shall be, when you draw near to the battle, that the priest shall approach and speak to the people, 3 and shall tell them, "*Sh'ma* ·Hear obey·, Israel [God prevails], you draw near today to battle against your enemies. Don't let your heart faint! Don't be afraid, nor tremble, neither be scared of them; 4 for ADONAI your God is he who goes with you, to fight for you against your enemies, to save you."

5 The officers shall speak to the people, saying, "What man is there who has built a new house, and has not dedicated it? Let him go and *teshuvah* ·completely return· to his house, lest he die in the battle, and another man dedicate it. 6 What man is there who has planted a vineyard, and has not used its fruit? Let him go and *teshuvah* ·completely return· to his house, lest he die in the battle, and another man use its fruit. 7 What man is there who has pledged to be married a wife, and has not taken her? Let him go and *teshuvah* ·completely return· to his house, lest he die in the battle, and another man take her." 8 The officers shall speak further to the people, and they shall say, "What man is there who is fearful and faint-hearted? Let him go and *teshuvah* ·completely return· to his house, lest his brother's heart melt as his heart." 9 It shall be, when the officers have

‡ **19:14** Deut 19:14 (#8.528): T. Not to move landmarks / R. Not to move a boundary marker to steal someone's property § **19:15** Deut 19:15 (#9.570): T. Not to decide a case on the evidence of a single witness / R. Not to accept testimony from a lone witness * **19:15** Quoted in Matt 18:16; John 8:17; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28 † **19:17** Deut 19:17 (Deut 19:16-21) (#9.571): T. If one witness who testifies against another but is found to be a false witness, you shall apply the intended punishment to the false witness (this is found in full context (v16-19)) / R. A witness must not serve as a judge in capital crimes T. Reason: "In this way, you will put an end to such wickedness among you" (v19) ‡ **19:19** Deut 19:19 (Deut 19:16-21) (#9.572): Punish the false witnesses as they tried to punish the defendant § **19:19** Quoted in 1 Cor 5:13 * **19:21** Quoted in Matt 5:38 * **20:2** Deut 20:2 (Deut 20:1-4) (#1.51): T. The *Cohen* ·Priest· will lead the army into battle going ahead of the soldiers / R. Appoint a *Cohen* ·Priest· to speak with the soldiers during the war

finished speaking to the people, that they shall appoint captains of armies at the head of the people.

***(7)*** 10 † When you draw near to a city to fight against it, then proclaim peace to it. 11 It shall be, if it makes you answer of peace, and opens to you, then it shall be, that all the people who are found therein shall become forced laborers to you, and shall serve you. 12 If it will make no peace with you, but will make war against you, then you shall besiege it. 13 When ADONAI your God delivers it into your hand, you shall strike every male of it with the edge of the sword; 14 but the women, the little ones, the livestock, and all that is in the city, even all its plunder, you shall take for plunder for yourself. You may use the plunder of your enemies, which ADONAI your God has given you. 15 Thus you shall do to all the cities which are very far off from you, which are not of the cities of these nations. 16 ‡ But of the cities of these peoples, that ADONAI your God gives you for an inheritance, you shall save alive nothing that breathes; 17 § but you shall utterly destroy them: the Hittite [Descendant of Trembling fear], the Amorite [Descendants of Talkers], the Canaanite [Descendant of Humbled], the Perizzite [Descendant of Belonging to village], the Hivite [Wicked], and the Jebusite [Descendants of Thresher]; as ADONAI your God has enjoined you; 18 that they not teach you to follow all their abominations, which they have done to their deities; so would you sin against ADONAI your God. 19 * When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by wielding an ax against them; for you may eat of them. You shall not cut them down; for is the tree of the field man, that it should be besieged by you? 20 Only the trees that you know are not trees for food, you shall destroy and cut them down. You shall build bulwarks against the city that makes war with you, until it falls.

# 21

1 If someone is found slain in the land which ADONAI your God gives you to possess, lying in the field, and it is not known who has struck him; 2 then your elders and your judges shall come out, and they shall measure to the cities which are around him who is slain. 3 It shall be that the elders of the city which is nearest to the slain man shall take a heifer of the herd, which has not been worked with, and which has not drawn in the yoke. 4 * The leaders of that town are to bring the heifer down to a valley with a stream in it that never dries up, to a place that is neither plowed nor sown; † and they are to break the cow's neck there in the valley 5 The priests the sons of Levi [United with] shall come near; for them ADONAI your God has chosen to minister to him, and to bless in ADONAI 's name; and according to their word shall every controversy and every assault be decided. 6 All the elders

† **20:10** Deut 20:10 (Deut 20:10-18) (#6.409): T. When you advance on a town to attack it, to wage war according to the laws written in the *Torah* ·Teaching· / R. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the *Torah* ·Teaching· if they accept the terms ‡ **20:16** Deut 20:16 (Deut 20:16-18) (#6.410): T. Not to keep alive anything that breathes in the cities of the seven Canaanite nations / R. Not to let any of the seven Canaanite nations remain alive § **20:17** Deut 20:17 (Deut 20:16-18) (#6.411): To utterly destroy the seven Canaanite nations from the Land of Israel * **20:19** Deut 20:19 (Deut 20:19-20) (#8.529): Not to destroy fruit trees when making war or siege * **21:4** Deut 21:4 (Deut 21:1-9) (#6.412): To break the red heifer's neck in the valley for atonement of an unsolved murder † **21:4** Deut 21:4 (Deut 21:1-9) (#6.413): Not to till nor sow the riverbed where the heifer was slaughtered for atonement of an unsolved murder / R. Note: The Rabbis clarify the red heifer is "decapitated"

of that city, who are nearest to the slain man, shall wash their hands over the heifer whose neck was broken in the valley. ***(Maftir ·Conclusion·)*** 7 They shall answer and say, "Our hands have not shed this blood, neither have our eyes seen it. 8 Forgive, ADONAI , your people Israel [God prevails], whom you have redeemed, and don't allow innocent blood among your people Israel [God prevails]." The blood shall be forgiven them. 9 So you shall put away the innocent blood from among you, when you shall do that which is right in ADONAI 's eyes.

*Haftarah Shof'tim ·Taking leave · Judges·:*

*Yesha'yahu / Isaiah 51:12-52:12;*

*(Messianic adaptation: Conclude the Haftarah at 53:12)*

*B'rit Hadashah ·New Covenant·: Matt 26:36-27:10*

## Parashah 49: *Ki Tetze* ·When You go out· 21:10-25:19

10 When you go out to battle against your enemies, and ADONAI your God delivers them into your hands, and you carry them away captive, 11 ‡ and see among the captives a beautiful woman, and you have *chasak* ·set your affection· for her, and desire to take her as your wife; 12 then you shall bring her home to your house. She shall shave her head and trim her nails. 13 She shall take the clothing of her captivity off of herself, and shall remain in your house, and bewail her father and her mother a full month. After that you shall go in to her and be her husband, and she shall be your wife. 14 § It shall be, if you have no delight in her, then you shall let her go where she desires; * but you shall not sell her at all for money. You shall not deal with her as a slave, because you have humbled her. 15 If a man has two wives, the one *'ahav* ·affectionately loved·, and the other hated, and they have borne him children, both the *'ahav* ·affectionately loved· and the hated; and if the firstborn son is hers who was hated; 16 then it shall be, in the day that he causes his sons to inherit that which he has, that he may not give the son of the *'ahav* ·affectionately loved· the rights of the firstborn before the son of the hated, who is the firstborn; 17 but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he has; for he is the beginning of his strength. The *mishpat* ·right· of the firstborn is his. 18 † If a man has a stubborn and rebellious son, who will not *sh'ma* ·hear obey· the voice of his father or the voice of his mother, and though they chasten him, will not listen to them; 19 then his father and his mother shall take hold of him and bring

‡ **21:11** Deut 21:11 (Deut 21:10-14) (#7.471): To deal with a beautiful woman who was taken captive in war as prescribed in the *Torah* ·Teaching· (Deut 21:11-21) § **21:14** Deut 21:14 (Deut 21:10-14) (#7.472): T. Not to sell a beautiful woman taken captive in war / R. Not to sell her into slavery, the beautiful woman taken as a captive in war * **21:14** Deut 21:14 (Deut 21:10-14) (#7.473): T. Not to make a slave out of a beautiful woman taken captive in war / R. Not to enslave a beautiful woman taken captive in war after having sexual relations with her † **21:18** Deut 21:18, 21:20 (Deut 21:18-21; Gen 9:4-6) (#5.376): Not to be a stubborn and rebellious son T. Example: Stubborn and refusing admonition and discipline from his parents. Not to eat and drink like a glutton and a drunkard. A child living a wild and unrestrained life. R. Note: The punishment is stoning to death, yet Judaism does not have any record of this consequence being administered

him out to the elders of his city, and to the gate of his place. 20 They shall
tell the elders of his city, "This our son is stubborn and rebellious. He will
not *sh'ma* ·hear obey· our voice. He is a glutton and a drunkard." 21 All
the men of his city shall stone him to death with stones. ‡ So you shall
*remove the evil from among you.* § All Israel [God prevails] shall *sh'ma*
·hear obey·, and fear.

***(2)*** 22 If a man has committed a sin *mishpat* ·judged· worthy of death,
and he is put to death, * and you *hang* him *on a tree;* † 23 ‡ his body shall
not remain all night on the tree, § but you shall surely bury him the same
day; for *he who is hanged is accursed of God;* * † that you don't defile your
land which ADONAI your God gives you for an inheritance.

# 22

1 You shall not see your brother's ox or his sheep go astray, and hide
yourself from them. * You shall surely bring them again to your brother.
2 If your brother is not near to you, or if you don't know him, then you shall
bring it home to your house, and it shall be with you until your brother
comes looking for it, and you shall restore it to him. 3 So you shall do with
his donkey. So you shall do with his garment. So you shall do with every
lost thing of your brother's which he has lost. If you find something of your
brother's that he has lost, you must not ignore it. 4 † You shall not see your
brother's donkey or his ox fallen down by the way, and hide yourself from
them. ‡ You shall surely help him to lift them up again. 5 § A woman shall

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‡ **21:21** MP: Messiah is cursed on our behalf, hanged on a stake, (See also Is 53:5). (John 19:31; Gal 3:13) § **21:21** Quoted in 1 Cor 5:13 * **21:22** Deut 21:22 (Deut 21:22-23; Gen 9:4-6) (#6.414): T. To hang on the gallows a person whose judgment is capitol punishment (death) / R. For the court to hang those stoned for blasphemy or idolatry (yes, this is accurately stated) / R. To hang the dead body of one who has incurred that penalty T. Note: The passage does not define a particular sin, rather any sin whose punishment is death R. Note: The Rabbis do not recognize hanging as a method for capitol punishment. "Four deaths have been entrusted to the court: stoning, burning, slaying ·by the sword· and strangulation" (Mishnah, Sanhedrin 7:1) / T. Note: It can be derived that stoning was the standard method of execution (Lev 24:23; Num 15:36; 1 Kings 21:13; 2 Chr 24:21) / R. Reason: The Rabbis interpret the use of this punishment of hanging as a disgrace to the criminal and a warning to others in order to prevent more sins of the same sort (Mishnah, Sanhedrin 6:4) R. Consider: Example: According to Rabbi Eliezer, the *Torah* ·Teaching· commands that all executed people are hung after their execution. However, the Sages say that this is done only to the blasphemer (of God) and to the idol worshiper (Mishnah, Sanhedrin 6:4) / Note: The Hebrew word *talah* ·to hang· implies hanging by the hands, not by the neck and not lynching. *Talah* ·to hang· was usually done either with hands above the head on a plank or with hands outstretched on a T-cross beam gallows (Mishnah, Sanhedrin 6:4) / Note: The Hebrew *talah* ·to hang· on a gibbet type of gallows is similar to the Roman method of crucifixion on a cross, but they are not the exact same punishment in respect to the philosophies and application of punishment † **21:22** Quoted in 1 Pet 2:24 ‡ **21:23** Deut 21:23 (Deut 21:22-23) (#6.415): T. Not to have a dead body hanging on a tree overnight / R. Not to delay burial overnight R. Note: The Rabbis interpret hanging not as a form of the death penalty but rather is to be performed after the execution has been carried out (Mishnah, Sanhedrin 6:4) § **21:23** Deut 21:23 (Deut 21:22-23) (#6.416): To bury the executed on the day of execution * **21:23** Quoted in Acts 10:39, 13:29 † **21:23** Quoted in Acts 5:30; Gal 3:13 * **22:1** Deut 22:1 (Deut 22:1-3) (#8.530): To return any lost property to its owner † **22:4** Deut 22:4 (Deut 22:1-4) (#6.417): T. Not to leave an animal fallen down beneath its burden on the way unaided / R. Not to leave others distraught with their burdens (but to help either load or unload) ‡ **22:4** Deut 22:4 (Deut 22:1-4) (#6.418): T. To help another reload their animal of burden / R. Help others load their beast § **22:5** Deut 22:5 (#3.254): A woman shall not wear the clothing of a man

not wear men's clothing, * neither shall a man put on women's clothing; for whoever does these things is detestable to ADONAI your God. 6 † If you come across a bird's nest on the way, in any tree or on the ground, with young ones or eggs, and the hen sitting on the young, or on the eggs, you shall not take the hen with the young. 7 ‡ You shall surely let the hen go, but the young you may take for yourself; that it may be well with you, and that you may prolong your days. ***(3)*** 8 § * When you build a new house, then you shall make a railing around your roof, so that you don't bring blood on your house if anyone falls from there. 9 † You shall not sow your vineyard with two kinds of seed, lest all the fruit be defiled, the seed which you have sown, and the increase of the vineyard. 10 ‡ § You shall not plow with an ox and a donkey together. 11 * You shall not wear clothes of wool and linen woven together. 12 You shall make yourselves fringes on the four corners of your cloak with which you cover yourself.

13 † If any man takes a wife, and goes in to her, hates her, 14 accuses her of shameful things, and gives her a bad name, and says, "I took this woman, and when I came near to her, I didn't find in her the tokens of virginity;" 15 then the young lady's father and mother shall take and bring the tokens of the young lady's virginity to the elders of the city in the gate. 16 The young lady's father shall tell the elders, "I gave my daughter to this man as his wife, and he hates her. 17 Behold, he has accused her of shameful things, saying, 'I didn't find in your daughter the tokens of virginity;' and yet these are the tokens of my daughter's virginity." They shall spread the cloth before the elders of the city. 18 The elders of that city shall take the man and chastise him. 19 ‡ They shall fine him one hundred shekels [2.5

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* **22:5** Deut 22:5 (#3.255): A man shall not wear the clothing of a woman † **22:6** Deut 22:6 (Deut 22:6-7) (#1.52): T. Not to take the mother bird with the chicks (for food) / R. Not to take the mother bird from her chicks ‡ **22:7** Deut 22:7 (Deut 22:6-7) (#1.53): T. To set the mother bird free when harvesting food (eggs) from a nest / R. To release the mother bird if she was taken from the nest § **22:8** Deut 22:8 (#6.419): T. To build a barrier around the corner and edges of your rooftops that no one may fall from it / R. Make a guard rail around flat roofs * **22:8** Deut 22:8 (#6.420): T. This command is not found in the straightforward text, it is implied / R. Not to leave harmful objects on a path / R. Not to allow pitfalls and obstacles to remain on your property † **22:9** Deut 22:9 (Deut 22:9-11) (#1.54): T. Not to sow grain or vegetables in a vineyard, that is to not sow two different kinds of seed in your vineyard / R. Not to plant grains or greens in a vineyard ‡ **22:10** Deut 22:10 (Deut 22:9-11) (#1.55): T. Not to work an ox and a donkey together / R. Not to work with animals of different species together § **22:10** Deut 22:10 (#1.56): T. This command is not found in the straightforward text / R. Not to eat diverse seeds planted in a vineyard * **22:11** Deut 22:11 (Deut 22:9-11) (#1.57): T. Not to wear garments combining both wool and linen / R. Not to wear *shatnez* ·a cloth woven of wool and linen· T. Note: The *Cohenim* ·Priests· garments are excepted from this command (Ex 28:6, 8, 15; and Ex 39:29) R. Note: This practice was noted by Maimonides who wrote that "the heathen priests adorned themselves with garments containing vegetable and animal materials, while they held in their hand a seal of mineral. This you will find written in their books" Maimonides, Guide For The Perplexed, (p 335) / Note: Linen is plant based, very stiff, and the fabric breathes so it is cool. Wool is animal based, has barbs that causes it to cling to itself, it is not stiff, retains water, and wool breathes but regulates and maintains body heat. † **22:13** Deut 22:13 (Deut 22:13-21) (#7.474): T. This is not found in the straight forward text / R. To take a wife by marriage ceremony T. Note: The ceremony includes of *ketubah* ·marriage contract· and *kiddushin* ·sanctification· / T. Directive: To consummate the marriage R. Note: There are three ways the Rabbis identify that one may acquire a wife: by money (Ex 21:11); by agreement (Deut 24:1); or by sexual intimacy (Deut 22:13) ‡ **22:19** Deut 22:19 (Deut 22:28-29) (#9.573): T. For one who falsely defames his wife as a non-virgin at marriage is to remain married to her live with her all his days / R. The slanderer must remain married to his wife

lb; 1.13 kg] of silver, and give them to the father of the young lady, because he has given a bad name to a virgin of Israel [God prevails]. She shall be his wife. § He may not divorce her all his days.

20 But if this thing is true, that the tokens of virginity was not found in the young lady; 21 then they shall bring out the young lady to the door of her father's house, and the men of her city shall *stone* her *to death* * † with stones, because she has done folly in Israel [God prevails], to play the prostitute in her father's house. So you shall *remove the evil from among you.* ‡ 22 If a man is found lying with a woman married to a husband, then they shall both die, the man who lay with the woman and the woman. So you shall remove the evil from Israel [God prevails]. 23 If there is a young lady who is a virgin pledged to be married to a husband, and a man finds her in the city, and lies with her; 24 § then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the lady, because she didn't cry, being in the city; and the man, because he has humbled his neighbor's wife. So you shall *remove the evil from among you.* * 25 But if the man finds the lady who is pledged to be married in the field, and the man forces her, and lies with her; then only the man who lay with her shall die; 26 † but to the lady you shall do nothing. There is in the lady no sin worthy of death; for as when a man rises against his neighbor, and kills him, even so is this matter; 27 for he found her in the field, the pledged to be married lady cried, and there was no one to save her. 28 If a man finds a lady who is a virgin, who is not pledged to be married, grabs her, and lies with her, and they are found; 29 ‡ then the man who lay with her shall give to the lady's father fifty shekels [1.25 lb; 0.57 kg] of silver. She shall be his wife, because he has humbled her. § He may not divorce her all his days. 30 A man shall not take his father's wife, and shall not uncover his father's skirt.

# 23

1 * He who is emasculated by by crushed or damaged private parts shall not enter into ADONAI 's assembly. 2 † A person born of a forbidden union shall not enter into ADONAI 's assembly; even to the tenth generation

§ **22:19** Deut 22:19 (Deut 22:28-29) (#9.574): The man who defames his wife as a non-virgin at marriage is forbidden to divorce his wife * **22:21** Selectively Quoted in John 8:4-5 † **22:21** Context of John 8:5 ‡ **22:21** Quoted in 1 Cor 5:13 § **22:24** Deut 22:24 (Deut 22:23-24; Gen 9:4-6) (#6.421): T. To put to death by stoning the man who lies with a woman in the city who is engaged to be married. (It is assumed the woman will cry out for help, indicating this is rape.) (If she does not cry out, the sexual act is consensual and both bear responsibility for their guilt and punishments) / R. For the court to execute by stoning * **22:24** Quoted in 1 Cor 5:13 † **22:26** Deut 22:26 (Deut 22:25-27) (#6.422): T. Not to put to death the woman engaged to be married who laid with a man in the field / R. Not to punish the person who was forced to do a crime, that is sinning under duress ‡ **22:29** Deut 22:29 (#7.475): T. The rapist shall marry his victim and pay a dowry of 50 sheckles (1 and 1/4 pounds) of silver to her father / R. The rapist must marry the maiden (if she chooses) § **22:29** Deut 22:29 (Deut 22:28-29) (#7.476): The rapist is not permitted to divorce his rape victim (after they are married) (read context) as long as he lives * **23:1** Deut 23:1 [Heb Bible Deut 23:2] (#3.256): T. He that is crushed in his privy parts or a eunuch shall not enter the assembly of Adonai / R. He that is crushed in his privy parts or a eunuch shall not marry an Israelite woman † **23:2** Deut 23:2 [Heb Bible 23:3] (#3.257): T. A *mamzer* ·illegitimate child· shall not shall not enter the assembly of Adonai / R. A *mamzer* ·illegitimate child· shall not shall not marry an Israelite woman T. Directive: Nor his descendants to the 10th generation

shall no one of his enter into ADONAI 's assembly. 3 ‡ An Ammonite [Tribal people] or a Moabite [From father] shall not enter into ADONAI 's assembly; even to the tenth generation shall no one belonging to them enter into ADONAI 's assembly forever; 4 because they didn't meet you with bread and with water on the way, when you came out of Egypt [Abode of slavery], and because they hired against you Balaam [Not people, Destroyer of people] the son of Beor from Pethor of Mesopotamia, to curse you. 5 Nevertheless ADONAI your God would not *sh'ma* ·hear obey· Balaam [Not people, Destroyer of people]; but ADONAI your God turned the curse into a blessing to you, because ADONAI your God *'ahav* ·affectionately loved· you. 6 § You shall not seek their peace nor their prosperity all your days forever. ***(4)*** 7 * † You shall not abhor an Edomite [Red]; for he is your brother. ‡ You shall not abhor an Egyptian [person from Abode of slavery], because you lived as a foreigner in his land. 8 The children of the third generation who are born to them may enter into ADONAI 's assembly. 9 When you go out and camp against your enemies, then you shall keep yourselves from every evil thing. 10 If there is among you any man who is not clean by reason of that which happens him by night, then shall he go outside of the camp. He shall not come within the camp; 11 § but it shall be, when evening comes, he shall bathe himself in water. When the sun is down, he shall come within the camp. 12 You shall have a place also outside of the camp where you go relieve yourself. 13 * You shall have a trowel among your weapons. † It shall be, when you relieve yourself, you shall dig with it, and shall turn back and cover your excrement; 14 for ADONAI your God walks in the middle of your camp, to deliver you, and to give up your enemies before you. Therefore your camp shall be holy, that he may not see an unclean thing in you, and turn away from you. 15 ‡ § You shall not deliver to his master a servant who has escaped from his master to you. 16 He shall dwell with you, among you, in the place which he shall

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‡ **23:3** Deut 23:3-5 (Deut 23:3-6; Num ch. 22-24, 31:16; Josh 13:22; Neh 13:1-3) [Heb Bible Deut 23:7-8 (Deut 23:4-7)] (#2b.182): T. An Ammonite or Moabite shall not enter the assembly of Adonai / R. Not to allow any Moabite or Ammonite males to marry into the Jewish people § **23:6** Deut 23:6 (Deut 23:3-6) [Heb Bible Deut 23:7 (Deut 23:4-7)] (#6.423): T. Not to seek the peace or prosperity of Ammon or Moab all your days forever / R. Not to offer peace to Ammon and Moab while besieging them as compared to the other Canaanite nations * **23:7** Hebrew ch. 23 v. 8 † **23:7** Deut 23:7-8 [Heb Bible Deut 23:8-9] (#2b.183): T. Not to exclude the seed of Esau (Edomites) from the community of Israel / R. Not to exclude a Jew from marrying a third generation Edomite convert ‡ **23:7** Deut 23:7-8 [Heb Bible Deut 23:8-9] (#2b.184): T. Not to exclude the Egyptian from the community of Israel / R. Not to exclude a third generation Egyptian convert from marrying into the Jewish people § **23:11** Deut 23:11 (Deut 23:9-11) (#3.258): T. An unclean person shall not enter the camp until evening, and after he has been made clean by *mikvah* ·ritual washing baptism· / T. When you are encamped against an enemy for war, any man who becomes unclean by nocturnal emission, he is to go outside the camp. At evening, he is to *mikvah* ·ritual washing, baptism· and may reenter after sunset / R. The unclean person shall not enter the camp of the Levites, including the Temple Mount * **23:13** Deut 23:13 (Deut 23:12-14) [Heb Bible Deut 23:14 (Deut 23:13-15)] (#3.259): To have a shovel for digging a latrine hole among your weapons † **23:13** Deut 23:13 (Deut 23:12-14) [Heb Bible Deut 23:14 (Deut 23:13-15)] (#3.260): To prepare a place outside the camp for a latrine and cover your excrement ‡ **23:15** Deut 23:15 (Deut 23:15-16) [Heb Bible Deut 23:16 (Deut 23:16-17)] (#5.377): T. Not to return a slave that fled to you who has fled to you for refuge from his master / R. Not to return a slave that fled to the Land of Israel [God prevails] to his master who is outside Israel § **23:15** Deut 23:15-16 [Heb Bible Deut 23:16-17] (#5.378): Not to oppress a slave who has fled to you who has fled to you for refuge from his master

choose within one of your gates, where it pleases him best. You shall not oppress him. 17 * There shall be no prostitute of the daughters of Israel [God prevails], neither shall there be a sodomite of the sons of Israel [God prevails]. 18 † You shall not bring the hire of a prostitute, or the wages of a male prostitute, into the house of ADONAI your God for any vow; for both of these are an abomination to ADONAI your God. 19 ‡ You shall not lend on interest to your brother; interest of money, interest of food, interest of anything that is lent on interest. 20 § You may lend on interest to a foreigner; but to your brother you shall not lend on interest, that ADONAI your God may bless you in all that you put your hand to, in the land where you go in to possess it. 21 * *When you vow* a vow to ADONAI your God, *you shall not be slack to pay it;* † for ADONAI your God will surely require it of you; and it would be sin in you. 22 But if you refrain from making a vow, it shall be no sin in you. 23 ‡ *You shall observe* and do that which has gone out of your lips. *Whatever you have vowed to* ADONAI § your God as a free will offering, which you have promised with your mouth, you must do. ***(5)*** 24 * † When you come and enter into your neighbor's vineyard, ‡ then you may eat of grapes your fill at your own pleasure; but you shall not put any in your container. 25 § When you come into your neighbor's standing grain, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing grain.

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* **23:17** Deut 23:17 [Heb Bible Deut 23:18] (#2b.185): T. That there shall be no prostitution wages, heterosexual nor homosexual, brought into the house of Adonai your God in fulfillment of a vow / R. Not to have relations with women not married by means of *ketubah* ·marriage contract· and *kiddushin* ·sanctification· † **23:18** Deut 23:18 (Deut 23:18-19; Lev 20:1-7) [Heb Bible Deut 23:19 (Deut 23:19-20)] (#2b.186): Nothing earned in exchange for services of a male or female prostitute maybe brought into the House of Adonai ‡ **23:19** Deut 23:19 (Deut 23:19-20) [Heb Bible Deut 23:20 (Deut 23:20-21)] (#8.532): T. Not to lend on interest to your brother / R. Not to borrow on interest § **23:20** Deut 23:20 (Deut 23:19-20) [Heb Bible 23:21 (Deut 23:20-21)] (#8.533): T. To lend to a Gentile foreigner / R. To lend to and borrow from idolaters with interest * **23:21** Deut 23:21 (Deut 23:21-23) [Heb Bible Deut 23:22 (Deut 23:22-24)] (#9.575): T. Not to delay the fulfillment of a vowed offering or free will offering unto Adonai your God / R. Not to withhold payment incurred by any vow † **23:21** Quoted in Matt 5:33 ‡ **23:23** Deut 23:23 (Deut 23:21-23) [Heb Bible Deut 23:24 (Deut 23:22-24)] (#9.576): T. To fulfill whatever you have vowed, whether a sacrifice or charity or the like / R. To fulfill what was uttered and to do what was vowed T. Reason: You voluntarily vowed some thing unto Adonai your God § **23:23** Quoted in Matt 5:33 * **23:24** Hebrew ch. 23 v. 25 † **23:24** Deut 23:24 [Heb Bible 23:25] (#8.534): T. "When you come into your neighbor's vineyard, you may eat of grapes to satisfy your hunger" (v24) / R. The hired harvest worker to be permitted to eat while working to satisfy his hunger Consider: To satisfy hunger is permitted, but not to gather extra food for later, that is harvesting ‡ **23:24** Deut 23:24 [Heb Bible Deut 23:25] (#8.535): T. "You may eat of grapes your fill at your own pleasure; but you shall not put any in your vessel" (v24) / R. The hired laborer shall not take more than he can eat § **23:25** Deut 23:25 [Heb Bible Deut 23:26] (#8.536): T. "When you come into your neighbor's standing grain, you may pluck the ears with your hand; but you shall not put a sickle to your neighbor's standing grain" (v25) / R. The a hired laborer shall not eat produce that is not being harvested / R. The worker must not eat while on hired time

# 24

1 * When a man takes a *wife* and marries her, then it shall be, if she finds no *chen* ·grace· in his eyes, because he has found some unseemly thing in her, that he shall *write her a get ·bill of divorce·,* † and put it in her hand, and send her out of his house. 2 When she has departed out of his house, she may go and be another man's wife. 3 If the latter husband hates her, and write her a bill of divorce, and puts it in her hand, and sends her out of his house; or if the latter husband die, who took her to be his wife; 4 ‡ her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is detestable to ADONAI . You shall not cause the land to sin, which ADONAI your God gives you for an inheritance. ***(6)*** 5 § When a man takes a new wife, he shall not go out in the army, neither shall he be assigned any business. * He shall be free at home one year, and shall cheer his wife whom he has taken. 6 † No man shall take the mill or the upper millstone as a pledge; for he takes a life in pledge. 7 If a man is found stealing any of his brothers of the children of Israel [God prevails], and he deals with him as a slave, or sells him; then that thief shall die. So you shall *remove the evil from among you.* ‡ 8 § Be careful in the plague of *tzara'at*, that you observe diligently, and do according to all that the priests the Levites [Descendants of United with] teach you. As I enjoined them, so you shall observe to do. 9 Remember what ADONAI your God did to Miriam, by the way as you came out of Egypt [Abode of slavery]. 10 * When you lend your neighbor any kind of

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* **24:1** Deut 24:1 (Deut 24:1-4) (#7.477): To divorce by a written document, called a *get* ·divorce document· T. Directive: This *get* ·divorce document· shall be given to her in her hand. She is to be evicted from his dwelling place. When she has left him, she may become someone else's wife (v2) R. Note: There is famous debate between Rabbi Shammai and Rabbi Hillel regarding the grounds of divorce. Rabbi Shammai said divorce is only for serious transgression. Rabbi Hillel said divorce is at the man's discretion and even burning a meal counts. New Covenant: R. Note: Some scholars say Rabbi Yeshua commented on this debate and proposed his own grounds for divorce in (Matt 19:3-9, 10-11). Rabbis Yeshua teaches only sexual immorality is grounds for divorce. He says Moses gave this command only because of the people's hard hearts. New Covenant: R. Note: Some scholars say Rabbi Paul comments on divorce (1 Cor 7:10-16, 27-28). Rabbi Paul says divorce is not to be sought, but if one spouse is a believer and the other is not and the unbelieving spouse wants to leave, then allow them; but if the unbelieving spouse wants to stay then better to remain married † **24:1** Quoted in Matt 5:31, 19:7; Mark 10:4 ‡ **24:4** Deut 24:4 (Deut 24:1-4) (#7.478): That one who divorced his wife shall not remarry her after she has been married to another § **24:5** Deut 24:5 (#5.379): T. A groom in his first year of marriage shall not be required to take part in military service or other external obligations / R. Not to demand any involvement, communal or military from one who has taken a wife, built a new home, or planted a vineyard * **24:5** Deut 24:5 (#7.479): T. For a newly married husband to rejoice with his wife one year / R. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions T. Note: To "rejoice with his wife" is also translated as "to make his wife happy". The new husband is to be free from external social obligations / Consider: The idea of a woman being made happy is a foreign idea to all the Middle Eastern nations of the day, and this idea is laughable to the Greeks. This is God's command, not human rational of the day † **24:6** Deut 24:6 (#8.537): T. "Not to take the mill or the upper millstone in pledge" (v6) / R. Not to take in pledge utensils used in preparing food Consider: This object allows the person to produce food to eat or product to sell ‡ **24:7** Quoted in 1 Cor 5:13 § **24:8** Deut 24:8 (Deut 24:8-9; Lev ch. 13-14; Num 12:1-15) (#3.261): Not to remove any of the signs of *tzara'at* ·leprosy· (See more notes in Lev 13:33 OU213) * **24:10** Deut 24:10 (Deut 24:10-11) (#8.538): T. A creditor shall not exact a pledge by force, rather wait for the debtor to bring the collateral outside / R. The creditor must not forcibly take collateral T. Directive: Respect the debtor's private area of their house

loan, you shall not go into his house to get his pledge. 11 You shall stand outside, and the man to whom you lend shall bring the pledge outside to you. 12 † If he is a poor man, you shall not sleep with his pledge. 13 ‡ You shall surely restore to him the pledge when the sun goes down, that he may sleep in his garment, and bless you. It shall be righteousness to you before ADONAI your God. ***(7)*** 14 You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers, or one of the foreigners who are in your land within your gates. 15 § In his day you shall give him his hire, neither shall the sun go down on it; for he is poor, and sets his heart on it; lest he cry against you to ADONAI , and it be sin to you. 16 * The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin. 17 † You shall not deprive the foreigner or the orphan of *mishpat* ·justice·, ‡ nor take a widow's clothing in pledge; 18 but you shall remember that you were a slave in Egypt [Abode of slavery], and ADONAI your God redeemed you there. Therefore I enjoin you to do this thing. 19 § * When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to get it. It shall be for the foreigner, for the orphan, and for the widow; that ADONAI your God may bless you in all the work of your hands. 20 When you beat your olive tree, you shall not go over the boughs again. It shall be for the foreigner, for the orphan, and for the widow. 21 When you harvest your vineyard, you shall not glean it after yourselves. It shall be for the foreigner, for the fatherless, and for the widow. 22 You shall remember that you were a slave in the land of Egypt [Abode of slavery]. Therefore I enjoin you to do this thing.

# 25

1 If there is a controversy between men, and they come to judgment, and the judges judge them; then they shall justify the upright, and condemn the wicked. 2 * It shall be, if the wicked man is worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face,

† **24:12** Deut 24:12 (Deut 24:12-13) (#8.539): Not to keep the pledge from its poor owner during the times that he needs it T. Example: Specificity a coat needed to keep warm at night ‡ **24:13** Deut 24:13 (Deut 24:12-13) (#8.540): T. To return a poor man's loan collateral at sunset / R. To return a loan collateral to its owner when needed § **24:15** Deut 24:15 (Deut 24:14-15; Lev 19:13) (#8.541): To pay a hired worker the wages he is due, on time (before sunset) T. Reason: For he is poor and looks forward to being paid / T. Note: Sunset is the start of a new day in the Hebrew calendar * **24:16** Deut 24:16 (#6.424): T. Fathers should not be put to death because of their sons, and sons should not be put to death because of fathers / R. That a relative shall not testify (against a family member) / R. Relatives of the litigants, that is any person involved in the lawsuit, must not testify R. Note: Oral Tradition teaches that parents are not to be put to death on the evidence of their children, and the same applies to other relatives. † **24:17** Deut 24:17 (Deut 24:17-18; Ex 22:21-23 [Heb Bible Ex 22:21-23]) (#10.613): T. Not to deprive justice to foreigners, widows, and orphans / R. Not to pervert the judgment of strangers, converts, and orphans ‡ **24:17** Deut 24:17 (Deut 24:17-18) (#8.542): T. Not to take a widow's clothes as collateral for a loan / R. Not to take a loan collateral from a widow § **24:19** Deut 24:19 (#8.543): To leave the forgotten sheaves in your harvesting of your fields * **24:19** Deut 24:19 (Deut 24:20-21, 24:19-22) (#8.544): T. This is not found in the straight forward text, it is implied by (Deut 24:20-21) / R. Not to gather for a second time, that is the forgotten sheaths of your field or the forgotten fruit in your trees * **25:2** Deut 25:2 (Deut 25:1-3) (#6.425): T. The judge is to whip the wicked in proportion to the offense / R. For the court are to carry out to whipping the wicked person, the wrong-doer

according to his wickedness, by number. 3 † He may sentence him to no
more than forty stripes. He shall not give more; lest, if he should give
more, and beat him more than that many stripes, then your brother will
be degraded in your sight.

4 ‡ *You shall not muzzle the ox when he treads out the grain.* §

5 * *If* brothers dwell together, and *one of them dies, and has no son,* the
wife of the dead shall not be married outside to a stranger. † *Her husband's
brother shall go in to her, and take her as his wife,* and perform the duty of
a husband's brother to her. 6 It shall be that the firstborn whom she bears
shall succeed in the name of his brother who is dead, *that his name not be
blotted out of Israel [God prevails].* ‡

7 If the man does not want to take his brother's wife, then his brother's
wife shall go up to the gate to the elders, and say, "My husband's brother
refuses to raise up to his brother a name in Israel [God prevails]. He will
not perform the duty of a husband's brother to me." 8 Then the elders
of his city shall call him, and speak to him: and if he stands and says, "I
don't want to take her;" 9 § then his brother's wife shall come to him in
the presence of the elders, and loose his shoe from off his foot, and spit in
his face. She shall answer and say, "So shall it be done to the man who
does not build up his brother's house." 10 His name shall be called in Israel
[God prevails], "The house of him who had his shoe removed."

11 When men strive against each other, and the wife of one draws near
to deliver her husband out of the hand of him who strikes him, and puts
out her hand, and takes him by his private parts, 12 * then you shall cut off

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† **25:3** Deut 25:3 (#6.426): T. A judge shall not inflict more than 40 lashes / R. The court must not exceed the prescribed number of lashes Consider: Commentators and Historians propose Judaism understood that 40 lashes was capable of causing death. Other commentators apply the same reasoning to Roman judgment of 40 lashes. / Consider: Judaism, in order to prevent intentional killing under a whipping judgment, has applied this command as "forty minus one" lashes ‡ **25:4** Deut 25:4 (#8.545): T. Not to muzzle an animal while threshing grain / R. Not to muzzle an ox while plowing R. Note: Not to steal by withholding the rightful or appropriate compensation § **25:4** Quoted in 1 Cor 9:9; 1 Tim 5:18 * **25:5** Deut 25:5 (#7.480): T. The widow whose husband has died and remains childless shall only marry her deceased husband's brother / R. The widow must not remarry until the ties with her brother-in-law are removed T. Example: Ruth [Friend] had to be released from the nameless first kinsman before Boaz [In majesty, in strength], the second kinsman, was able to act as *go'el* ·redeemer / kinsman· to Ruth (Ruth 4:4-10) † **25:5** Deut 25:5 (#7.481): T. The brother-in-law is to marry the widow of his brother, should he die and his brother is childless / R. To preform *yavam* ·brother-in-law's duty· T. Note: In Hebrew, the brother-in-law is called the *yavam* ·husband's brother·, the widow is called the *yevamah yevamah* ·(deceased) husband's wife·, thus the arrangement is called *yavam* ·brother-in-law's duty· ‡ **25:6** Quoted in Matt 22:24; Mark 12:19; Luke 20:28 § **25:9** Deut 25:9 (Deut 25:7-10) (#7.482): T. For the widow to be formally released to marry anyone she will if the brother-in-law refuses to marry her / R. To do *chalitzah* ·the ceremony freeing a widow from the brother-in-law's duty to marry her·. This arrangement is called *yavam* ·brother-in-law's duty· T. Directive: The brother-in-law is to appear before the elders of the town and confess he refuses to marry his deceased brother's wife * **25:12** Deut 25:12 (Deut 25:11-12) (#6.427): T. "When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of him who strikes him, and puts forth her hand grabbing him by the private parts; (v11) then you shall cut off her hand, your eye shall have no pity" (v12) / R. To save the life of the one being pursued, even if it requires taking the life of the pursuer Consider: Many people who compile *Torah* ·Teaching· commands agree on this interpretation, unique from the direct reading of the text

her hand. † Your eye shall have no pity.
13 ‡ You shall not have in your bag diverse weights, one heavy and one
light. 14 You shall not have in your house diverse measures, one large and
one small. 15 You shall have a perfect and just weight. You shall have a
perfect and just measure, that your days may be long in the land which
ADONAI your God gives you. 16 For all who do such things, all who deal
dishonestly, are an abomination to ADONAI your God.
***(Maftir ·Conclusion·)*** 17 § Remember what Amalek did to you by the
way as you came out of Egypt [Abode of slavery]; 18 how he met you by the
way, and struck the rearmost of you, all who were feeble behind you, when
you were faint and weary; and he didn't fear God. 19 * † Therefore it shall
be, when ADONAI your God has given you rest from all your enemies all
around, in the land which ADONAI your God gives you for an inheritance
to possess it, that you shall blot out the memory of Amalek [Man who licks
up] from under the sky. You shall not forget.

*Haftarah Ki Tetze ·Taking leave · When You go out·:*
*Yesha'yahu / Isaiah 54:1-10;*
*(Messianic adaptation: Start the Haftarah at 52:13)*
*B'rit Hadashah ·New Covenant·: Luke 23:1-25*

## Parashah 50: *Ki Tavo* ·When You come in· 26:1-29:9

### 26

1 It shall be, when you have come in to the land which ADONAI your God
gives you for an inheritance, possess it, and dwell in it, 2 that you shall
take some of the first of all the fruit of the ground, which you shall bring
in from your land that ADONAI your God gives you. You shall put it in a
basket, and shall go to the place which ADONAI your God shall choose, to
cause his name to dwell there. 3 You shall come to the priest who shall
be in those days, and tell him, "I profess today to ADONAI your God, that
I have come to the land which ADONAI swore to our fathers to give us."
4 The priest shall take the basket out of your hand, and set it down before
ADONAI your God's altar. 5 * You shall answer and say before ADONAI your

† **25:12** Deut 25:12 (#6.428): T. "When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of him who strikes him, and puts forth her hand grabbing him by the private parts; (v11) then you shall cut off her hand, your eye shall have no pity" (v12) / R. Not to pity the pursuer / R. Not to spare a pursuer, but he is to be slain before he reaches the pursued and in order to prevent the pursuer from slaying the pursued or uncovering their nakedness Consider: Many people who compile *Torah* ·Teaching· commands agree on this interpretation, unique from the direct reading of the text ‡ **25:13** Deut 25:13-14 (Deut 25:13-16) (#9.577): T. Not to possess dishonest weights and measurements / R. Not to possess inaccurate scales and weights even if they are not for use § **25:17** Deut 25:17 (Deut 25:17-18; Ex 17:8-16) (#6.429): To remember what Amalek did Note: When leaving Egypt, he attacked Israel and the stragglers; he was unafraid of God * **25:19** Deut 25:19 (Deut 25:17-19) (#6.430): T. To wipe out the memory of Amalek from under heaven / R. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert, don't forget! † **25:19** Deut 25:19 (Deut 25:17-19) (#6.431): T. This is not found in the straight forward text; it could be implied by (Deut 25:19) / R. Wipe out the descendants of Amalek * **26:5** Deut 26:5 (Deut 26:1-11) (#4.353): T. To make the declaration (Deut 26:3, 5-10) upon bringing the first fruits to the *Cohen* ·Priest· / R. To read the *Torah* ·Teaching· portion pertaining to the presentation of the first fruits

God, “My father was a Syrian ready to perish. He went down into Egypt [Abode of slavery], and lived there, few in number. There he became a great, mighty, and populous nation. 6 The Egyptians [people from Abode of slavery] mistreated us, afflicted us, and imposed hard labor on us. 7 Then we cried to ADONAI , the God of our fathers. ADONAI *sh'ma* ·hear obey· our voice, and saw our affliction, our toil, and our oppression. 8 ADONAI brought us out of Egypt [Abode of slavery] with a mighty hand, with an outstretched arm, with great terror, with signs, and with wonders; 9 and he has brought us into this place, and has given us this land, a land flowing with milk and honey. 10 Now, behold, I have brought the first of the fruit of the ground, which you, ADONAI , have given me.” You shall set it down before ADONAI your God, and *hawa* ·bow low, prostrate· to worship before ADONAI your God. 11 You shall rejoice in all the good which ADONAI your God has given to you, and to your house, you, and the Levite [Descendant of United with], and the foreigner who is among you.

***(2)*** 12 When you have finished tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite [Descendant of United with], to the foreigner, to the orphan, and to the widow, that they may eat within your gates, and be filled. 13 † You shall say before ADONAI your God, “I have put away the holy things out of my house, and also have given them to the Levite, to the foreigner, to the orphan, and to the widow, according to all your *mitzvot* ·instructions· which you have enjoined me. I have not transgressed any of your *mitzvot* ·instructions·, neither have I forgotten them. 14 ‡ I have not eaten of it in my mourning, § neither have I removed any of it while I was unclean, * nor given of it for the dead. I have *sh'ma* ·heard obeyed· ADONAI my God’s voice. I have done according to all that you have enjoined me. 15 Look down from your holy habitation, from heaven, and bless your people Israel [God prevails], and the ground which you have given us, as you swore to our fathers, a land flowing with milk and honey.”

***(3)*** 16 Today ADONAI your God enjoins to you to do these statutes and judgments. You shall therefore keep and do them with all your heart and with all your soul. 17 You have declared today that ADONAI is your God, and that you would walk in his ways, and keep his statutes, and his *mitzvot* ·instructions·, and his judgments, and *sh'ma* ·hear obey· his voice. 18 ADONAI has declared today that you are *le'am segulah* ·people of special treasure· for his own possession, as he has promised you, and that you should keep all his *mitzvot* ·instructions·. 19 He will make you high above all nations that he has made, in *tehilah* ·praise song·, in name, and in honor; and that you may be a holy people to ADONAI your God, as he has spoken.

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† **26:13** Deut 26:13 (Deut 26:12-15, 26:10-19, ch. 26) (#4.354): T. To make a tithe declaration (Deut 26:13-15) unto Adonai in the third year / R. To read the confession of tithes every fourth and seventh Year ‡ **26:14** Deut 26:14 (Deut 26:12-15) (#4.355): T. Not to eat the *ma'aser sheni* ·second tithe·, the tithe in the third year (v12), while mourning / R. A mourner on the first day after death must not eat the *ma'aser sheni* ·second tithe·, the tithe in the third year (v12) § **26:14** Deut 26:14 (Deut 26:12-15) (#4.356): Not to eat the *ma'aser sheni* ·second tithe·, the tithe in the third year (v12), while unclean until the tithe has been redeemed * **26:14** Deut 26:14 (Deut 26:12-15) (#4.357): T. Not to give any the *ma'aser sheni* ·second tithe·, the tithe in the third year (v12), “for the dead” / R. Not to expend the proceeds of the second tithe on anything but food, drink, or ointment (v12) because anything outside of things necessary for sustenance comes within the class in the phrase “Given for the dead” (v14)

# 27

***(4)*** 1 Moses [Drawn out] and the elders of Israel [God prevails] enjoined the people, saying, "Keep all the *mitzvot* ·instructions· and statutes which I enjoin you today. 2 It shall be on the day when you shall pass over the Jordan [Descender] to the land which ADONAI your God gives you, that you shall set yourself up great stones, and coat them with plaster. 3 You shall write on them all the words of this *Torah* ·Teaching·, when you have passed over; that you may go in to the land which ADONAI your God gives you, a land flowing with milk and honey, as ADONAI , the God of your fathers, has promised you. 4 It shall be, when you have crossed over the Jordan [Descender], that you shall set up these stones, which I enjoin you today, on Mount Ebal, and you shall coat them with plaster. 5 There you shall build an altar to ADONAI your God, an altar of stones. You shall not use any iron tool on them. 6 You shall build ADONAI your God's altar of uncut stones. You shall offer burnt offerings on it to ADONAI your God. 7 You shall sacrifice peace offerings, and shall eat there. You shall rejoice before ADONAI your God. 8 You shall write on the stones all the words of this *Torah* ·Teaching· very plainly."

9 Moses [Drawn out] and the priests the Levites [Descendants of United with] spoke to all Israel [God prevails], saying, "Be silent, and *sh'ma* ·hear obey·, Israel [God prevails]! Today you have become the people of ADONAI your God. 10 You shall therefore *sh'ma* ·hear obey· ADONAI your God's voice, and do his instructions and his statutes, which I enjoin you today."

***(5)*** 11 Moses [Drawn out] enjoined the people the same day, saying, 12 "These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan [Descender]: Simeon [Hearing], Levi [United with], Judah [Praised], Issachar [Hire, Reward], Joseph [May he add], and Benjamin [Son of right hand, Son of south]. 13 These shall stand on Mount Ebal for the curse: Reuben [See, a son!], Gad [Good fortune], Asher [Happy], Zebulun [Living together], Dan [He judged], and Naphtali [My wrestling]. 14 With a loud voice, the Levites [Descendants of United with] shall say to all the men of Israel [God prevails], 15 'Cursed is the man who makes an engraved or molten image, an abomination to ADONAI , the work of the hands of the craftsman, and sets it up in secret.'

All the people shall answer and say, '*Amen* ·So be it·.'

16 'Cursed is he who dishonors his father or his mother.'

All the people shall say, '*Amen* ·So be it·.'

17 'Cursed is he who removes his neighbor's landmark.'

All the people shall say, '*Amen* ·So be it·.'

18 'Cursed is he who leads the blind astray on the road.'

All the people shall say, '*Amen* ·So be it·.'

19 'Cursed is he who withholds *mishpat* ·justice· from the foreigner, orphan, and widow.'

All the people shall say, '*Amen* ·So be it·.'

20 'Cursed is he who lies with his father's wife, because he dishonors his father's bed.'

'All the people shall say, '*Amen* ·So be it·.'

21 'Cursed is he who lies with any kind of animal.'

'All the people shall say, '*Amen* ·So be it·.'

22 'Cursed is he who lies with his sister, his father's daughter or his mother's daughter.'

'All the people shall say, '*Amen* ·So be it·.'

23 'Cursed is he who lies with his mother-in-law.'
'All the people shall say, '*Amen* ·So be it·.'
24 'Cursed is he who secretly kills his neighbor.'
'All the people shall say, '*Amen* ·So be it·.'
25 'Cursed is he who takes a bribe to kill an innocent person.'
All the people shall say, '*Amen* ·So be it·.'
26 '*Cursed is he who does not uphold the words of this Torah ·Teaching· by doing them.*' *
'All the people shall say, "*Amen* ·So be it·.' "

# 28

1 It shall happen, if you shall *sh'ma* ·hear obey· *sh'ma* ·hear obey· ADONAI your God's voice, to observe to do all his *mitzvot* ·instructions· which I enjoin you today, that ADONAI your God will set you high above all the nations of the earth. 2 All these blessings will come upon you, and overtake you, if you *sh'ma* ·hear obey· ADONAI your God's voice. 3 You shall be blessed in the city, and you shall be blessed in the field. 4 You shall be blessed in the fruit of your body, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock. 5 Your basket and your kneading trough shall be blessed. 6 You shall be blessed when you come in, and you shall be blessed when you go out. ***(6)*** 7 ADONAI will cause your enemies who rise up against you to be struck before you. They will come out against you one way, and will flee before you seven ways. 8 ADONAI will enjoin the blessing on you in your barns, and in all that you put your hand to. He will bless you in the land which ADONAI your God gives you. 9 * ADONAI will establish you for a holy people to himself, as he has sworn to you, if you shall keep the *mitzvot* ·instructions· of ADONAI your God, and walk in his ways. 10 All the peoples of the earth shall see that you are called by ADONAI 's name, and they will be afraid of you. 11 ADONAI will grant you abundant prosperity, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land which ADONAI swore to your fathers to give you. 12 ADONAI will open to you his good treasure in the sky, to give the rain of your land in its season, and to bless all the work of your hand. You will lend to many nations, and you will not borrow. 13 ADONAI will make you the head, and not the tail. You will be above only, and you will not be beneath; if you *sh'ma* ·hear obey· the *mitzvot* ·instructions· of ADONAI your God, which I enjoin you today, to observe and to do, 14 and shall not turn aside from any of the words which I enjoin you today, to the right hand, or to the left, to go after other deities to *abad* ·serve· them.
15 But it shall come to pass, if you will not *sh'ma* ·hear obey· ADONAI your God's voice, to observe to do all his *mitzvot* ·instructions· and his statutes which I enjoin you today, that all these curses will come on you, and overtake you. 16 You will be cursed in the city, and you will be cursed in the field. 17 Your basket and your kneading trough will be cursed. 18 The fruit of your body, the fruit of your ground, the increase of your livestock, and the young of your flock will be cursed. 19 You will be cursed when you come in, and you will be cursed when you go out. 20 ADONAI will send on you cursing, confusion, and rebuke, in all that you put your hand to

* **27:26** Quoted in Gal 3:10 * **28:9** Deut 28:9 (#1.58): To emulate, imitate, and observe Adonai and to walk in His ways

do, until you are destroyed, and until you perish quickly; because of the evil of your doings, by which you have forsaken me. 21 ADONAI will make the pestilence cling to you, until he has consumed you from off the land, where you go in to possess it. 22 ADONAI will strike you with consumption, with fever, with inflammation, with fiery heat, with the sword, with blight, and with *tzara'at* mildew. They will pursue you until you perish. 23 Your sky that is over your head will be bronze, and the earth that is under you will be iron. 24 ADONAI will make the rain of your land powder and dust. It will come down on you from the sky, until you are destroyed. 25 ADONAI will cause you to be struck before your enemies. You will go out one way against them, and will flee seven ways before them. You will be tossed back and forth among all the kingdoms of the earth. 26 Your dead body will be food to all birds of the sky, and to the animals of the earth; and there will be no one to frighten them away. 27 ADONAI will strike you with the boils of Egypt [Abode of slavery], with the tumors, with the scurvy, and with the itch, of which you cannot be healed. 28 ADONAI will strike you with madness, with blindness, and with astonishment of heart. 29 You will grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways. You will only be oppressed and robbed always, and there will be no one to save you. 30 You will betroth a wife, and another man shall lie with her. You will build a house, and you won't dwell in it. You will plant a vineyard, and not use its fruit. 31 Your ox will be slain before your eyes, and you will not eat any of it. Your donkey will be violently taken away from before your face, and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to save you. 32 Your sons and your daughters will be given to another people. Your eyes will look, and fail with longing for them all day long. There will be no power in your hand. 33 A nation which you don't know eat the fruit of your ground and all of your work. You will only be oppressed and crushed always; 34 so that the sights that you see with your eyes will drive you mad. 35 ADONAI will strike you in the knees and in the legs with a sore boil, of which you cannot be healed, from the sole of your foot to the crown of your head. 36 ADONAI will bring you, and your king whom you will set over yourselves, to a nation that you have not known, you nor your fathers. There you will *abad* ·serve· other deities of wood and stone. 37 You will become an astonishment, a proverb, and a byword among all the peoples where ADONAI will lead you away. 38 You will carry much seed out into the field, and will gather little in; for the locust will consume it. 39 You will plant vineyards and dress them, but you will neither drink of the wine, nor harvest, because worms will eat them. 40 You will have olive trees throughout all your borders, but you won't anoint yourself with the oil; for your olives will drop off. 41 You will father sons and daughters, but they will not be yours; for they will go into captivity. 42 Locusts will consume all of your trees and the fruit of your ground. 43 The foreigner who is among you will mount up above you higher and higher, and you will come down lower and lower. 44 He will lend to you, and you won't lend to him. He will be the head, and you will be the tail. 45 All these curses will come on you, and will pursue you, and overtake you, until you are destroyed; because you didn't *sh'ma* ·hear obey· ADONAI your God's voice, to keep his *mitzvot* ·instructions· and his statutes which he enjoined you. 46 They will be for a sign and for a wonder to you and to your offspring forever. 47 Because you

didn't *abad* ·serve· ADONAI your God with joyfulness, and with gladness of heart, by reason of the abundance of all things; 48 therefore you will *abad* ·serve· your enemies whom ADONAI sends against you, in hunger, in thirst, in nakedness, and in lack of all things. He will put an iron yoke on your neck, until he has destroyed you. 49 ADONAI will bring a nation against you from far, from the end of the earth, as the eagle flies; a nation whose language you will not *sh'ma* ·hear understand obey·; 50 a nation of fierce facial expressions, that does not respect the elderly, nor show favor to the young, 51 and they will eat the fruit of your livestock, and the fruit of your ground, until you are destroyed. They also won't leave you grain, new wine, or oil, the increase of your livestock, or the young of your flock, until they have caused you to perish. 52 They will besiege you in all your gates, until your high and fortified walls come down, in which you trusted, throughout all your land. They will besiege you in all your gates throughout all your land, which ADONAI your God has given you. 53 You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom ADONAI your God has given you, in the siege and in the distress with which your enemies will distress you. 54 The man who is tender among you, and very delicate, his eye will be evil toward his brother, toward the wife whom he loves, and toward the remnant of his children whom he has remaining; 55 so that he will not give to any of them of the flesh of his children whom he will eat, because he has nothing left to him, in the siege and in the distress with which your enemy will distress you in all your gates. 56 The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and tenderness, her eye will be evil toward the husband that she loves, toward her son, toward her daughter, 57 toward her young one who comes out from between her feet, and toward her children whom she bears; for she will eat them secretly for lack of all things, in the siege and in the distress with which your enemy will distress you in your gates. 58 If you will not observe to do all the words of this *Torah* ·Teaching· that are written in this book, that you may fear this glorious and fearful name, YAHWEH ELOHEINU ·He sustains breathing Your God·; 59 then ADONAI will make your plagues fearful, and the plagues of your offspring, even great plagues, and of long duration, and severe sicknesses, and of long duration. 60 He will bring on you again all the diseases of Egypt [Abode of slavery], which you were afraid of; and they will cling to you. 61 Also every sickness and every plague, which is not written in the book of this *Torah* ·Teaching·, ADONAI will bring them on you, until you are destroyed. 62 You will be left few in number, even though you were as the stars of the sky for multitude; because you didn't *sh'ma* ·hear obey· ADONAI your God's voice. 63 It will happen that as ADONAI rejoiced over you to do you good, and to multiply you, so ADONAI will rejoice over you to cause you to perish, and to destroy you. You will be plucked from off of the land where you go in to possess it. 64 ADONAI will scatter you among all peoples, from one end of the earth to the other end of the earth. There you will *abad* ·serve· other deities, which you have not known, you nor your fathers, even wood and stone. 65 Among these nations you will find no ease, and there will be no rest for the sole of your foot; but ADONAI will give you there a trembling heart, failing of eyes, and pining of soul. 66 Your life will hang in doubt before you. You will be afraid night and day, and will have no assurance of your life. 67 In

the morning you will say, “I wish it were evening!” and at evening you will say, “I wish it were morning!” for the fear of your heart which you will fear, and for the sights which your eyes will see. 68 ADONAI will bring you into Egypt [Abode of slavery] again with ships, by the way of which I told to you that you would never see it again. There you will sell yourselves to your enemies for male and female slaves, and nobody will buy you.

# 29

1 These are the words of the covenant ·binding contract between two or more parties· which ADONAI enjoined Moses [Drawn out] to make with the children of Israel [God prevails] in the land of Moab [From father], in addition to the covenant which he made with them in Horeb [Desert]. ***(7)***
2 * Moses [Drawn out] called to all Israel [God prevails], and said to them:
Your eyes have seen all that ADONAI did in the land of Egypt [Abode of slavery] to Pharaoh, and to all his servants, and to all his land; 3 the great trials which your eyes saw, the signs, and those great wonders. 4 But ADONAI has *not given* you a heart to know, *eyes to see, and ears to sh'ma ·hear obey·, to this day.* † 5 I have led you forty years in the wilderness. Your clothes have not grown old on you, and your shoes have not grown old on your feet. 6 You have not eaten bread, neither have you drunk wine or strong drink; that you may know that I am ADONAI your God. ***(Maftir ·Conclusion·)*** 7 ‡ When you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we struck them. 8 We took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half-tribe of the Manassites. 9 § Therefore keep the words of this covenant and do them, that you may prosper in all that you do.

*Haftarah Ki Tavo ·Taking leave · When You come in·:*

*Yesha'yahu / Isaiah 60:1-22*

*B'rit Hadashah ·New Covenant·: Luke 23:26-56*

## Parashah 51: *Nitzavim* ·You stand· 29:10-30:20

10 * All of you stand today in the presence of ADONAI your God; your heads, your tribes, your elders, and your officers, even all the men of Israel [God prevails], 11 your little ones, your wives, and the foreigners who are in the middle of your camps, from the one who cuts your wood to the one who draws your water; 12 that you may enter into the covenant of ADONAI your God, and into his oath, which ADONAI your God makes with you today; ***(LY:2)*** 13 † that he may establish you today as his people, and that he may be your God, as he spoke to you, and as he swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter]. 14 Neither do I make this covenant and this oath with you only, 15 but with those who stand here with us today before *Yahweh Eloheikhem* [Yahweh our God], and also with those who are not here with us today ***(LY:3)*** 16 ‡ (for you know how we lived in the land of Egypt [Abode of slavery], and how we came through the middle of the nations through

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* **29:2** Hebrew ch. 29 v. 1 † **29:4** Quoted in Rom 11:8 ‡ **29:7** Hebrew ch. 29 v. 6 § **29:9** Hebrew ch. 29 v. 8 * **29:10** Hebrew ch. 29 v. 9 † **29:13** Hebrew ch. 29 v. 12 ‡ **29:16** Hebrew ch. 29 v. 15

which you passed; 17 and you have seen their detestable things and their idols, wood and stone, silver and gold, which were among them); 18 lest there should be among you man, woman, family, or tribe whose heart turns away today from *Yahweh Eloheikhem* [Yahweh our God], to go to *abad* ·serve· the deities of those nations; lest there should be among you a *root that produces bitter poison;* § 19 and it happen, when he *sh'ma* ·hears obeys· the words of this curse, that he bless himself in his heart, saying, "I shall have peace, though I walk in the stubbornness of my heart, to destroy the moist with the dry." 20 ADONAI will not pardon him, but then ADONAI 's anger and his jealousy will smoke against that man, and all the curse that is written in this book will fall on him, and ADONAI will blot out his name from under the sky. 21 ADONAI will set him apart for evil out of all the tribes of Israel [God prevails], according to all the curses of the covenant that is written in this book of the *Torah* ·Teaching·.

22 The generation to come, your children who will rise up after you, and the foreigner who will come from a far land, will say, when they see the plagues of that land, and the sicknesses with which ADONAI has made it sick; 23 and that all of its land is sulfur, salt, and burning, that it is not sown, does not produce, nor does any grass grow in it, like the overthrow of Sodom [Burning], Gomorrah [Rebellious people, Tyrants], Admah, and Zeboiim, which ADONAI overthrew in his anger, and in his wrath; 24 even all the nations will say, "Why has ADONAI done thus to this land? What does the heat of this great anger mean?"

25 Then men will say, "Because they abandoned the covenant of ADONAI , the God of their fathers, which he made with them when he brought them out of the land of Egypt [Abode of slavery], 26 and went and *abad* ·served· other deities, and *hawa* ·bowed low, prostrated· in worship them, deities that they didn't know, and that he had not given to them. 27 Therefore ADONAI 's anger burned against this land, to bring on it all the curses that are written in this book. 28 ADONAI rooted them out of their land in anger, in wrath, and in great indignation, and thrust them into another land, as it is today."

29 The secret things belong to *Yahweh Eloheikhem* [Yahweh our God]; but the things that are revealed belong to us and to our children forever, that we may do all the words of this *Torah* ·Teaching·.

# 30

***(RY:2, LY:4)*** 1 It shall happen, when all these things have come on you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where ADONAI your God has driven you, 2 and *teshuvah* ·completely return· to ADONAI your God, and *sh'ma* ·hear obey· his voice according to all that I enjoin you today, you and your children, with all your heart, and with all your soul; 3 * that then ADONAI

§ **29:18** Quoted in Heb 12:15 * **30:3** MPr: Rambam explains: "King Messiah will arise in the future and will restore the kingship of David to its ancient condition, to rule as it was at first. And he will rebuild the Temple and gather the exiled of Israel. And in his days all the laws will return as they were in the past. Israel will offer up sacrifices, and will observe the Sabbatical years and the Jubilee years with regard to all the commandments stated in the Torah. And he who does not believe in Messiah, or he who does not await Messiah's coming, denies not only the prophets, but also the Torah and Moses our Master. For, behold, the Torah testifies about the Messiah as it is written in (Deut 30:3-5). (Mishne Torah [Second Torah] written by RamBam – Hilchot Melachim, c. 11-12). (Mic 4:1-2; Isaiah 2:2-4; 42:21; Luke 24:44; Rev 21:22, 21:24-27)

your God will release you from captivity, have *racham* ·compassionate love· on you, and will make *teshuvah* ·complete return· and gather you from all the peoples where ADONAI your God has scattered you. 4 If your outcasts are in the uttermost parts of the heavens, from there ADONAI your God will gather you, and from there he will bring you back. 5 ADONAI your God will bring you into the land which your fathers possessed, and you will possess it. He will do you good, and increase your numbers more than your fathers. 6 ADONAI your God will circumcise your heart, and the heart of your offspring, to *'ahav* ·affectionately love· ADONAI your God with all your heart, and with all your soul, that you may live. ***(RY:3, LY:5)*** 7 ADONAI your God will put all these curses on your enemies, and on those who hate you, who persecuted you. 8 You shall make *teshuvah* ·complete return· and *sh'ma* ·hear obey· ADONAI 's voice, and do all his *mitzvot* ·instructions· which I enjoin you today. 9 ADONAI your God will make you plenteous in all the work of your hand, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, for good; for ADONAI will again rejoice over you for good, as he rejoiced over your fathers; 10 if you will *sh'ma* ·hear obey· ADONAI your God's voice, to keep his *mitzvot* ·instructions· and his statutes which are written in this book of the *Torah* ·Teaching·; if you turn to ADONAI your God with all your heart, and with all your soul.

***(LY:6)*** 11 For this *mitzvah* ·instruction· which I enjoin you today is not too hard for you or too distant. 12 It is not in heaven, so that *you should say, "Who will go up for us to heaven,* and bring it to us, that we may *sh'ma* ·hear obey· it, so we may do it?" 13 Neither is it beyond the sea, that you should say, *"Who will go* † over the sea for us, and bring it to us, that we may that we may *sh'ma* ·hear obey· it, so it, so we may do it?" 14 *But the word is very near to you, in your mouth and in your heart, that you may do it.* ‡ ***(RY:4, LY:7)*** 15 Behold, I have set before you today life and prosperity, and death and evil. 16 For I enjoin you today to *'ahav* ·affectionately love· ADONAI your God, to walk in his ways, and to keep his *mitzvot* ·instructions·, his statutes, and his judgments, that you may live and multiply, and that ADONAI your God may bless you in the land where you go in to possess it. 17 But if your heart turns away, and you will not *sh'ma* ·hear obey·, but are drawn away, and *hawa* ·bow low, prostrate· to worship other deities, and *abad* ·serve· them; ***(LY: Maftir ·Conclusion·)*** 18 I denounce to you today, that you will surely perish. You will not prolong your days in the land where you pass over the Jordan [Descender] to go in to possess it. 19 I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. Therefore choose life, that you may live, you and your descendants; 20 to *'ahav* ·affectionately love· ADONAI your God, to *sh'ma* ·hear obey· his voice, and to *dabak* ·cling to, worship· him; for he is your life, and the length of your days; that you may dwell in the land which ADONAI swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter], to give them.

*Haftarah Nitzavim ·Taking leave · You stand·:*

*Yesha'yahu / Isaiah 61:10-63:9*

† **30:13** Quoted in Rom 10:6-7 ‡ **30:14** Quoted in Rom 10:8

*B'rit Hadashah ·New Covenant·: Luke 24:1–12*

## Parashah 52: *Vayelekh* ·And he went· 31:1-30

# 31

*In regular years read with Parashah 51; in leap years, read separately*

1 Moses [Drawn out] went and spoke these words to all Israel [God
prevails]. 2 He said to them, "I am one hundred twenty years old today. I
can no more go out and come in. ADONAI has said to me, 'You shall not
go over this Jordan [Descender].' 3 ADONAI your God himself will go over
before you. He will destroy these nations from before you, and you shall
dispossess them. Joshua [Salvation Yah] will go over before you, as ADONAI
has spoken. ***(LY:2)*** 4 ADONAI will do to them as he did to Sihon and to
Og, the kings of the Amorites [Descendants of Talkers], and to their land;
whom he destroyed. 5 ADONAI will deliver them up before you, and you
shall do to them according to all the *mitzvot* ·instructions· I have enjoined
you. 6 Be strong and courageous. Don't be afraid or scared of them; for
ADONAI your God himself is who goes with you. He *will not fail you nor
forsake you."* *

***(RY:5, LY:3)*** 7 Moses [Drawn out] called to Joshua [Salvation Yah],
and said to him in the sight of all Israel [God prevails], "Be strong and
courageous, for you shall go with this people into the land which ADONAI
has sworn to their fathers to give them; and you shall cause them to inherit
it. 8 ADONAI himself is who goes before you. He will be with you. He *will
not fail you nor forsake you.* † Don't be afraid. Don't be discouraged."

9 Moses [Drawn out] wrote this *Torah* ·Teaching·, and delivered it to
the priests the sons of Levi [United with], who bore the ark of ADONAI 's
covenant, and to all the elders of Israel [God prevails]. 10 Moses [Drawn
out] enjoined them, saying, "At the end of every seven years, in the set
time of the year of release, in the festival of *Sukkot* ·Booths·, 11 when all
Israel [God prevails] has come to appear before ADONAI your God in the
place which he will choose, you shall read this *Torah* ·Teaching· before all
Israel [God prevails] in their hearing. 12 ‡ Assemble the people, the men
and the women and the little ones, and the foreigners who are within your
gates, that they may *sh'ma* ·hear obey·, and that they may learn, and fear
ADONAI your God, and observe to do all the words of this *Torah* ·Teaching·;
13 and that their children, who have not known, may *sh'ma* ·hear obey·,
and learn to fear ADONAI your God, as long as you live in the land where
you go over the Jordan [Descender] to possess it."

***(RY:6, LY:5)*** 14 ADONAI said to Moses [Drawn out], "Behold, your days
approach that you must die. Call Joshua [Salvation Yah], and present
yourselves in the Tent of Meeting, that I may enjoin him."

Moses [Drawn out] and Joshua [Salvation Yah] went, and presented
themselves in the Tent of Meeting.

15 ADONAI appeared in the Tent in a pillar of cloud, and the pillar of cloud
stood over the Tent's door. 16 ADONAI said to Moses [Drawn out], "Behold,
you shall sleep with your fathers. This people will rise up, and play the

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* **31:6** Quoted in Heb 13:5 † **31:8** Quoted in Heb 13:5 ‡ **31:12** Deut 31:12 (Deut 31:9-13) (#4.358): T. Assemble all the people in your towns to hear *Torah* ·Teaching· at the end of the seventh Year, the Sabbath Year, the *Sh'mitta* ·Release· Year / R. To assemble all the people on the *Sukkot* ·Tabernacles· following the seventh Year, the *Sh'mitta* ·Release· Year

prostitute after the strange deities of the land, where they go to be among them, and will forsake me, and break my covenant ·binding contract between two or more parties· which I have made with them. 17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come on them; so that they will say in that day, 'Haven't these evils come on us because our God is not among us?' 18 I will surely hide my face in that day for all the evil which they have done, in that they have turned to other deities.

19 § "Now therefore write this song for yourselves, and teach it to the children of Israel [God prevails]. Put it in their mouths, that this song may be a witness for me against the children of Israel [God prevails]. ***(RY:7, LY:6)*** 20 For when I have brought them into the land which I swore to their fathers, flowing with milk and honey, and they have eaten and filled themselves, and grown fat; then they will turn to other deities, and *abad* ·serve· them, and despise me, and break my covenant. 21 It will happen, when many evils and troubles have come on them, that this song will testify before them as a witness; for it will not be forgotten out of the mouths of their descendants; for I know their ways and what they are doing today, before I have brought them into the land which I swore."

22 So Moses [Drawn out] wrote this song the same day, and taught it the children of Israel [God prevails].

23 He enjoined Joshua [Salvation Yah] the son of Nun, and said, "Be strong and courageous; for you shall bring the children of Israel [God prevails] into the land which I swore to them. I will be with you."

24 When Moses [Drawn out] had finished writing the words of this *Torah* ·Teaching· in a book, until they were finished, ***(LY:7)*** 25 Moses [Drawn out] enjoined the Levites [Descendants of United with], who bore the ark of ADONAI 's covenant, saying, 26 "Take this book of the *Torah* ·Teaching·, and put it by the side of the ark of ADONAI 's covenant your God, that it may be there for a witness against you. 27 For I know your rebellion, and your stiff neck. Behold, while I am yet alive with you today, you have been rebellious against ADONAI . How much more after my death? ***(Maftir ·Conclusion·)*** 28 Assemble to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. 29 For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have enjoined you; and evil will happen to you in the latter days; because you will do what ADONAI sees as evil and provoke him to anger by your deeds."

30 Moses [Drawn out] spoke in the ears of all the assembly of Israel [God prevails] the words of this song, until they were finished.

*Haftarah Vayelekh ·Taking leave · And he went·:*

*Hoshea / Hosea 14:1-9, Mikhah / Micah 7:18-20, Yo'el / Joel 2:15-27*

*B'rit Hadashah ·New Covenant·: Luke 24:13-43*

## Parashah 53: *Ha'azinu* ·Hear· 32:1-52

§ **31:19** Deut 31:19 (Deut 31:19-22, 32:1-43, 32:44-45) (#1.59): T. Every man to write this song and teach it to your children / R. Every man is to write a *Sefer Torah* ·Book Instructions·

# 32

1 *Sh'ma* ·Hear obey·, oh heavens, and I will speak!
Let the earth hear the words of my mouth!
2 My doctrine will drop as the rain.
My speech will condense as the dew,
as the misty rain on the tender grass,
as the showers on the herb.
3 For I will proclaim ADONAI 's name.
Ascribe greatness to our God!
4 The Rock, his work is perfect,
for all his ways are *mishpat* ·just·.
A God of faithfulness who does no wrong,
just and right is he.
5 They have dealt corruptly with him.
They are not his children, because of their defect.
They are *a perverse and crooked generation.* *
6 Is this the way you repay ADONAI ,
foolish and unwise people?
Is not he your father who has bought you?
He has made you and established you.
***(2)*** 7 Remember the days of old.
Consider the years of many generations.
Ask your father, and he will show you;
your elders, and they will tell you.
8 When *haElyon* [the Most High] gave to the nations their inheritance,
when he separated the children of men,
he set the bounds of the peoples
according to the number of the children of Israel [God prevails].
9 For ADONAI 's portion is his people.
Jacob [Supplanter] is the lot of his inheritance.
10 He found him in a desert land,
in the waste howling wilderness.
He surrounded him.
He cared for him.
He kept him as the apple of his eye.
11 As an eagle that stirs up her nest,
that flutters over her young,
he spread abroad his wings,
he took them,
he bore them on his feathers.
12 ADONAI alone led him.
There was no foreign deity with him.
***(3)*** 13 He made him ride on the high places of the earth.
He ate the increase of the field.
He caused him to suck honey out of the rock,
oil out of the flinty rock;
14 butter from the herd, and milk from the flock,
with fat of lambs,
rams of the breed of Bashan, and goats,
with the finest of the wheat.
From the blood of the grape, you drank wine.
15 But Jeshurun [Upright one] grew fat, and kicked.

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* **32:5** Quoted in Phil 2:15

You have grown fat.
You have grown thick.
You have become sleek.
Then he abandoned God who made him,
and rejected the Rock of his *yishu'ah* ·salvation·.
16 They moved him to jealousy with strange deities.
They provoked him to anger with abominations.
17 They *sacrificed to demons, not God,* †
to deities that they didn't know,
to new deities that came up recently,
which your fathers didn't dread.
18 Of the Rock who became your father, you are unmindful,
and have forgotten God who gave you birth.
***(4)*** 19 ADONAI saw and abhorred,
because of the provocation of his sons and his daughters.
20 He said, "I will hide my face from them.
I will see what their end will be;
for they are a very perverse generation,
children in whom is no faithfulness.
21 They have moved me to jealousy with that which is not God.
They have provoked me to anger with their vanities.
*I will provoke them to jealousy with those who are not a people.*
*I will provoke* them *to anger with a foolish nation.* ‡
22 For a fire is kindled in my anger,
that burns to the lowest *Sheol* ·Place of the dead·,
devours the earth with its increase,
and sets the foundations of the mountains on fire.

23 "I will heap evils on them.
I will spend my arrows on them.
24 They shall be wasted with hunger,
and devoured with burning heat
and bitter destruction.
I will send the teeth of animals on them,
with the venom of vipers that glide in the dust.
25 Outside the sword will bereave,
and in the rooms, terror;
on both young man and virgin,
the nursing infant with the gray-haired man.
26 I said that I would scatter them afar.
I would make their memory to cease from among men;
27 were it not that I feared the provocation of the enemy,
lest their adversaries should judge wrongly,
lest they should say, 'Our hand is exalted,
ADONAI has not done all this.' "

28 For they are a nation void of counsel.
There is no understanding in them.
***(5)*** 29 Oh that they were wise, that they understood this,
that they would consider their latter end!
30 How could one chase a thousand,
and two put ten thousand to flight,

† **32:17** Quoted in 1 Cor 10:20 ‡ **32:21** Quoted in Rom 10:19, 11:11

unless their Rock had sold them,
and ADONAI had delivered them up?
31 For their rock is not as our Rock,
even our enemies themselves concede.
32 For their vine is of the vine of Sodom [Burning],
of the fields of Gomorrah [Rebellious people, Tyrants].
Their grapes are poison grapes.
Their clusters are bitter.
33 Their wine is the poison of serpents,
the cruel venom of asps.

34 "Is not this laid up in store with me,
sealed up among my treasures?
35 *Vengeance and recompense is mine,* §
at the time when their foot slides;
for the day of their calamity is at hand.
Their doom rushes at them."

36 For *ADONAI will judge his people,* *
and have compassion on his servants,
when he sees that their power is gone;
that there is no one remaining, shut up or left at large.
37 He will say, "Where are their deities,
the rock in which they took refuge;
38 which ate the fat of their sacrifices,
† and drank the wine of their drink offering?
Let them rise up and help you!
Let them be your protection.

39 "See now that I myself am he.
There is no *elohim* ·deity· with me.
I kill and I make alive.
I wound and I heal.
There is no one who can deliver out of my hand.
***(6)*** 40 For *I lift up my hand to heaven and declare,*
as I *live forever,* ‡
41 if I sharpen my glittering sword,
my hand grasps it in judgment;
*I will take vengeance* on my adversaries,
and *will repay* § those who hate me.
42 I will make my arrows drunk with blood.
My sword shall devour flesh with the blood of the slain and the captives,
from the head of the leaders of the enemy."

43 *Rejoice, you nations, with his people,* *
for he will avenge the blood of his servants.
He will take vengeance on his adversaries,
and will make atonement for his land and for his people.

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§ **32:35** Quoted in Rom 12:19 * **32:36** Quoted in Heb 10:30 † **32:38** Deut 32:38 (Deut 32:35-39) (#2b.187): Not to drink wine offered to idols ‡ **32:40** Quoted in Rev 10:5-6 § **32:41** Quoted in Rom 12:19 * **32:43** Quoted in Rom 15:10

***(7)*** 44 Moses [Drawn out] came and spoke all the words of this song in the
ears of the people, he and Joshua [Salvation Yah] the son of Nun. 45 Moses
[Drawn out] finished reciting all these words to all Israel [God prevails].
46 He said to them, "Set your heart to all the words which I testify to you
today, which you shall enjoin your children to observe to do, all the words
of this *Torah* ·Teaching·. 47 For it is no vain thing for you; because it is
your life, and through this thing you shall prolong your days in the land,
where you go over the Jordan [Descender] to possess it."
***(Maftir)*** 48 ADONAI spoke to Moses [Drawn out] that same day, saying,
49 "Go up into this mountain of Abarim, to Mount Nebo, which is in the
land of Moab [From father], that is across from Jericho [Fragrant, Moon];
and see the land of Canaan [Humbled], which I give to the children of Israel
[God prevails] for a possession. 50 Die on the mountain where you go up,
and be gathered to your people, as Aaron [Light-bringer] your brother died
on Mount Hor, and was gathered to his people; 51 because you trespassed
against me among the children of Israel [God prevails] at the waters of
Meribah [Quarreling] of Kadesh, in the wilderness of Zin; because you
didn't uphold my holiness among the children of Israel [God prevails].
52 For you shall see the land from a distance; but you shall not go there
into the land which I give the children of Israel [God prevails]."

*Haftarah Ha'azinu ·Taking leave · Hear·:*

*Sh'mu'el Bet / 2 Samuel 22:1-51*

*B'rit Hadashah ·New Covenant·: John 21:1-25*

## Parashah 54: *V'zot HaBrachah* ·And this is the blessing· 33:1-34:12

# 33

1 This is the blessing that Moses [Drawn out] the man of God blessed the
children of Israel [God prevails] before his death. 2 He said,
"ADONAI came from Sinai [Thorn],
and rose from Seir to them.
He shone from Mount Paran.
He came from the ten thousands of holy ones.
At his right hand was a fiery law for them.
3 Yes, he *choveiv* ·hides in bosom, loves· the people.
All his saints are in your hand.
They sat down at your feet.
Each receives your words.
4 The *Torah* ·Teaching· Moses [Drawn out] enjoined us,
an inheritance for the assembly of Jacob [Supplanter].
5 * He was king in † Jeshurun [Upright one],
when the heads of the people were gathered,
all the tribes of Israel [God prevails] together.

6 "Let Reuben [See, a son!] live, and not die;
Nor let his men be few."

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* **33:5** MPr: The King who the 12 Tribes will obey is the King Messiah. (Deut 33:5 in Jerusalem Targum). (Matt 1:17; Luke 1:32-33) † **33:5** MPr: Jeshrun refers to King Messiah whom all twelve tribes will obey. "All will ascribe allegiance." (Deut 33:5 in Jerusalem Targum). (Rev 21:14)

7 This is for Judah [Praised]. He said,
"*Sh'ma* ·Hear obey·, ADONAI , the voice of Judah [Praised].
Bring him in to his people.
With his hands he contended for himself.
You shall be a help against his adversaries."
***(2)*** 8 About Levi [United with] he said,
"Your *Thummim* ·Perfections· and your *'Urim* ·Lights· are with your pious one,
whom you proved at Massah [Testing],
with whom you contended at the waters of Meribah [Quarreling].
9 He said of his father, and of his mother, 'I have not seen him.'
He didn't acknowledge his brothers,
nor did he know his own children;
for they have observed your word,
and keep your covenant.
10 They shall teach Jacob [Supplanter] your judgments,
and Israel [God prevails] your *Torah* ·Teaching·.
They shall put incense before you,
and whole burnt offering on your altar.
11 ADONAI , bless his skills.
Accept the work of his hands.
Strike through the hips of those who rise up against him,
of those who hate him, that they not rise again."
12 About Benjamin [Son of right hand, Son of south] he said,
"The *Yadid* ·Beloved· of ADONAI will dwell in safety by him.
He covers him all day long.
He dwells between his shoulders."
***(3)*** 13 About Joseph [May he add] he said,
"His land is blessed by ADONAI ,
for the precious things of the heavens, for the dew,
for the deep that couches beneath,
14 for the precious things of the fruits of the sun,
for the precious things that the moon can yield,
15 for the best things of the ancient mountains,
for the precious things of the everlasting hills,
16 for the precious things of the earth and its fullness,
the good will of him who lived in the bush.
Let this come on the head of Joseph [May he add],
on the crown of the head of him who was separated from his brothers.
17 The firstborn of his herd, majesty is his.
His horns are the horns of the wild ox.
With them he will push all the peoples, to the ends of the earth.
They are the ten thousands of Ephraim [Fruit].
They are the thousands of Manasseh [Causing to forget]."
***(4)*** 18 About Zebulun [Living together] he said,
"Rejoice, Zebulun [Living together], in your going out;
and Issachar [Hire, Reward], in your tents.
19 They will call the peoples to the mountain.
There they will offer sacrifices of righteousness,
for they will draw out the abundance of the seas,
the hidden treasures of the sand."
20 About Gad [Good fortune] he said,
"He who enlarges Gad [Good fortune] is blessed.

He dwells as a lioness,
and tears the arm, yes, the crown of the head.
21 He provided the first part for himself,
for the lawgiver's portion reserved was reserved for him.
He came with the heads of the people.
He executed the righteousness of ADONAI ,
His judgments with Israel [God prevails]."
***(5)*** 22 About Dan [He judged] he said,
"Dan [He judged] is a lion's cub
that leaps out of Bashan."
23 About Naphtali [My wrestling] he said,
"Naphtali [My wrestling], satisfied with favor,
full of ADONAI 's blessing,
Possess the west and the south."
24 About Asher [Happy] he said,
"Asher [Happy] is blessed with children.
Let him be acceptable to his brothers.
Let him dip his foot in oil.
25 Your bars will be iron and bronze.
As your days, so your strength will be.

26 "There is no one like God, Jeshurun [Upright one],
who rides on the heavens for your help,
in his excellency on the skies.
***(6)*** 27 The eternal God is your dwelling place.
Underneath are the everlasting arms.
He divorce and cast away the enemy from before you,
and said, 'Destroy!'
28 Israel [God prevails] dwells in safety;
the fountain of Jacob [Supplanter] alone,
In a land of grain and new wine.
Yes, his heavens drop down dew.
29 You are happy, Israel [God prevails]!
Who is like you, a people saved by ADONAI ,
the shield of your help,
the sword of your excellency?
Your enemies will submit themselves to you.
You will tread on their high places."

# 34

***(7)*** 1 Moses [Drawn out] went up from the plains of Moab [From father] to Mount Nebo, to the top of Pisgah, that is over against Jericho [Fragrant, Moon]. ADONAI showed him all the land of Gilead, to Dan [He judged], 2 and all Naphtali [My wrestling], and the land of Ephraim [Fruit] and Manasseh [Causing to forget], and all the land of Judah [Praised], to the western sea, 3 and the south, and the Plain of the valley of Jericho [Fragrant, Moon] the city of palm trees, to Zoar [Small]. 4 ADONAI said to him, "This is the land which I swore to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter], saying, 'I will give it to your offspring.' I have caused you to see it with your eyes, but you shall not go over there."
5 So Moses [Drawn out] the servant of ADONAI died there in the land of Moab [From father], according to ADONAI 's word. 6 He buried him in the

valley in the land of Moab [From father] opposite Beth Peor, but no man knows where his tomb is to this day. 7 Moses [Drawn out] was one hundred twenty years old when he died. His eye was not dim, nor his strength gone. 8 The children of Israel [God prevails] wept for Moses [Drawn out] in the plains of Moab [From father] thirty days, until the days of weeping in the mourning for Moses [Drawn out] were ended. 9 Joshua [Salvation Yah] the son of Nun was full of the spirit of wisdom; for Moses [Drawn out] had laid his hands on him. The children of Israel [God prevails] *sh'ma* ·heard obeyed· him, and did as ADONAI enjoined Moses [Drawn out]. 10 Since then, there has not arisen a prophet in Israel [God prevails] like Moses [Drawn out], whom ADONAI knew face to face, 11 in all the signs and the wonders, which ADONAI sent him to do in the land of Egypt [Abode of slavery], to Pharaoh, and to all his servants, and to all his land, 12 and in all the mighty hand, and in all the awesome deeds, which Moses [Drawn out] did in the sight of all Israel [God prevails].

*Haftarah V'zot HaBrachah ·Taking leave · And this is the blessing·:*

*Y'hoshua / Joshua 1:1-18 (A); 1:1-9 (S)*

*B'rit Hadashah ·New Covenant·: Luke 24:44-53*

*Chazak, chazak v'nitchazek! ·Be Strong, be strong, and let us show ourselves courageous!· (2 Samuel 10:12)*

# Psalms [Praises]
# Tehillim [Praises]

*Context: These are written by real people with real experiences. Some writing in the moment, reflecting on experiences, meditating on attributes of God, or on their relationship with Yah. From the heights to the depths of human experience, that of personal choices, social relations, and national events. There are five books, the first two are written by David, a total of seventy-five Psalms are credited to King David; the other three books are collections from multiple writers.*

## BOOK 1

### 1

*Context: Israel [God prevails] separates the mixed multitude after reading Torah scroll. (Neh 13:1-3)*

1 Blessed is the man who does not walk in the counsel of the wicked,
nor stand on the path of sinners,
nor sit in the seat of scoffers;

2 but his delight is in ADONAI 's *Torah* ·Teaching·.
On his *torot* ·teachings· he meditates day and night.

3 He will be like a tree planted by the streams of water,
that produces its fruit in its season,
whose leaf also does not wither.
Whatever he does shall prosper.

4 The wicked are not so,
but are like the chaff which the wind drives away.

5 Therefore the wicked shall not stand in the judgment,
nor sinners in the congregation of the upright.

6 For ADONAI knows the way of the upright,
but the way of the wicked shall perish.

### 2

*Context: God makes covenant promise to David [Beloved] to establish his house forever and that Messiah will be established on David's throne. David [Beloved] is humble in his reply. (1 Chr 17:7-27)*

1 * *Why do the nations rage,* †
*and the peoples plot a vain* thing?

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* **2:1** MP: Messiah rejected by the Gentiles. (Acts 2:23, 4:25-28) † **2:1** Quoted in Rev 11:18

2 ‡ § The kings of the earth * take a stand,
and the *rulers* take counsel together,
*against* ADONAI *, and against* † his Anointed, ‡ saying,
3 "Let's break their bonds apart,
and cast their cords from us."
4 He who sits in the heavens will laugh.
The Lord will have them in derision.
5 Then he will speak to them in his anger,
and terrify them in his wrath:
6 § * *"Yet I have set* † my King *on* my holy *hill of Zion [Mountain ridge, Marking]."* ‡
7 I will tell of the statute.
ADONAI said to me, § *"You are my son.*
*Today I have become your father.* *
8 † Ask of me, and *I will give the nations* for your inheritance,
‡ the uttermost parts of the earth for your possession.
9 *You shall* break *them with a rod of iron.*
You shall *dash them in pieces like pottery."* §
10 Now therefore be wise, you kings.
Be instructed, you judges of the earth.
11 *Abad* ·Serve· ADONAI *with fear,*
*and* rejoice with *trembling.* *
12 † Kiss the Son, ‡ § lest he be angry, and you perish on the way,
for his wrath will soon be kindled.
Blessed are all those who take refuge in him.

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‡ **2:2** MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Mark 3:4-6, 14:41-42; John 12:30-32; Luke 6:7-11, 22:1-7, 24:7; Acts 2:23-24; 2 Cor 5:15; Rev 12:10-11) § **2:2** MPr: "Against God, and His Messiah," (Ps 2:2) is likened to a robber (Satan) who stands defiantly behind the palace of the king, and says, If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy Spirit mocks at him, "He that sits in the heavens shall laugh" (Ps 2:4, 37:13). (Ps 92:11 Midrash Pirke de-Rabbi Eliezer c.28, Midrash Pirke de-Rabbi Eliezer c. 28, and Yalkut vol. ii. par. 620, p. 90A). (Mark 12:6-11; Luke 20:13-18; 1 Cor 15:20-26) * **2:2** Quoted in Rev 19:19 † **2:2** MP: To possess the title of "Anointed One," literally *Mashiach* - "Messiah". (Acts 2:27-28) ‡ **2:2** Quoted in Acts 4:25-26 § **2:6** MP: King Messiah rules from mount Zion. (Heb 12:22, 12:28) * **2:6** Combined with (Ps 2:6-7 and 2:12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4). (John 3:36, 5:43 (context John 5:14-47)) † **2:6** MP: Messiah is a King. (Matt 2:2; John 18:37) ‡ **2:6** Quoted in Rev 14:1 § **2:7** Quoted in John 10:36; Acts 13:33; Heb 1:5, 5:5 * **2:7** MP: Messiah is the *Ben-Elohim* ·Son of Elohim God·. (See also 2 Sam 7:12-14; 1 Chr 17:13-15). (Luke 1:35; John 10:36; Acts 13:30-33) † **2:8** MP: Messiah will ask God for His inheritance, the nations of the world. (John 17:4-10 (Context 17:4-24); Acts 13:46-49) ‡ **2:8** MP: Messiah is given authority over all nations. (Matt 28:18) § **2:9** Quoted in Rev 2:26-27, 12:5, 19:11 * **2:11** Quoted in Phil 2:12 † **2:12** MP: "Kiss the Son" shows God has a Son deserving honor. (Matt 17:5; John 3:36) ‡ **2:12** Alternative Phrasing: Give sincere homage to the Son § **2:12** MP: Combined verses (Ps 2:6-7 and 2:12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4). (John 3:36, 5:43 (context John 5:14-47))

# 3

*A Psalm by David [Beloved], when he fled from Absalom [Father peace] his son.*

*Context: Absalom [Father peace] conspires against David [Beloved] and wins the hearts of Israel [God prevails]. David [Beloved] flees to the Mount of Olives. (2 Sam 15:1-30)*

1 ADONAI , how my adversaries have increased!
Many are those who rise up against me.
2 Many there are who say of my soul,
"There is no *yishu'ah* ·salvation· for him in God."
Selah ·contemplation with musical interlude·
3 But you, ADONAI , are a shield around me,
my *kavod* ·weighty glory·, and the one who lifts up my head.
4 I cry to ADONAI with my voice,
and he answers me out of his holy hill.
Selah ·contemplation with musical interlude·
5 I laid myself down and slept.
I awakened; for ADONAI sustains me.
6 I will not be afraid of tens of thousands of people
who have set themselves against me on every side.
7 Arise, ADONAI !
Save me, my God!
For you have struck all of my enemies on the cheek bone.
You have broken the teeth of the wicked.
8 *Yishu'ah* ·Salvation· belongs to ADONAI .
Your blessing be on your people.
Selah ·contemplation with musical interlude·

# 4

*For the Chief Musician; on stringed instruments. A Psalm by David [Beloved].*

*Context: David [Beloved] and the people with him cross the river Jordan [Descender] to Mahanaim [Two camps]. Absalom [Father peace] is actively trying to usurp his father, David [Beloved], as king. (2 Sam 15:1-30)*

1 Answer me when I call, God of my righteousness.
Give me relief from my distress.
Have mercy on me, and *sh'ma* ·hear obey· my prayer.
2 You sons of men, how long shall my *kavod* ·weighty glory· be turned into dishonor?
Will you *'ahav* ·affectionately love· vanity, and seek after falsehood?
Selah ·contemplation with musical interlude·
3 But know that ADONAI has set apart for himself him who is godly:
ADONAI will *sh'ma* ·hear obey· when I call to him.
4 You can *be angry, but don't sin.* *
Search your own heart on your bed, and be still.
Selah ·contemplation with musical interlude·
5 Offer the sacrifices of righteousness.
Put your trust in ADONAI .
6 Many say, "Who will show us any good?"

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* **4:4** Quoted in Eph 4:26

ADONAI , let the light of your face shine on us.
7 You have put gladness in my heart,
more than when their grain and their new wine are increased.
8 In peace I will both lay myself down and sleep,
for you, ADONAI alone, make me live in safety.

## 5

*For the Chief Musician, with the flutes. A Psalm by David [Beloved].*
*Context: David [Beloved] and the people with him cross the river Jordan [Descender] to Mahanaim [Two camps]. Absalom [Father peace] is actively trying to usurp his father, David [Beloved], as king. (2 Sam 17:22-29)*

1 Give ear to my words, ADONAI .
Consider my meditation.
2 Listen to the voice of my cry, my King and my God;
for to you do I pray.
3 ADONAI , in the morning you shall *sh'ma* ·hear obey· my voice.
In the morning I will lay my requests before you, and will watch expectantly.
4 For you are not a God who has pleasure in wickedness.
Evil can't live with you.
5 The arrogant shall not stand in your sight.
You hate all workers of iniquity.
6 You will destroy those who speak lies.
ADONAI abhors the bloodthirsty and deceitful man.
7 But as for me, in the abundance of your *cheshed* ·loving-kindness· I will come into your house.
I will *hawa* ·bow low, prostrate· toward your holy temple in reverence of you.
8 Lead me, ADONAI , in your righteousness because of my enemies.
Make your way straight before my face.
9 For there is no faithfulness in their mouth.
Their heart is destruction.
*Their throat is an open tomb.*
*They* flatter *with their tongue.* *
10 Hold them guilty, God.
Let them fall by their own counsels;
Thrust them out in the multitude of their transgressions,
for they have rebelled against you.
11 But let all those who take refuge in you rejoice,
Let them always shout for joy, because you defend them.
Let them also who *'ahav* ·affectionately love· your name be joyful in you.
12 For you will bless the upright.
ADONAI , you will surround him with favor as with a shield.

## 6

*For the Chief Musician; on stringed instruments, upon the eight-stringed lyre. A Psalm by David [Beloved].*

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* **5:9** Quoted in Rom 3:13

*Context: David [Beloved] commits adultery with Bathsheba, wife of Uriah [My light Yah]. Later he experiences great remorse and repentance. (2 Sam 11-12)*

1 ADONAI , don't rebuke me in your anger,
neither discipline me in your wrath.
2 Have mercy on me, ADONAI , for I am faint.
ADONAI , heal me, for my bones are troubled.
3 My soul is also in great anguish.
But you, ADONAI, how long?
4 *Teshuvah* ·Completely return·, ADONAI . Deliver my soul,
and save me for your *cheshed* ·loving-kindness'· sake.
5 For in death there is no memory of you.
In *Sheol* ·Place of the dead·, who shall *yadah* ·extend hands in thankful praise· to you?
6 I am weary with my groaning.
Every night I flood my bed.
I drench my couch with my tears.
7 My eye wastes away because of grief.
It grows old because of all my adversaries.
8 *Depart from me, all you workers of iniquity,* *
for ADONAI has *sh'ma* ·heard obeyed· the voice of my weeping.
9 ADONAI has *sh'ma* ·heard obeyed· my supplication.
ADONAI accepts my prayer.
10 May all my enemies be ashamed and dismayed.
They shall turn back, they shall be disgraced suddenly.

# 7

*A shiggayon ·meditative poem, musical instrument· by David [Beloved], which he sang to ADONAI , concerning the words of Cush, the Benjamite.*
*Context: King David [Beloved] arrives at Bahurim. Shimei, "a man of the family of the house of Saul [Asked for]," and son of Gera curses David [Beloved]. David [Beloved] reflects on the words of Cush of Benjamin [Son of right hand, Son of south]. (2 Sam 16:5-14)*

1 ADONAI , my God, I take refuge in you.
Save me from all those who pursue me, and deliver me,
2 lest they tear apart my soul like a lion,
ripping it in pieces, while there is no one to deliver.
3 ADONAI , my God, if I have done this,
if there is iniquity in my hands,
4 if I have rewarded evil to him who was at peace with me
(yes, if I have delivered him who without cause was my adversary),
5 let the enemy pursue my soul, and overtake it;
yes, let him tread my life down to the earth,
and lay my glory in the dust.
Selah ·contemplation with musical interlude·.
6 Arise, ADONAI , in your anger.
Lift up yourself against the rage of my adversaries.

* **6:8** Quoted in Matt 7:23, 25:41; Luke 13:27

Awake for me. You have enjoined judgment.
7 Let the congregation of the peoples surround you.
Rule over them on high.
8 ADONAI administers judgment to the peoples.
Judge me, ADONAI , according to my righteousness,
and to my integrity that is in me.
9 Oh let the wickedness of the wicked come to an end,
but establish the upright;
their minds and hearts are searched by the righteous God.
10 My shield is with God,
who saves the upright in heart.
11 God is a righteous judge,
yes, a God who has indignation every day.
12 If a man does not relent, he will sharpen his sword;
he has bent and strung his bow.
13 He has also prepared for himself the instruments of death.
He makes ready his flaming arrows.
14 Behold, he travails with iniquity.
Yes, he has conceived mischief,
and brought out falsehood.
15 He has dug a hole,
and has fallen into the pit which he made.
16 The trouble he causes shall *teshuvah* ·completely return· to his own head.
His violence shall come down on the crown of his own head.
17 I will *yadah* ·extend hands in thankful praise· to ADONAI according to his righteousness,
and will make *zahmar* ·musical praise· to the name of ADONAI Most High.

# 8

*For the Chief Musician; on an instrument of Gath. A Psalm by David [Beloved].*
*Context: Possible, David [Beloved] singing and playing, bringing the Spirit of peace, comfort, and guidance to King Saul [Asked for] when he was tormented by evil spirits. (1 Sam 16:14-23)*

1 ADONAI , our Lord, how majestic is your name in all the earth,
who has set your glory above the heavens!
2 * *From the lips of babes and infants you have* † established strength,
because of your adversaries, that you might silence the enemy and the avenger.
3 When I consider your heavens, the work of your fingers,
the moon and the stars, which you have ordained;
4 *what is man, that you think of him?*
*What is the son of man, that you care for him?*
5 ‡ *For you have made him a little lower than the angels,*
§ *and crowned him with glory and honor.*

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* **8:2** MP: Infants give strength / praise to Messiah. (Matt 21:15-16) † **8:2** Quoted in Matt 21:15-16
‡ **8:5** MP: His humiliation and exaltation is foretold. (Acts 2:23-24, 3:17-18; 1 Cor 15:20-27; Phil 2:7-9)
§ **8:5** MP: Messiah is given authority over all things. (Matt 28:18; 1 Cor 15:27; Heb 2:8-9)

6 You make him ruler over the works of your hands.
*You have put all things under his feet:* * †
7 All sheep and cattle,
yes, and the animals of the field,
8 The birds of the sky, the fish of the sea,
and whatever passes through the paths of the seas.
9 ADONAI , our Lord,
how majestic is your name in all the earth!

# 9

*For the Chief Musician. Set to "The Death of the Son." A Psalm by David [Beloved].*
*Context: Psalm 9 to 10 is a broken Hebrew acrostic.*
*Acrostic Psalm*

1 I will *yadah* ·extend hands in thankful praise· to ADONAI with my whole heart.
I will tell of all your marvelous works.
2 I will be glad and rejoice in you.
I will sing *zahmar* ·musical praise· to your name, O Most High.
3 When my enemies turn back,
they stumble and perish in your presence.
4 For you have maintained my *mishpat* ·just· cause.
You sit on the throne judging righteously.
5 You have rebuked the nations.
You have destroyed the wicked.
You have blotted out their name forever and ever.
6 The enemy is overtaken by endless ruin.
The very memory of the cities which you have overthrown has perished.
7 But ADONAI reigns forever.
He has prepared his throne for judgment.
8 He will judge the world in righteousness.
He will administer judgment to the peoples in uprightness.
9 ADONAI will also be a high tower for the oppressed;
a high tower in times of trouble.
10 Those who know your name will put their trust in you,
for you, ADONAI , have not forsaken those who seek you.
11 Sing *zahmar* ·musical praise· to ADONAI , who dwells in Zion [Mountain ridge, Marking],
and declare among the people what he has done.
12 For he who avenges blood remembers them.
He does not forget the cry of the afflicted.
13 Have mercy on me, ADONAI .
See my affliction by those who hate me,
and lift me up from the gates of death;
14 that I may show all of your *tehilah* ·praise song·.
In the gates of the daughter of Zion [Mountain ridge, Marking], I will rejoice in your *yishu'ah* ·salvation·.
15 The nations have sunk down in the pit that they made.

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* **8:6** Quoted in 1 Cor 15:27; Eph 1:22 † **8:6** Quoted in Heb 2:6-9

In the net which they hid, their own foot is taken.
16 ADONAI has made himself known.
He has executed judgment.
The wicked is snared by the work of his own hands. *Higgayon* ·Meditation·.
Selah ·contemplation with musical interlude·.
17 The wicked shall be turned back to *Sheol* ·Place of the dead·,
even all the nations that forget God.
18 For the needy shall not always be forgotten,
nor the hope of the poor perish forever.
19 Arise, ADONAI ! Don't let man prevail.
Let the nations be judged in your sight.
20 Put them in fear, ADONAI .
Let the nations know that they are only men.
Selah ·contemplation with musical interlude·.

# 10

*Context: Psalm 9 to 10 is a broken Hebrew acrostic.*
*Acrostic Psalm*

1 Why do you stand far off, ADONAI ?
Why do you hide yourself in times of trouble?
2 In arrogance, the wicked hunt down the weak.
They are caught in the schemes that they devise.
3 For the wicked boasts of his heart's cravings.
He blesses the greedy, and condemns ADONAI .
4 The wicked, in the pride of his face,
has no room in his thoughts for God.
5 His ways are prosperous at all times.
He is haughty, and your judgments are far from his sight.
As for all his adversaries, he sneers at them.
6 He says in his heart, "I shall not be shaken.
For generations I shall have no trouble."
7 *His mouth is full of cursing,* * deceit, and oppression.
Under his tongue is mischief and iniquity.
8 He lies in wait near the villages.
From ambushes, he murders the innocent.
His eyes are secretly set against the helpless.
9 He lurks in secret as a lion in his ambush.
He lies in wait to catch the helpless.
He catches the helpless, when he draws him in his net.
10 The helpless are crushed.
They collapse.
They fall under his strength.
11 He says in his heart, "God has forgotten.
He hides his face.
He will never see it."

12 Arise, ADONAI !
God, lift up your hand!
Don't forget the helpless.

* **10:7** Quoted in Rom 3:14

13 Why does the wicked person condemn God,
and say in his heart, “God won’t call me into account?”
14 But you do see trouble and grief.
You consider it to take it into your hand.
You help the victim and the fatherless.
15 Break the arm of the wicked.
As for the evil man, seek out his wickedness until you find none.
16 ADONAI is King forever and ever!
The nations will perish out of his land.
17 ADONAI , you have *sh'ma* ·heard obeyed· the desire of the humble.
You will prepare their heart.
You will cause your ear to hear,
18 to judge the fatherless and the oppressed,
that man who is of the earth may terrify no more.

# 11

*For the Chief Musician. By David [Beloved].*
*Context: Two attempts of Saul [Asked for] to take David’s life. Jonathan, a son of Saul [Asked for], saves David [Beloved] the first time. Michal, David’s wife, deceives Saul [Asked for] the second time while David [Beloved] flees to the company of Samuel at Naioth. The Spirit of God came upon the messengers which Saul [Asked for] sends to Naioth. (1 Sam 19)*

1 In ADONAI , I take refuge.
How can you say to my soul, “Flee as a bird to your mountain!”
2 For, behold, the wicked bend their bows.
They set their arrows on the strings,
that they may shoot in darkness at the upright in heart.
3 If the foundations are destroyed,
what can the upright do?
4 ADONAI is in his holy temple.
ADONAI is on his throne in heaven.
His eyes observe.
His eyes examine the children of men.
5 ADONAI examines the upright,
but the wicked and him who *'ahav* ·affectionately loves· violence his soul hates.
6 On the wicked he will rain blazing coals;
fire, sulfur, and scorching wind shall be the portion of their cup.
7 For ADONAI is righteous.
He *'ahav* ·affectionately loves· righteousness.
The upright shall see his face.

# 12

*For the Chief Musician; upon an eight-stringed lyre. A Psalm of David [Beloved].*
*Context: After collecting Goliath [Exposer, Uncovered]’s sword and leaving the priests, David [Beloved] runs upon hearing the message about the priests being slaughtered. (1 Sam 22 (esp. 22:20-23))*

1 Help, ADONAI ; for the godly man ceases.

For the faithful fail from among the children of men.
2 Everyone lies to his neighbor.
They speak with flattering lips, and with a double heart.
3 May ADONAI cut off all flattering lips,
and the tongue that boasts,
4 who have said, “With our tongue we will prevail.
Our lips are our own.
Who is lord over us?”
5 “Because of the oppression of the weak and because of the groaning of the needy,
I will now arise,” says ADONAI ;
“I will set him in *yesha'* ·salvation· far from those who malign him.”
6 ADONAI ’s words are flawless words,
as silver refined in a clay furnace, purified seven times.
7 You will keep them, ADONAI .
You will preserve them from this generation forever.
8 The wicked walk on every side,
when what is vile is exalted among the sons of men.

## 13

*For the Chief Musician. A Psalm by David [Beloved].*

1 How long, ADONAI ?
Will you forget me forever?
How long will you hide your face from me?
2 How long shall I take counsel in my soul,
having sorrow in my heart every day?
How long shall my enemy triumph over me?
3 Behold, and answer me, ADONAI , my God.
Give light to my eyes, lest I sleep in death;
4 Lest my enemy say, “I have prevailed against him;”
Lest my adversaries rejoice when I fall.

5 But I trust in your *cheshed* ·loving-kindness·.
My heart rejoices in your *yishu'ah* ·salvation·.
6 I will sing to ADONAI ,
because he has been good to me.

## 14

*For the Chief Musician. By David [Beloved].*
*Context: Possible, David [Beloved] meditates on Genesis 6:5-6. (Gen 6:5-6)*

1 The fool has said in his heart, “There is no *Elohim* ·Deity, Judge· .”
They are corrupt.
They have done abominable deeds.
*There is no one* who does good.
2 ADONAI looked down from heaven on the children of men,
to see if there were any who understood,
*who sought after God.*
3 *All have gone aside.*

They have together become corrupt.
*There is no one who* does good, *no, not one.* *
4 Have all the workers of iniquity no knowledge,
who eat up my people as they eat bread,
and don't call on ADONAI ?
5 There they were in great fear,
for God is in the generation of the upright.
6 You frustrate the plan of the poor,
because ADONAI is his refuge.
7 Oh that the *yishu'ah* ·salvation· of Israel [God prevails] would come out of Zion [Mountain ridge, Marking]!
When ADONAI restores the fortunes of his people,
then Jacob [Supplanter] shall rejoice, and Israel [God prevails] shall be glad.

# 15

*A Psalm by David [Beloved].*
*Context: Possible, a Psalm written upon the return of the ark to Jerusalem [City of peace]. David [Beloved] meditates on the character of the person going to God's Temple / Tabernacle. (2 Sam 6; 1 Chr 16)*

1 ADONAI , who shall dwell in your sanctuary?
Who shall live on your holy hill?
2 He who walks blamelessly does what is right,
and speaks truth in his heart;
3 He who does not slander with his tongue,
nor does evil to his friend,
nor casts slurs against his fellow man;
4 In whose eyes a vile man is despised,
but who honors those who fear ADONAI ;
he who keeps an oath even when it hurts, and does not change;
5 he who does not lend out his money for usury,
nor take a bribe against the innocent.

He who does these things shall never be shaken.

# 16

*A Poem by David [Beloved].*
*Context: God makes covenant with David [Beloved] to establish his descendant. David [Beloved] is overwhelmed and grateful. (1 Chr 17:26-27)*

1 Preserve me, God, for in you do I take refuge.
2 My soul, you have said to ADONAI , "You are my Lord.
Apart from you I have no good thing."
3 As for the saints who are in the earth,
they are the excellent ones in whom is all my delight.

4 Their sorrows shall be multiplied who give gifts to another deity.
Their drink offerings of blood I will not offer,

* **14:3** Quoted in Rom 3:10-12

nor take their names on my lips.
5 ADONAI assigned my portion and my cup.
You made my lot secure.

6 The lines have fallen to me in pleasant places.
Yes, I have a good inheritance.
7 I will bless ADONAI , who has given me counsel.
Yes, my heart instructs me in the night seasons.
8 *I* always set *ADONAI before me.*
Because *he is at my right hand, I shall not be moved.*
9 * Therefore my heart is glad, *and my kavod* ·weighty glory· *rejoices.*
*My body shall also dwell in* safety.
10 † For *you will not leave my soul in Sheol* ·*Place of the dead*·, ‡
§ *neither* will you allow *your holy one to see* corruption. *
11 *You will show me the path of life.*
In *your presence is fullness of joy.* †
In your right hand there are pleasures forever more.

# 17

*A Prayer by David [Beloved].*
*Context: David [Beloved] sneaks into Saul [Asked for]'s camp and collects Saul [Asked for]'s spear and water jug. David [Beloved] asks Saul [Asked for] to stop chasing him. (1 Sam 23:15-24:22)*

1 *Sh'ma* ·Hear obey·, ADONAI , my righteous plea;
Give ear to my prayer, that does not go out of deceitful lips.
2 Let my judgement come out of your presence.
Let your eyes look on equity.
3 You have proved my heart.
You have visited me in the night.
You have tried me, and found nothing.
I have resolved that my mouth shall not disobey.
4 As for the deeds of men, by the word of your lips,
I have kept myself from the ways of the violent.
5 My steps have held fast to your paths.
My feet have not slipped.
6 I have called on you, for you will answer me, God.
Turn your ear to me.
*Sh'ma* ·Hear obey· my speech.
7 Show your marvelous *cheshed* ·loving-kindness·,
you who save those who take refuge by your right hand from their enemies.

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* **16:9** MPr: "My glory shall rejoice in the King Messiah, in the future whom shall come forth from me, upon all the glory a covering" (Is 4:5). Continuing, "also my flesh shall dwell in safety" teaching that death is not our final resting place in connection with King Messiah. (Is 4:5 and Ps 16:9 in Midrash Ps 16:9). (John 11:24-25; Acts 2:22-36, 13:34; 1 Cor 15:12-13, 15:16-22, 15:26) † **16:10** MP: The Messiah's body will not be subject to decay as the dead in Sheol are. Messiah will be resurrected. (Combined with Ps 30:3, 49:15, 118:17-18). (Mark 16:6-7; Acts 2:24, 3:17-18, 13:35-37) ‡ **16:10** Paraphrase Quoted in Luke 24:46; John 20:9; 1 Cor 15:4 § **16:10** MP: The Messiah's body is not subject to decay. (Mark 16:6-7; Acts 3:17-18, 13:35-37) * **16:10** Quoted in Acts 2:31, 13:34-35 † **16:11** Quoted in Acts 2:25-28

8 Keep me as the apple of your eye.
Hide me under the shadow of your wings,
9 from the wicked who oppress me,
my deadly enemies, who surround me.
10 They close up their callous hearts.
With their mouth they speak proudly.
11 They have now surrounded us in our steps.
They set their eyes to cast us down to the earth.
12 He is like a lion that is greedy of his prey,
as it were a young lion lurking in secret places.
13 Arise, ADONAI , confront him.
Cast him down.
Deliver my soul from the wicked by your sword;
14 from men by your hand, ADONAI ,
from men of the world, whose portion is in this life.
You fill the belly of your cherished ones.
Your sons have plenty,
and they store up wealth for their children.
15 As for me, I shall see your face in righteousness.
I shall be satisfied, when I awake, with seeing your form.

# 18

*For the Chief Musician. By David [Beloved] the servant of ADONAI , who spoke to ADONAI the words of this song in the day that ADONAI delivered him from the hand of all his enemies, and from the hand of Saul [Asked for]. He said...*

*Context: David's song of thankfulness and praise to Yahweh for delivering him from all his enemies and from Saul [Asked for]. (2 Sam 22)*

1 I will *racham* ·compassionately love, mercifully love· you, ADONAI , my strength.
2 ADONAI is my rock, my fortress, and my deliverer;
my God, my rock, in whom I take refuge;
my shield, and the horn of my *yesha'* ·salvation·, my high tower.
3 I call on ADONAI , who is worthy to be praised;
and I am saved from my enemies.
4 The cords of death surrounded me.
The floods of ungodliness made me afraid.
5 The cords of *Sheol* ·Place of the dead· were around me.
The snares of death came on me.
6 In my distress I called on ADONAI ,
and cried to my God.
He *sh'ma* ·heard obeyed· my voice out of his temple.
My cry before him came into his ears.
7 Then the earth shook and trembled.
The foundations also of the mountains quaked and were shaken,
because he was angry.
8 Smoke went out of his nostrils.
Consuming fire came out of his mouth.
Coals were kindled by it.
9 He bowed the heavens also, and came down.
Thick darkness was under his feet.

10 He rode on a cherub, and flew.
Yes, he soared on the wings of the wind.
11 He made darkness his hiding place, his pavilion around him,
darkness of waters, thick clouds of the skies.
12 At the brightness before him his thick clouds passed,
hailstones and coals of fire.
13 ADONAI also thundered in the sky.
The Most High uttered his voice:
hailstones and coals of fire.
14 He sent out his arrows, and scattered them;
Yes, great lightning bolts, and routed them.
15 Then the channels of waters appeared.
The foundations of the world were laid bare at your rebuke, ADONAI ,
at the blast of the breath of your nostrils.
16 He sent from on high.
He took me.
He drew me out of many waters.
17 He delivered me from my strong enemy,
from those who hated me; for they were too mighty for me.
18 They came on me in the day of my calamity,
but ADONAI was my support.
19 He brought me out also into a large place.
He delivered me, because he delighted in me.
20 ADONAI has rewarded me according to my righteousness.
According to the cleanness of my hands has he recompensed me.
21 For I have kept the ways of ADONAI ,
and have not wickedly departed from my God.
22 For all his judgments were before me.
I didn't put away his regulations from me.
23 I was also blameless with him.
I kept myself from my iniquity.
24 Therefore ADONAI has rewarded me according to my righteousness,
according to the cleanness of my hands in his eyesight.
25 With the merciful you will show yourself merciful.
With the perfect man, you will show yourself perfect.
26 With the pure, you will show yourself pure.
With the crooked you will show yourself shrewd.
27 For you will save the afflicted people,
but the haughty eyes you will bring down.
28 For you will light my lamp, ADONAI .
My God will light up my darkness.
29 For by you, I advance through a troop.
By my God, I leap over a wall.
30 As for God, his way is perfect.
ADONAI 's word is tried.
He is a shield to all those who take refuge in him.
31 For who is God, except ADONAI ?
Who is a rock, besides our God,
32 the God who arms me with strength, and makes my way perfect?
33 He makes my feet like deer's feet,
and sets me on my high places.
34 He teaches my hands to war,

so that my arms bend a bow of bronze.
35 You have also given me the shield of your *yesha'* ·salvation·.
Your right hand sustains me.
Your gentleness has made me great.
36 You have enlarged my steps under me,
My feet have not slipped.
37 I will pursue my enemies, and overtake them.
Neither will I turn again until they are consumed.
38 I will strike them through, so that they will not be able to rise.
They shall fall under my feet.
39 For you have armed me with strength to the battle.
You have subdued under me those who rose up against me.
40 You have also made my enemies turn their backs to me,
that I might cut off those who hate me.
41 They cried, but there was no one to save;
even to ADONAI , but he didn't answer them.
42 Then I beat them small as the dust before the wind.
I cast them out as the mire of the streets.
43 You have delivered me from the strivings of the people.
You have made me the head of the nations.
A people whom I have not known shall serve me.
44 As soon as they hear of me they shall *sh'ma* ·hear obey· me.
The foreigners shall submit themselves to me.
45 The foreigners shall fade away,
and shall come trembling out of their close places.
46 ADONAI lives; and blessed be my rock.
Exalted be the God of my *yesha'* ·salvation·,
47 even the God who executes vengeance for me,
and subdues peoples under me.
48 He rescues me from my enemies.
Yes, you lift me up above those who rise up against me.
You deliver me from the violent man.
49 Therefore *I will yadah* ·extend hands in thankful praise· to you, ADONAI
, *among the nations,*
*and will sing zahmar ·musical praise· to your name.* *
50 He gives great *yishu'ah* ·deliverance· to his king,
and shows *cheshed* ·loving-kindness· to his anointed,
to David [Beloved] and to his offspring, forever more.

# 19

*For the Chief Musician. A Psalm by David [Beloved].*
*Context: Possible, David [Beloved] meditates on Job 38:1-12. (Job 38:1-12)*

1 The heavens declare the *kavod* ·weighty glory· of God.
The expanse shows his handiwork.
2 Day after day they pour out speech,
and night after night they display knowledge.
3 There is no speech nor language,
where their voice is not *sh'ma* ·heard obeyed·.
4 *Their voice has gone out through all the earth,*

* **18:49** Quoted in Rom 15:9

*their words to the end of the world.* *
In them he has set a tent for the sun,
5 which is as a bridegroom coming out of his room,
like a strong man rejoicing to run his course.
6 His going out is from the end of the heavens,
his circuit to its ends;
There is nothing hidden from its heat.
7 ADONAI 's *Torah* ·Teaching· is perfect, restoring the soul.
ADONAI 's testimony is sure, making wise the simple.
8 ADONAI 's precepts are right, rejoicing the heart.
ADONAI 's *mitzvah* ·instruction· is pure, enlightening the eyes.
9 The fear of ADONAI is clean, enduring forever.
ADONAI 's judgments are true, and upright altogether.
10 More to be desired are they than gold, yes, than much fine gold;
sweeter also than honey and the extract of the honeycomb.
11 Moreover by them is your servant warned.
In keeping them there is great reward.
12 Who can discern his errors?
Forgive me from hidden errors.

13 Keep back your servant also from presumptuous sins.
Let them not have dominion over me.
Then I will be upright.
I will be blameless and innocent of great transgression.
14 Let the words of my mouth and the *higgayon* ·meditation· of my heart
be acceptable in your sight,
ADONAI , my rock, and my redeemer.

# 20

*For the Chief Musician. A Psalm by David [Beloved].*
*Context: Possible, King David [Beloved] honors the death of a foreign King. His intentions are misunderstood and Israel [God prevails] fights in a war of miscommunication. (2 Sam 10)*

1 May ADONAI answer you in the day of trouble.
May the name of the God of Jacob [Supplanter] set you up on high,
2 send you help from the sanctuary,
grant you support from Zion [Mountain ridge, Marking],
3 remember all your offerings,
and accept your burned sacrifice.
Selah ·contemplation with musical interlude·.
4 May He grant you your heart's desire,
and fulfill all your counsel.
5 We will triumph in your *yishu'ah* ·salvation·.
In the name of our God, we will set up our banners.
May ADONAI grant all your requests.
6 Now I know that ADONAI saves his anointed.
He will answer him from his holy heaven,
with the *yesha'* ·saving· strength of his right hand.
7 Some trust in chariots, and some in horses,

* **19:4** Quoted in Rom 10:18

but we trust the name of *Yahweh Eloheikhem* [Yahweh our God].
8 They are bowed down and fallen,
but we rise up, and stand upright.
9 Save, ADONAI !
Let the King answer us when we call!

# 21

*For the Chief Musician. A Psalm by David [Beloved].*
*Context: Possible, King David [Beloved] honors the death of a foreign King. His intentions are misunderstood and Israel [God prevails] fights in a war of miscommunication. (2 Sam 10)*

1 * The King (Messiah [Anointed one]) rejoices in your strength, ADONAI !
How greatly he rejoices in your *yishu'ah* ·salvation·!
2 You have given him his heart's desire,
and have not withheld the request of his lips.
Selah ·contemplation with musical interlude·.
3 For you meet him with the blessings of goodness.
You set a crown of fine gold on his head.
4 † He asked life of you, you gave it to him,
even length of days forever and ever.
5 ‡ His *kavod* ·weighty glory· is great in your *yishu'ah* ·salvation·.
You lay honor and majesty on him.
6 For you make him most blessed forever.
You make him glad with joy in your presence.
7 For the king trusts in ADONAI .
Through the *cheshed* ·loving-kindness· of *haElyon* [the Most High], he shall not be moved.
8 Your hand will find out all of your enemies.
Your right hand will find out those who hate you.
9 You will make them as a fiery furnace in the time of your anger.
ADONAI will swallow them up in his wrath.
The fire shall devour them.
10 You will destroy their descendants from the earth,
their posterity from among the children of men.
11 For they intended evil against you.
They plotted evil against you which cannot succeed.
12 For you will make them turn their back,
when you aim drawn bows at their face.
13 Be exalted, ADONAI , in your strength,
so we will sing *zahmar* ·musical praise· to your power.

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* **21:1** MPr: The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1). (John 14:6-11, 13:33-35; Matt 28:19, 28:20; Acts 15:5-11, 15:14-21) † **21:4** MPr: God will crown Messiah with His own crown. (Ps 21:3 in Midrash Exodus 8). (1 Cor 15:24-28; Phil 2:9; Rev 21:22) ‡ **21:5** MPr: The glory referenced in the first clause of this verse is of the King Messiah. The second clause is proof of its Messianic application. (Ps 21:5, Heb Bible 21:6, in Yalkut on Numbers 27:20, Midrash Ps 21:5). In addition, this passage is directly applied to the Messiah in (Midrash Genesis 15). (John 12:28; Phil 2:9)

# 22

*For the Chief Musician; set to "The Doe of the Morning." A Psalm by David [Beloved].* *

*Context: Saul [Asked for] tries multiple times to spear David [Beloved] to death. Saul [Asked for] sends soldiers to pierce David [Beloved] to his bed. David [Beloved] threatens to murder his own wife, Saul [Asked for]'s daughter, if she does not let him flee from Saul [Asked for] to save his own life. In this emotional state, David [Beloved] might have written this Psalm. (1 Sam 19:1-18)*

*Future Context: Yeshua quotes this Psalm, which is to reference its entirety, while hanging on the cross. (Matt 27:46)*

1 † *My God, my God, why have you forsaken me?* ‡
§ Why are you * so far from *yishu'ah* ·delivering· me, and from the
words of my groaning?
2 My God, I cry in the daytime, but you don't answer;
in the night season, and am not silent.
3 But you are holy,
you who inhabit the *tehilahot* ·praise songs· of Israel [God prevails].
4 Our fathers trusted in you.
They trusted, and you delivered them.
5 They cried to you, and were delivered.
They trusted in you, and were not disappointed.
6 But I am a worm, and no man;
† a reproach of men, and despised by the people.
7 ‡ All who *see* me *jeer at* § me.
They insult me and *shake their heads:* *
8 † *"He trusts in* ADONAI ;
so *let him set* him *free!* ‡
*Let him rescue him, since he delights in him."* §
9 * But you brought me out of the womb.
You made me trust while at my mother's breasts.
10 I was thrown on you from my mother's womb.
You are my God since my mother bore me.
11 Don't be far from me, for trouble is near.
† For there is no one to help.

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* **22:** Context of Matt 26:24 † **22:1** MP: When Yeshua quotes the first line, this is traditional Jewish method of making reference to the entire passage, by quoting the first few lines. Because people memorized the Bible back then, the entire passage and context was brought to memory. This is probably why the Rabbis said that Yeshua is calling to Elijah (misdirection) and not quoting Psalm 22:1, because the entire Psalm speaks of this moment. They could see Yeshua's intention for people to compare the Psalm with his current execution. (Matt 27:46) ‡ **22:1** Quoted in Matt 27:46; Mark 15:34. In this time period of Judaism, when the first verse in a section is referenced, this refers to the entire chapter. Therefore the entire chapter of Ps 22 is referred to. § **22:1** MP: Messiah will cry out to God, "My God! My God! Why have you abandoned me? Why so far from helping me, so far from my anguished cries?" (Matt 27:46) * **22:1** MP: Messiah is forsaken by God. (See also Is 53:4). (Consider "sent out and divorced" in Gen 3:23-24). (Mark 15:34) † **22:6** MP: Messiah is despised. (See also Is 53:3). (Luke 23:21-25) ‡ **22:7** MP: Messiah is mocked by people shaking their heads. (Matt 27:39-40) § **22:7** Quoted in Luke 23:35 * **22:7** Quoted in Matt 27:39 † **22:8** MP: Mockers will say of the Messiah, "he trusted God, let Him deliver him." (Matt 27:43) ‡ **22:8** Quoted in Matt 27:43; Luke 23:35 § **22:8** Quoted in Matt 27:43 * **22:9** MP: Messiah is dedicated to God's work from the womb. (Matt 1:20-21) † **22:11** MP: Messiah is abandoned by the disciples. (Matt 26:56)

12 Many bulls have surrounded me.
Strong bulls of Bashan have encircled me.
13 They open their mouths wide against me,
lions tearing prey and roaring.
14 ‡ I am poured out like water.
§ All my bones are out of joint.
* My heart is like wax;
it is melted within me.
15 My strength is dried up like a potsherd.
† My tongue sticks to the roof of my mouth.
You have brought me into the dust of death.
16 ‡ For dogs have surrounded me.
§ A company of villains have enclosed me.
* They have pierced my hands and feet.
17 † I can count all of my bones.
‡ They look and stare at me.
18 § *They divide my garments among them.*
*They cast lots for my clothing.* *

19 But don't be far off, ADONAI .
You are my help: hurry to help me.
20 Deliver my soul from the sword,
my precious life from the power of the dog.
21 *Save me from the lion's mouth!* †
Yes, from the horns of the wild oxen, you have answered me.
22 ‡ *I will declare your name to my brothers.*
*Among the assembly, I will praise you.* § *
23 You who fear ADONAI , praise him!

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‡ **22:14** MP: "Poured out like water" Combined context refers to piercing (Ps 22:16) causing internal fluids to pour out (Ps 22:14). Could also reference the "pouring out" of a drink offering. Only during the Great Hossanah feast, on the 7th day of Sukkot, is both water and wine poured out together before God. (See notes on Is 55:1-2). (John 19:34) § **22:14** MP: Bones are out of joint. When being lifted up to die, hanging by hands and feet will easily disjoint the bones, especially as he pulls upward to breathe placing extra stress on joints to sustain some life. (See also Ps 22:17, 34:20). (Luke 23:33) * **22:14** MP: Messiah's heart melts like wax. The blood and water running out of the pierced side align with a disorder called "pericardial effusion". Stress on the heart causing edema (swelling fluids) in the outer sac of the heart muscle. By going upward from the side with a spear, up to 2 liters of water could pour out along with the blood when the heart was pierced. (See also Ps 22:17). (John 19:33-34) † **22:15** MP: Messiah will thirst. (See also Ps 69:21, 69:21). (Matt 27:48; John 19:28-29) ‡ **22:16** MP: Messiah is surrounded by Gentiles "dogs" at his crucifixion. "Dog" is a derogatory term for non-Jews, Gentiles. New Covenant example of metaphor (Matt 15:21-27). (Matt 27:38) § **22:16** MP: Messiah is surrounded by enemies at his death. (Matt 27:41-43) * **22:16** MP: Messiah's hands and feet are pierced. (Luke 23:33, 24:39) † **22:17** MP: The ability to count all bones implies no divided or broken bones, therefore none of his bones are broken (Ps 34:21), just as the *Pesac* ·Passover· lamb (Ex 12:46). (See also Ps 22:14-c, 34:19-20). (John 19:34, 19:36) ‡ **22:17** MP: People will stare and witness Messiah during his death including piercing. (Luke 23:35; John 19:20) Note: In the future, the people of Israel will look upon this same person, "whom they have pierced" (Zech 12:10). § **22:18** MP: The Messiah's garments are divided; lots are divided; lots are cast for his clothes. (Matt 27:35; John 19:23-24) * **22:18** Quoted in Matt 27:35; Luke 23:34; John 19:24 † **22:21** Quoted in 2 Tim 4:7 ‡ **22:22** MP: Messiah calls these believers, or those who do the Father's will, brethren or brothers. (John 15:15; Heb 2:11-12) § **22:22** Paraphrase Quoted in John 20:17 * **22:22** Quoted in Heb 2:11-12

All you descendants of Jacob [Supplanter], glorify him!
Stand in awe of him, all you descendants of Israel [God prevails]!
24 For he has not despised nor abhorred the affliction of the afflicted,
Neither has he hidden his face from him;
but when he cried to him, he *sh'ma* ·heard obeyed·.

25 Of you comes my *tehilah* ·praise song· in the great assembly.
I will pay my vows before those who fear him.
26 The humble shall eat and be satisfied.
They shall praise ADONAI who seek after him.
Let your hearts live forever.
27 † All the ends of the earth shall remember and *turn* ‡ to ADONAI .
All the relatives of the nations shall *hawa* ·bow low, prostrate· to worship before you.
28 For the kingdom is ADONAI 's.
He is the ruler over the nations.
29 All the rich ones of the earth shall eat and worship.
All those who go down to the dust shall bow before him,
even he who can't keep his soul alive.
30 Posterity shall serve him.
Future generations shall be told about the Lord.
31 They shall come and shall declare his righteousness to a people that shall be born,
for he has done it.

# 23

*A Psalm by David [Beloved].*
*Context: References cite that David [Beloved] grew up as a shepard. This is his personal experience related to his understanding of God as a Shepard. (1 Sam 16:11, 17:34-37; 2 Sam 7:8)*

1 * ADONAI is my *Ro'i* [Shepherd Provider]:
I shall lack nothing.
2 He makes me lie down in green pastures.
He *leads me* beside still *waters.* †
3 He restores my soul.
He guides me in the paths of righteousness for his name's sake.
4 Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me.
Your rod and your staff,
they comfort me.
5 You prepare a table before me
in the presence of my enemies.
You anoint my head with oil.
My cup runs over.
6 Surely goodness and *cheshed* ·loving-kindness· shall follow me all the days of my life,
and I will dwell in ADONAI 's house forever.

† **22:27** MP: All nations and peoples of the earth will recall, worship, and serve Yahweh. The Messiah is implied by subject and topic of the chapter and (Ps 2:8) inheritance of the nations. (Rev 7:9-10) ‡ **22:27** Quoted in Luke 24:47 * **23:1** MP: Good Shepherd's characteristics. (John 10:11, 10:14-15) † **23:2** Quoted in Rev 7:17

# 24

*A Psalm by David [Beloved].*

*Context: Possibly, the ark returning to Jerusalem [City of peace]. Historically, Levites [Descendants of United with] sang this Psalm on First Day in the Temple. The concluding verses (24:9-10) are sang at New Years along with Psalm 81. (2 Sam 6; 1 Chr 16)*

1 *The earth is ADONAI 's, with its fullness;* *
the world, and those who dwell therein.
2 For he has founded it on the seas,
and established it on the floods.

3 Who may ascend to ADONAI 's hill?
Who may stand in his holy place?
4 He who has clean hands and a pure heart;
who has not lifted up his soul to falsehood,
and has not sworn deceitfully.
5 He shall receive a blessing from ADONAI ,
righteousness from the God of his *yesha'* ·salvation·.
6 This is the generation of those who seek Him,
who seek your face— even Jacob [Supplanter].
Selah ·contemplation with musical interlude·.

7 Lift up your heads, you gates!
Be lifted up, you everlasting doors,
and the *Melek haKavod* [King of Weighty glory] will come in.
8 Who is the *Melek haKavod* [King of Weighty glory]?
ADONAI strong and mighty,
ADONAI mighty in battle.
9 Lift up your heads, you gates;
yes, lift them up, you everlasting doors,
and the *Melek haKavod* [King of Weighty glory] will come in.
10 Who is this *Melek haKavod* [King of Glory]?
*ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is the *Melek haKavod* [King of Glory]!
Selah ·contemplation with musical interlude·.

# 25

*By David [Beloved].*

*Context: Possibly, David [Beloved] recognizes his sin, is convicted, takes responsibility, repentance, and produces change. (2 Sam 11:26-12:25)*

*Context: Possibly, where David [Beloved] is trusting and honoring God by recognizing His choice of Saul [Asked for] as king, even when it hurts. (1 Sam 26)*

*Acrostic Psalm*

1 To you, ADONAI , do I lift up my soul.
2 My God, I have trusted in you.
Don't let me be shamed.
Don't let my enemies triumph over me.
3 Yes, no one who waits for you shall be shamed.

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* **24:1** Quoted in 1 Cor 10:26

They shall be shamed who deal treacherously without cause.

4 Show me your ways, ADONAI .
Teach me your paths.
5 Guide me in your truth, and teach me,
For you are the God of my *yesha'* ·salvation·,
I wait for you all day long.
6 ADONAI , remember your tender *racham* ·merciful love· and your *cheshed* ·loving-kindness·,
for they are from old times.
7 Don't remember the sins of my youth, nor my transgressions.
Remember me according to your *cheshed* ·loving-kindness·,
for your goodness' sake, ADONAI .
8 Good and upright is ADONAI ,
therefore he will instruct sinners in the way.
9 He will guide the humble in *mishpat* ·justice·.
He will teach the humble his way.
10 All the paths of ADONAI are *cheshed* ·loving-kindness· and truth
to such as keep his covenant and his testimonies.
11 For your name's sake, ADONAI ,
pardon my iniquity, for it is great.
12 What man is he who fears ADONAI ?
He shall instruct him in the way that he shall choose.
13 His soul shall dwell at ease.
His offspring shall inherit the land.
14 The friendship of ADONAI is with those who fear him.
He will show them his covenant.

15 My eyes are ever on ADONAI ,
for he will pluck my feet out of the net.
16 Turn to me, and have mercy on me,
for I am desolate and afflicted.
17 The troubles of my heart are enlarged.
Oh bring me out of my distresses.
18 Consider my affliction and my travail.
Forgive all my sins.
19 Consider my enemies, for they are many.
They hate me with cruel hatred.
20 Oh keep my soul, and deliver me.
Let me not be disappointed, for I take refuge in you.
21 Let integrity and uprightness preserve me,
for I wait for you.
22 Redeem Israel [God prevails], God,
out all of his troubles.

# 26

*By David [Beloved].*
*Context: David [Beloved] flees from Absolom [My father peace]. (1 Chr 15-17)*

1 Judge me, ADONAI , for I have walked in my integrity.

I have trusted also in ADONAI without wavering.
2 Examine me, ADONAI , and prove me.
Try my heart and my mind.
3 For your *cheshed* ·loving-kindness· is before my eyes.
I have walked in your truth.
4 I have not sat with deceitful men,
neither will I go in with hypocrites.
5 I hate the assembly of evildoers,
and will not sit with the wicked.
6 I will wash my hands in innocence,
so I will go about your altar, ADONAI ;
7 that I may make the voice of thanksgiving to be *sh'ma* ·heard obeyed·,
and tell of all your wondrous deeds.
8 ADONAI , I *'ahav* ·affectionately love· the habitation of your house,
the place where your *kavod* ·weighty glory· dwells.
9 Don't gather my soul with sinners,
nor my life with bloodthirsty men;
10 in whose hands is wickedness,
their right hand is full of bribes.

11 But as for me, I will walk in my integrity.
Redeem me, and be merciful to me.
12 My foot stands in an even place.
In the congregations I will bless ADONAI .

# 27

*By David [Beloved].*
*Context: David [Beloved] flees from Absolom [My father peace]. (1 Chr 15-17)*

1 ADONAI is my light and my *yesha'* ·salvation·.
Whom shall I fear?
ADONAI is the strength of my life.
Of whom shall I be afraid?
2 When evildoers came at me to eat up my flesh,
even my adversaries and my foes, they stumbled and fell.
3 Though an army should encamp against me,
my heart shall not fear.
Though war should rise against me,
even then I will be confident.
4 One thing I have asked of ADONAI , that I will seek after,
that I may dwell in ADONAI 's house all the days of my life,
to see ADONAI 's beauty,
and to inquire in his temple.
5 For in the day of trouble he will keep me secretly in his pavilion.
In the covert of his tabernacle he will hide me.
He will lift me up on a rock.
6 Now my head will be lifted up above my enemies around me.
I will offer sacrifices of joy in his tent.
I will sing, yes, I will sing *zahmar* ·musical praise· to ADONAI .

7 *Sh'ma* ·Hear obey·, ADONAI , when I cry with my voice.

Have mercy also on me, and answer me.
8 When you said, “Seek my face,”
my heart said to you, “I will seek your face, ADONAI .”
9 Don’t hide your face from me.
Don’t put your servant away in anger.
You have been my help.
Don’t abandon me,
neither forsake me, God of my *yesha'* ·salvation·.
10 When my father and my mother forsake me,
then ADONAI will take me up.
11 Teach me your way, ADONAI .
Lead me in a straight path, because of my enemies.
12 * Don’t deliver me over to the desire of my adversaries,
for false witnesses have risen up against me,
such as breathe out cruelty.
13 I am still confident of this:
† I will see the goodness of ADONAI in the land of the living.
14 Wait for ADONAI .
Be strong, and let your heart take courage.
Yes, wait for ADONAI .

# 28

*By David [Beloved].*
*Context: David [Beloved] flees from Absolom [My father peace]. (1 Chr 15-17)*

1 To you, ADONAI , I call.
My rock, don’t be deaf to me;
lest, if you are silent to me,
I would become like those who go down into the pit (of *Abbadon*, the unrighteous side of *Sheol*).
2 *Sh'ma* ·Hear obey· the voice of my petitions, when I cry to you,
when I lift up my hands toward your Most Holy Place.
3 Don’t draw me away with the wicked,
with the workers of iniquity who speak peace with their neighbors,
but mischief is in their hearts.
4 *Give them according to their work,* * and according to the wickedness of their doings.
Give them according to the operation of their hands.
Bring back on them what they deserve.
5 Because they don’t respect the works of ADONAI ,
nor the operation of his hands,
he will break them down and not build them up.

6 Blessed be ADONAI ,
because he has *sh'ma* ·heard obeyed· the voice of my petitions.
7 ADONAI is my strength and my shield.
My heart has trusted in him, and I am helped.

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* **27:12** MP: The Messiah is accused by false witnesses. (Mark 14:55-59) † **27:13** MP: Messiah trusts Yahweh to maintain faithfulness that he will continue to live and not die under false accusations. (Matt 27:42-43) * **28:4** Quoted in 2 Tim 4:14

Therefore my heart greatly rejoices.
With my song I will *yadah* ·extend hands in thankful praise· to him.
8 ADONAI is their strength.
He is a stronghold of *yishu'ah* ·salvation· to his anointed.
9 Save your people,
and bless your inheritance.
Be their shepherd also,
and bear them up forever.

## 29

*A Psalm by David [Beloved].*
*Context: 2 Sam 6 Possibly, celebrating God's magnificent power while the Ark of Covenant returns. (2 Sam 6:2-5)*

1 Ascribe to ADONAI , you sons of the mighty,
ascribe to ADONAI *kavod* ·weighty glory· and strength.
2 Ascribe to ADONAI the *kavod* ·weighty glory· due to his name.
*Hawa* ·Bow low, prostrate· to worship ADONAI in holy array.

3 ADONAI 's voice is on the waters.
The God of *kavod* ·weighty glory· thunders, even ADONAI on many waters.
4 ADONAI 's voice is powerful.
ADONAI 's voice is full of majesty.
5 ADONAI 's voice breaks the cedars.
Yes, ADONAI breaks in pieces the cedars of Lebanon.
6 He makes them also to skip like a calf;
Lebanon and Sirion like a young, wild ox.
7 ADONAI 's voice strikes with flashes of lightning.
8 ADONAI 's voice shakes the wilderness.
ADONAI shakes the wilderness of Kadesh.
9 ADONAI 's voice makes the deer calve,
and strips the forests bare.
In his temple everything says, "*Kavod* ·Weighty glory·!"

10 ADONAI sat enthroned at the Flood. *
Yes, ADONAI sits as King forever.
11 ADONAI will give strength to his people.
ADONAI will bless his people with peace.

## 30

*A Psalm. A Song for the Dedication of the Temple. By David [Beloved].*
*Context: David [Beloved] blesses his own house, God blesses David's house. Sung during the offering of the First Fruits, a Feast during Passover week on First day. (1 Chr 16:43-17:15)*

1 I will extol you, ADONAI , for you have raised me up,
and have not made my foes to rejoice over me.
2 ADONAI my God, I cried to you,
and you have healed me.

* **29:10** Note: "Enthroned at the Flood" references back to Genesis 1.

3 * ADONAI , you have brought up my soul from *Sheol* ·Place of the dead·.
You have kept me alive, that I should not go down to the pit (of *Abbadon*, the unrighteous side of *Sheol*).
4 Sing *zahmar* ·musical praise· to ADONAI , you saints of his.
*Yadah* ·Extend hands in thankful praise· to his holy name.
5 For his anger is but for a moment.
His favor is for a lifetime.
Weeping may stay for the night,
but joy comes in the morning.
6 As for me, I said in my prosperity,
"I shall never be moved."
7 You, ADONAI , when you favored me, made my mountain stand strong;
but when you hid your face, I was troubled.
8 I cried to you, ADONAI .
I made supplication to the Lord:
9 "What profit is there in my destruction, if I go down to the pit?
Shall the dust *yadah* ·extend hands in thankful praise· to you?
Shall it declare your truth?
10 *Sh'ma* ·Hear obey·, ADONAI , and have mercy on me.
ADONAI , be my helper."
11 You have turned my mourning into dancing for me.
You have removed my sackcloth, and clothed me with gladness,
12 To the end that my *kavod* ·weighty glory· may sing *zahmar* ·musical praise· to you, and not be silent.
ADONAI my God, I will *yadah* ·extend hands in thankful praise· to you forever!

# 31

*For the Chief Musician. A Psalm by David [Beloved].*
*Context: David [Beloved] fleeing from king Saul [Asked for], takes refuge in Israel's enemy nation. King Saul [Asked for] continues to pursue David [Beloved]. Some people are compromising David's safety. (1 Sam 23 (esp 23:12))*

1 In you, ADONAI , I take refuge.
Let me never be disappointed.
Deliver me in your righteousness.
2 Bow down your ear to me.
Deliver me speedily.
Be to me a strong rock,
a house of defense to save me.
3 For you are my rock and my fortress,
therefore for your name's sake lead me and guide me.
4 Pluck me out of the net that they have laid secretly for me,
for you are my stronghold.
5 * *Into your hand I commit my spirit.* †
You redeem me, ADONAI , God of truth.
6 I hate those who regard lying vanities,

* **30:3** MP: The Messiah's body will not be subject to decay. Messiah will be Resurrected. (Combined with Ps 16:10, 49:15, 118:17-18). (Luke 24:38-39, 24:46; Acts 13:34-37) * **31:5** MP: Messiah says "into thy hands I commend my spirit." (Luke 23:46) † **31:5** Quoted in Luke 23:46

but I trust in ADONAI .
7 I will be glad and rejoice in your *cheshed* ·loving-kindness·,
for you have seen my affliction.
You have known my soul in adversities.
8 You have not shut me up into the hand of the enemy.
You have set my feet in a large place.
9 Have mercy on me, ADONAI , for I am in distress.
My eye, my soul, and my body waste away with grief.
10 For my life is spent with sorrow,
my years with sighing.
My strength fails because of my iniquity.
My bones are wasted away.
11 Because of all my adversaries I have become utterly contemptible to my neighbors,
A fear to my acquaintances.
Those who saw me on the street fled from me.
12 I am forgotten from their hearts like a dead man.
I am like broken pottery.
13 For I have *sh'ma* ·heard obeyed· the slander of many, terror on every side,
while they conspire together against me,
they plot to take away my life.
14 But I trust in you, ADONAI .
I said, "You are my God."
15 My times are in your hand.
Deliver me from the hand of my enemies, and from those who persecute me.
16 Make your face to shine on your servant.
Save me in your *cheshed* ·loving-kindness·.
17 Let me not be disappointed, ADONAI , for I have called on you.
Let the wicked be disappointed.
Let them be silent in *Sheol* ·Place of the dead·.
18 Let the lying lips be mute,
which speak against the upright insolently, with pride and contempt.
19 Oh how great is your goodness,
which *you have laid up for those who* fear *you,* ‡
which you have worked for those who take refuge in you,
before the sons of men!
20 In the shelter of your presence you will hide them from the plotting of man.
You will keep them secretly in a dwelling away from the strife of tongues.
21 Praise be to ADONAI ,
for he has shown me his marvelous *cheshed* ·loving-kindness· in a strong city.
22 As for me, I said in my haste, "I am cut off from before your eyes."
Nevertheless you *sh'ma* ·heard obeyed· the voice of my petitions when I cried to you.
23 Oh *'ahav* ·affectionately love· ADONAI , all you his saints!
ADONAI preserves the faithful,
and fully recompenses him who behaves arrogantly.
24 Be strong, and let your heart take courage,

‡ **31:19** Quoted in 1 Cor 2:9

all you who hope in ADONAI .

## 32

*By David [Beloved]. A maskil ·instructional wisdom psalm·.*
*Context: The praises of a man who has been forgiven a great deal and experiences God's time of comfort in his repentance. Reference is David's conviction of sin and his immediate recognition and ongoing repentance to times of comfort and peace. (2 Sam 12:12-25)*

1 *Blessed is he whose disobedience is forgiven,*
*whose sin is covered.*
2 *Blessed is the man* to *whom ADONAI does not impute iniquity,* *
in whose spirit there is *no deceit.* †
3 When I kept silence, my bones wasted away through my groaning all day long.
4 For day and night your hand was heavy on me.
My strength was sapped in the heat of summer.
Selah ·contemplation with musical interlude·.
5 I acknowledged my sin to you.
I didn't hide my iniquity.
I said, I will *yadah* ·extend hands in confession· of my transgressions to ADONAI ,
and you forgave the iniquity of my sin.
Selah ·contemplation with musical interlude·.
6 For this, let everyone who is godly pray to you in a time when you may be found.
Surely when the great waters overflow, they shall not reach to him.
7 You are my hiding place.
You will preserve me from trouble.
You will surround me with songs of deliverance.
Selah ·contemplation with musical interlude·.
8 I will instruct you and teach you in the way which you shall go.
I will counsel you with my eye on you.
9 Don't be like the horse, or like the mule, which have no understanding,
who are controlled by bit and bridle, or else they will not come near to you.
10 Many sorrows come to the wicked,
but *cheshed* ·loving-kindness· shall surround him who trusts in ADONAI .
11 Be glad in ADONAI , and rejoice, you upright!
Shout for joy, all you who are upright in heart!

## 33

*Context: God alone can command order from chaos. This is evident in God's authority to create yet that which is created attempts to overthrow the Creator's plan. Reference to Noah's day, the tower of Bavel, and Philistines [To roll in dust (As an insult)] planning to attach newly anointed King David [Beloved]. Some seek God for His wisdom, others fail in their futile minds set against Creator God. (Gen 1:1-4, 3:20-24, 6:5-8, 11:1-9; 2 Sam 5:1-12, 5:17-21)*

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* **32:2** Quoted in Rom 4:7-8 † **32:2** Quoted in Rev 14:5

1 Rejoice in ADONAI , you upright!
*Tehilah* ·Praise song· is fitting for the upright.
2 *Yadah* ·Extend hands in thankful praise· to ADONAI with the lyre.
Sing *zahmar* ·musical praise· to him with the harp of ten strings.
3 Sing to him a new song.
Play skillfully with a shout of joy!
4 For ADONAI 's word is right.
All his work is done in faithfulness.
5 He *'ahav* ·affectionately loves· righteousness and *mishpat* ·justice·.
The earth is full of the *cheshed* ·loving-kindness· of ADONAI .
6 By ADONAI 's word, the heavens were made;
all their army by the breath of his mouth.
7 He gathers the waters of the sea together as a heap.
He lays up the deeps in storehouses.
8 Let all the earth fear ADONAI .
Let all the inhabitants of the world stand in awe of him.
9 For he spoke, and it was done.
He enjoined, and it stood firm.
10 ADONAI brings the counsel of the nations to nothing.
He makes the thoughts of the peoples to be of no effect.
11 The counsel of ADONAI stands fast forever,
the thoughts of his heart to all generations.
12 Blessed is the nation whose God is ADONAI ,
the people whom he has chosen for his own inheritance.
13 ADONAI looks from heaven.
He sees all the sons of men.
14 From the place of his habitation he looks out on all the inhabitants of the earth,
15 he who fashions all of their hearts;
and he considers all of their works.
16 There is no king saved by the multitude of an army.
A mighty man is not delivered by great strength.
17 A horse is a vain thing for safety,
neither does he deliver any by his great power.
18 Behold, ADONAI 's eye is on those who fear him,
on those who hope in his loving kindness;
19 to deliver their soul from death,
to keep them alive in famine.
20 Our soul has waited for ADONAI .
He is our help and our shield.
21 For our heart rejoices in him,
because we have trusted in his holy name.
22 Let your loving kindness be on us, ADONAI ,
since we have hoped in you.

# 34

*By David [Beloved]; when he pretended to be insane before Abimelech [My father king], who divorced him, drove him away, and thus he departed.*
*Context: When David [Beloved] pretended to be insane to prevent his capture. (2 Sam 21:10-15)*
*Acrostic Psalm*

1 I will bless ADONAI at all times.
His *tehilah* ·praise song· will always be in my mouth.
2 My soul shall boast in ADONAI .
The humble shall *sh'ma* ·hear obey· it, and be glad.
3 Oh magnify ADONAI with me.
Let us exalt his name together.
4 I sought ADONAI , and he answered me,
and delivered me from all my fears.
5 They looked to him, and were radiant.
Their faces shall never be covered with shame.
6 This poor man cried, and ADONAI *sh'ma* ·heard obeyed· him,
and saved him out of all his troubles.
7 *Ha mal'ak Yahweh* [The Angel of He sustains breathing] encamps around
those who fear him,
and delivers them.
8 Oh *taste* and see *that* ADONAI *is good.* *
Blessed is the man who takes refuge in him.
9 Oh fear ADONAI , you his saints,
for there is no lack with those who fear him.
10 The young lions do lack, and suffer hunger,
but those who seek ADONAI shall not lack any good thing.

11 Come, you children, *sh'ma* ·hear obey· unto me.
I will teach you the fear of ADONAI .
12 Who of you takes pleasure in living?
*Who 'ahav ·affectionately loves· a long life to see good things?*
13 [If you do], *keep your tongue from evil,*
*and your lips from deceiving talk;*
14 *turn from evil, and do good.*
*Seek peace, and fervently pursue it!*
15 *For ADONAI 's eyes are toward the upright.*
*His ears listen to their prayers.* †
16 *But ADONAI 's face is against those who do evil,* ‡
to cut off their memory from the earth.
17 The upright cry, and ADONAI *sh'ma* ·hears obeys·,
and delivers them out of all their troubles.
18 ADONAI is near to those who have a broken heart,
and saves those who have a crushed spirit.
19 § Many are the afflictions of the righteous,
but ADONAI delivers him out of them all.

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* **34:8** Quoted in 1 Pet 2:3 † **34:15** Quoted in John 9:31 ‡ **34:16** Quoted in 1 Pet 3:10-12

§ **34:19** MP:In the context of Messiah's death, because of his righteousness, God protects him from complete disaster. Consider the parallel, the *Pesac* ·Passover· lamb's bones are not broken either (Ex 12:46). (Rom 8:10-11; Heb 4:15-16) Note: It is profitable to notice two other prophecies concerning His bones which undoubtedly had an exact fulfillment, although such is not stated in Scripture in so many words. We draw our conclusions from honest inference. (1) Psalm 22:14 "All my bones are out of joint." Hanging on the cross by the hands and feet will easily disjoint the bones, especially when we remember that the body was fixed to the frame while lying on the ground. (2) Psalm 22:17 "I can count all of my bones." He was left hanging on the cross naked (John 19:23) and all His bones could thus easily be seen. The extension of the body and the wasting pangs of crucifixion will make the bones more prominent than usual.

20 * He protects all of his *bones.*
*Not one of them is broken.* †
21 Evil shall kill the wicked.
Those who hate the upright shall be condemned.
22 ADONAI redeems the soul of his servants.
None of those who take refuge in him shall be condemned.

# 35

*By David [Beloved].*
*Context: Possibly, when King Saul [Asked for] questions the loyalty of the Levites [Descendants of United with] in regards to David [Beloved] fleeing Saul [Asked for]. (1 Sam 22:19 (Context 22:6-23))*

1 Contend, ADONAI , with those who contend with me.
Fight against those who fight against me.
2 Take hold of shield and buckler,
and stand up for my help.
3 Brandish the spear and block those who pursue me.
Tell my soul, "I am your salvation."
4 Let those who seek after my soul be disappointed and brought to dishonor.
Let those who plot my ruin be turned back and confounded.
5 Let them be as chaff before the wind,
*Ha mal'ak Yahweh* [The Angel of He sustains breathing] driving them on.
6 Let their way be dark and slippery,
ADONAI 's angel pursuing them.
7 For without cause they have hidden their net in a pit for me.
Without cause they have dug a pit for my soul.
8 Let destruction come on him unawares.
Let his net that he has hidden catch himself.
Let him fall into that destruction.

9 My soul shall be joyful in ADONAI .
It shall rejoice in his *yishu'ah* ·salvation·.
10 All my bones shall say, "ADONAI , who is like you,
who delivers the poor from him who is too strong for him;
yes, the poor and the needy from him who robs him?"
11 * Malicious *witnesses come forward.* †
They ask me about things about which I know nothing.
12 They reward me evil for good,
to the bereaving of my soul.

13 But as for me, when they were sick, my clothing was sackcloth.
I afflicted my soul with fasting.
My prayer *teshuvah* ·completely returned· into my own bosom.
14 I behaved myself as though it had been my friend or my brother.
I bowed down mourning, as one who mourns his mother.
15 But in my adversity, they rejoiced, and gathered themselves together.

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* **34:20** MP: None of Messiah's bones would be broken parallel to the *Pesac* ·Passover· lamb (Ex 12:46). (See also Ps 22:17, 22:14-c). (John 19:32-33, 19:36) † **34:20** Quoted in John 19:36 * **35:11** MP: False witnesses come forward. (See also Is 53:7). (Mark 14:55-57) † **35:11** Quoted in Matt 26:60

The attackers gathered themselves together against me, and I didn't
know it.
They tore at me, and didn't cease.
16 Like the profane mockers in feasts,
they gnashed their teeth at me.
17 Lord, how long will you look on?
Rescue my soul from their destruction,
my precious life from the lions.
18 I will *yadah* ·extend hands in thankful praise· to you in the great
assembly.
I will praise you among many people.
19 Don't let those who are my enemies wrongfully rejoice over me;
neither let *those who hate me without a cause* ‡ wink their eyes.
20 For they don't speak peace,
but they devise deceitful words against those who are quiet in the land.
21 Yes, they opened their mouth wide against me.
They said, "Aha! Aha! Our eye has seen it!"
22 You have seen it, ADONAI . Don't keep silent.
Lord, don't be far from me.
23 Wake up! Rise up to my *mishpat* ·justice· me, my God!
My Lord, contend for me!
24 Vindicate me, ADONAI my God, according to your righteousness.
Don't let them gloat over me.
25 Don't let them say in their heart, "Aha! That's the way we want it!"
Don't let them say, "We have swallowed him up!"
26 Let them be disappointed and confounded together who rejoice at my
calamity.
Let them be clothed with shame and dishonor who magnify themselves
against me.

27 Let them shout for joy and be glad, who favor my upright cause.
Yes, let them say continually, "ADONAI be magnified,
who has pleasure in the prosperity of his servant!"
28 My tongue shall talk about your righteousness and about your *tehilah*
·praise song· all day long.

# 36

*For the Chief Musician. By David [Beloved], the servant of ADONAI .*

1 An inner sanctuary is within my heart about the disobedience of the
wicked:
*"There is no fear of Elohim ·God, Judge· before his eyes."* *
2 For he flatters himself in his own eyes,
too much to detect and hate his sin.
3 The words of his mouth are iniquity and deceit.
He has ceased to be wise and to do good.
4 He plots iniquity on his bed.
He sets himself in a way that is not good.
He does not abhor evil.

‡ **35:19** Quoted in John 15:25 * **36:1** Quoted in Rom 3:18

5 Your *cheshed* ·loving-kindness·, ADONAI , is in the heavens.
Your faithfulness reaches to the skies.
6 Your righteousness is like the mountains of God.
Your judgments are like a great deep.
ADONAI , you preserve man and animal.
7 How precious is your *cheshed* ·loving-kindness·, God!
The children of men take refuge under the shadow of your wings.
8 They shall be abundantly satisfied with the abundance of your house.
You will make them drink of the river of your pleasures.
9 For with you is the spring of life.
In your light shall we see light.
10 Oh continue your *cheshed* ·loving-kindness· to those who know you,
your righteousness to the upright in heart.
11 Don't let the foot of pride come against me.
Don't let the hand of the wicked drive me away.
12 There the workers of iniquity are fallen.
They are thrust down, and shall not be able to rise.

# 37

*By David [Beloved].*
*Context: Reflection on life, towards the end of David's life. (2 Sam 23:1-7)*
*Acrostic Psalm*

1 Don't fret because of evildoers,
neither be envious against those who work unrighteousness.
2 For they shall soon be cut down like the grass,
and wither like the green herb.
3 Trust in ADONAI , and do good.
Dwell in the land, and enjoy safe pasture.
4 Also delight yourself in ADONAI ,
and he will give you the desires of your heart.
5 Commit your way to ADONAI .
Trust also in him, and he will do this:
6 he will make your righteousness go out as the light,
and your *mishpat* ·justice· as the noonday sun.
7 Rest in ADONAI , and wait patiently for him.
Don't fret because of him who prospers in his way,
because of the man who makes wicked plots happen.
8 Cease from anger, and forsake wrath.
Don't fret, it leads only to evildoing.
9 For evildoers shall be cut off,
but those who wait for ADONAI shall inherit the land.
10 For yet a little while, and the wicked will be no more.
Yes, though you look for his place, he is not there.
11 But *the humble shall inherit the land,* *
and shall delight themselves in the abundance of peace.
12 The wicked plots against the just,
and gnashes at him with his teeth.
13 The Lord will laugh at him,
for he sees that his day is coming.

* **37:11** Quoted in Matt 5:5

14 The wicked have drawn out the sword, and have bent their bow,
to cast down the poor and needy,
to kill those who are upright on the path.
15 Their sword shall enter into their own heart.
Their bows shall be broken.
16 Better is a little that the upright has,
than the abundance of many wicked.
17 For the arms of the wicked shall be broken,
but ADONAI upholds the upright.
18 ADONAI knows the days of the perfect.
Their inheritance shall be forever.
19 They shall not be disappointed in the time of evil.
In the days of famine they shall be satisfied.

20 But the wicked shall perish.
The enemies of ADONAI shall be like the beauty of the fields.
They will vanish—
vanish like smoke.
21 The wicked borrow, and don't pay back,
but the upright give generously.
22 For such as are blessed by him shall inherit the land.
Those who are cursed by him shall be cut off.
23 A man's goings are established by ADONAI .
He delights in his way.
24 Though he stumble, he shall not fall,
for ADONAI holds him up with his hand.
25 I have been young, and now am old,
yet I have not seen the upright forsaken,
nor his children begging for bread.
26 All day long he deals graciously, and lends.
His offspring is blessed.
27 Depart from evil, and do good.
Live securely forever.
28 For ADONAI *'ahav* ·affectionately loves· *mishpat* ·justice·,
and does not forsake his saints.
They are preserved forever,
but the children of the wicked shall be cut off.
29 The upright shall inherit the land,
and live in it forever.

30 The mouth of the upright talks of wisdom.
His tongue speaks *mishpat* ·justice·.
31 The *Torah* ·Teaching· of his God is in his heart.
None of his steps shall slide.
32 The wicked watches the upright,
and seeks to kill him.
33 ADONAI will not leave him in his hand,
nor condemn him when he is judged.
34 Wait for ADONAI , and keep his way,
and he will exalt you to inherit the land.
When the wicked are cut off, you shall see it.

35 I have seen the wicked in great power,

spreading himself like a green tree in its native soil.
36 But he passed away, and behold, he was not.
Yes, I sought him, but he could not be found.
37 Mark the perfect man, and see the upright,
for there is a future for the man of peace.
38 As for transgressors, they shall be destroyed together.
The future of the wicked shall be cut off.
39 But the salvation of the upright is from ADONAI .
He is their stronghold in the time of trouble.
40 ADONAI helps them, and rescues them.
He rescues them from the wicked, and saves them,
Because they have taken refuge in him.

# 38

*A Psalm by David [Beloved], for a memorial.*
*Context: David [Beloved] is feeble and old; his passive actions are confronted when Absalom [Father peace] attempts to usurp Solomon as King. (1 Kings 1 (esp 1:1-6))*

1 ADONAI , don't rebuke me in your wrath,
neither chasten me in your hot displeasure.
2 For your arrows have pierced me,
your hand presses hard on me.
3 There is no soundness in my flesh because of your indignation,
neither is there any health in my bones because of my sin.
4 For my iniquities have gone over my head.
As a heavy burden, they are too heavy for me.
5 My wounds are loathsome and corrupt,
because of my foolishness.
6 I am pained and bowed down greatly.
I go mourning all day long.
7 For my waist is filled with burning.
There is no soundness in my flesh.
8 I am faint and severely bruised.
I have groaned by reason of the anguish of my heart.
9 Lord, all my desire is before you.
My groaning is not hidden from you.
10 My heart throbs.
My strength fails me.
As for the light of my eyes, it has also left me.
11 My *'ahav* ·affectionate lovers· and my friends stand aloof from my plague.
My kinsmen stand far away.
12 They also who seek after my life lay snares.
Those who seek my hurt speak mischievous things,
and meditate deceits all day long.
13 But I, as a deaf man, don't *sh'ma* ·hear obey·.
I am as a mute man who does not open his mouth.
14 * Yes, I am as a man who does not *sh'ma* ·hear obey·,

* **38:14** MP: Messiah will be silent before his accusers. (Matt 27:14)

in whose mouth are no reproofs.
15 For in you, ADONAI , do I hope.
You will answer, Lord my God.
16 For I said, “Don’t let them gloat over me,
or exalt themselves over me when my foot slips.”
17 For I am ready to fall.
My pain is continually before me.
18 For I will declare my iniquity.
I will be sorry for my sin.
19 But my enemies are vigorous and many.
Those who hate me without reason are numerous.
20 They who also render evil for good are adversaries to me,
because I follow what is good.
21 Don’t forsake me, ADONAI .
My God, don’t be far from me.
22 Hurry to help me,
Lord, my salvation.

## 39

*For the Chief Musician. For Jeduthun. A Psalm by David [Beloved].*

1 I said, “I will watch my ways, so that I don’t sin with my tongue.
I will keep my mouth with a bridle while the wicked is before me.”
2 I was mute with silence.
I held my peace, even from good.
My sorrow was stirred.
3 My heart was hot within me.
While I meditated, the fire burned:
I spoke with my tongue:
4 “ADONAI , show me my end,
what is the measure of my days.
Let me know how frail I am.
5 Behold, you have made my days hand widths.
My lifetime is as nothing before you.
Surely every man stands as a breath.”
Selah ·contemplation with musical interlude·.
6 “Surely every man walks like a shadow.
Surely they busy themselves in vain.
He heaps up, and does not know who shall gather.
7 Now, Lord, what do I wait for?
My hope is in you.
8 Deliver me from all my transgressions.
Don’t make me the reproach of the foolish.
9 I was mute.
I didn’t open my mouth,
because you did it.
10 Remove your scourge away from me.
I am overcome by the blow of your hand.
11 When you rebuke and correct man for iniquity,
You consume his wealth like a moth.
Surely every man is but a breath.”
Selah ·contemplation with musical interlude·.

12 "*Sh'ma* ·Hear obey· my prayer, ADONAI , and give ear to my cry.
Don't be silent at my tears.
For I am a *stranger* with you,
a *foreigner,* * as all my fathers were.
13 Oh spare me, that I may recover strength,
before I go away, and exist no more."

# 40

*For the Chief Musician. A Psalm by David [Beloved].*
*Context: Reflection on life, towards the end of David's life. (2 Sam 22:1)*

1 I waited patiently for ADONAI .
He turned to me, and *sh'ma* ·heard obeyed· my cry.
2 He brought me up also out of a horrible pit,
out of the miry clay.
He set my feet on a rock,
and gave me a firm place to stand.
3 He has put a new song in my mouth, even *tehilah* ·praise song· to our God.
Many shall see it, and fear, and shall trust in ADONAI .
4 Blessed is the man who makes ADONAI his trust,
and does not respect the proud, nor such as turn aside to lies.
5 Many, ADONAI , my God, are the wonderful works which you have done,
and your thoughts which are toward us.
They can't be declared back to you.
If I would declare and speak of them, they are more than can be counted.
6 * *Sacrifices and offerings you don't want;*
*burnt offerings and sin offerings you have not required.* †
Instead, you have opened my ears.
7 ‡ *So then I said, "Behold, I have come!*
*In the scroll of a book it is written about me.*
8 § *I delight to do your will, my God.* * †
Yes, your *Torah* ·Teaching· is within my heart."
9 ‡ I have proclaimed glad news of righteousness in the great assembly.
Behold, I will not seal my lips, ADONAI , you know.
10 I have not hidden your righteousness within my heart.
I have declared your faithfulness and your salvation.
I have not concealed your *cheshed* ·loving-kindness· and your truth from the great assembly.
11 Don't withhold your tender *racham* ·merciful love· from me, ADONAI .
Let your *cheshed* ·loving-kindness· and your truth continually preserve me.
12 For innumerable evils have surrounded me.
My iniquities have overtaken me, so that I am not able to look up.
They are more than the hairs of my head.

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* **39:12** Quoted in 1 Pet 2:11 * **40:6** MP: Messiah establishes that obedience is more desired to God than sacrifice. (John 15:12; Heb 10:5-9) † **40:6** Quoted in Heb 10:8 ‡ **40:7** MP: Messiah will say the scriptures were written of him. (Luke 24:44; John 5:39; Heb 10:5-9) § **40:8** MP: Messiah comes to do God's will. (John 5:30) * **40:8** Quoted in Heb 10:5-10 † **40:8** Quoted in Heb 10:9 ‡ **40:9** MP: Messiah will not conceal his mission from the congregation. (Luke 4:16-21)

My heart has failed me.
13 Be pleased, ADONAI , to deliver me.
Hurry to help me, ADONAI .
14 Let them be disappointed and confounded together who seek after my soul to destroy it.
Let them be turned backward and brought to dishonor who delight in my hurt.
15 Let them be desolate by reason of their shame that tell me, “Aha! Aha!”
16 Let all those who seek you rejoice and be glad in you.
Let all who *'ahav* ·affectionately love· your salvation say continually, “Let ADONAI be exalted and magnified!”
17 But I am poor and needy.
May the Lord think about me.
You are my help and my deliverer.
Don’t delay, my God.

# 41

*For the Chief Musician. A Psalm by David [Beloved].*

1 Blessed is he who considers the poor.
ADONAI will deliver him in the day of evil.
2 ADONAI will preserve him, and keep him alive.
He shall be blessed on the earth,
and he will not surrender him to the will of his enemies.
3 ADONAI will sustain him on his sickbed,
and restore him from his bed of illness.
4 I said, “ADONAI , have mercy on me!
Heal me, for I have sinned against you.”
5 My enemies speak evil against me:
“When will he die, and his name perish?”
6 If he comes to see me, he speaks falsehood.
His heart gathers iniquity to itself.
When he goes abroad, he tells it.
7 All who hate me whisper together against me.
They imagine the worst for me.
8 “An evil disease,” they say, “has afflicted him.
Now that he lies he shall rise up no more.”
9 * Yes, my own familiar friend, in whom I trusted,
*who ate bread with me,*
*has lifted up his heel against me.* †

10 But you, ADONAI , have mercy on me, and raise me up,
that I may repay them.
11 By this I know that you delight in me,
because my enemy does not triumph over me.
12 As for me, you uphold me in my integrity,

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* **41:9** MP: The Messiah’s betrayer is a friend whom he breaks bread with. Consider more details about this betrayal: sold for 30 pieces of silver (Ex 21:32; Zech 11:12; Matt 26:15); the money is thrown down in God’s house (Zech 11:13; Matt 27:5); the price used to buy potter’s field for strangers’ burial graves (Zech 11:13; Matt 27:7). (Mark 14:17-20; John 13:18-27) † **41:9** Paraphrase Quoted in John 13:18, 17:12 with Acts 1:16-20

and set me in your presence forever.

13 *Blessed be* ADONAI *, the God of Israel [God prevails],* ‡
from everlasting and to everlasting!
*Amen v'Amen* ·So be it and So be it·.

# BOOK 2

## 42

*For the Chief Musician. A maskil ·instructional wisdom psalm· by the sons of Korach [Bald one, Frost]. (See Num 16).*

*Context: The writer feels small. He plaintively calls to God for help located by a Mizar [Small] Hill, in the region of Jordan River and the taller and significant Mount Hermon [Devoted to destruction], which is also called Zion [Mountain ridge, Marking]. (No reference.)*

1 As the deer pants for the water brooks,
so my soul pants after you, God.
2 My soul thirsts for God, for the *Elohim Chayim* [Living God].
When shall I come and appear before God?
3 My tears have been my food day and night,
while they continually ask me, “Where is your God?”
4 These things I remember, and pour out my soul within me,
how I used to go with the crowd, and led them to God’s house,
with the voice of joy and praise, a multitude keeping a holy day.
5 Why are you in despair, my soul?
Why are you disturbed within me?
Hope in God!
For I shall still *yadah* ·extend hands in thankful praise· to him for the *yishu'ah* ·salvation· of his presence.
6 My God, my soul is in despair within me.
Therefore I remember you from the land of the Jordan [Descender],
the heights of Hermon [Devoted to destruction], from the hill Mizar.
7 Deep calls to deep at the noise of your waterfalls.
All your waves and your billows have swept over me.

8 ADONAI will enjoin his *cheshed* ·loving-kindness· in the daytime.
In the night his song shall be with me:
a prayer to the God of my life.
9 I will ask God, my rock, “Why have you forgotten me?
Why do I go mourning because of the oppression of the enemy?”
10 As with a sword in my bones, my adversaries reproach me,
while they continually ask me, “Where is your God?”
11 Why are you in despair, my soul?
Why are you disturbed within me?
Hope in God! For I shall still *yadah* ·extend hands in thankful praise· to him,
the *yishu'ah* ·salvation· of my countenance, and my God.

‡ **41:13** Quoted in Luke 1:68

# 43

1 Vindicate me, God, and plead my cause against an ungodly nation.
Oh, deliver me from deceitful and wicked men.
2 For you are the God of my strength. Why have you rejected me?
Why do I go mourning because of the oppression of the enemy?
3 Oh, send out your light and your truth.
Let them lead me.
Let them bring me to your holy hill,
To your tents.
4 Then I will go to the altar of God,
to God, my exceeding joy.
I will *yadah* ·extend hands in thankful praise· to you on the harp, God, my God.
5 Why are you in despair, my soul?
Why are you disturbed within me?
Hope in God!
For I shall still *yadah* ·extend hands in thankful praise· to him:
my *yishu'ah* ·Savior·, my helper, and my God.

# 44

*For the Chief Musician. By the sons of Korach [Bald one, Frost]. (See Num 16). A maskil ·instructional wisdom psalm·.*

*Context: After the first loss at Ai, contemplation of God's might in removing Israel from Egypt and Moses' exhortation at Mount Gerival. (Josh 7:1-13; Deut 27-32)*

1 We have *sh'ma* ·heard obeyed· with our ears, God;
our fathers have told us,
what work you did in their days,
in the days of old.
2 You drove out the nations with your hand,
but you planted them.
You afflicted the peoples,
but you spread them abroad.
3 For they didn't get the land in possession by their own sword,
neither did their own arm save them;
but your right hand, and your arm, and the light of your face,
because you were favorable to them.
4 You are my King, God.
Enjoin *yishu'ah* ·deliverance· for Jacob [Supplanter]!
5 Through you, will we push down our adversaries.
Through your name, will we tread them under who rise up against us.
6 For I will not trust in my bow,
neither shall my sword save me.
7 But you have saved us from our adversaries,
and have shamed those who hate us.
8 In God we have made our boast all day long,
we will *yadah* ·extend hands in thankful praise· to your name forever.
Selah ·contemplation with musical interlude·.

9 But now you rejected us, and brought us to dishonor,
and don't go out with our armies.

10 You make us turn back from the adversary.
Those who hate us take plunder for themselves.
11 You have made us like sheep for food,
and have scattered us among the nations.
12 You sell your people for nothing,
and have gained nothing from their sale.
13 You make us a reproach to our neighbors,
a scoffing and a derision to those who are around us.
14 You make us a byword among the nations,
a shaking of the head among the peoples.
15 All day long my dishonor is before me,
and shame covers my face,
16 At the taunt of one who reproaches and verbally abuses,
because of the enemy and the avenger.
17 All this has come on us,
yet have we not forgotten you,
Neither have we been false to your covenant ·binding contract between two or more parties·.
18 Our heart has not turned back,
neither have our steps strayed from your path,
19 Though you have crushed us in the haunt of jackals,
and covered us with the shadow of death.
20 If we have forgotten the name of our God,
or spread out our hands to a strange deity;
21 won't God search this out?
For he knows the secrets of the heart.
22 Yes, *for your sake we are killed all day long.*
*We are regarded as sheep for the slaughter.* *
23 Wake up!
Why do you sleep, Lord?
Arise!
Don't reject us forever.
24 Why do you hide your face,
and forget our affliction and our oppression?
25 For our soul is bowed down to the dust.
Our body clings to the earth.
26 Rise up to help us.
Redeem us for your *cheshed* ·loving-kindness'· sake.

# 45

*For the Chief Musician. Set to "The Lilies." A maskil ·instructional wisdom psalm· by the sons of Korach [Bald one, Frost]. (See Num 16). A wedding song; a song of yadidim ·beloveds·.*

*Context: A contemplation similar to Ezekiel [God strengthens] 16:8-14. (Ez 16:8-14)*

1 My heart overflows with a noble theme.
I recite my verses for the king.
My tongue is like the pen of a skillful writer.
2 You are the most excellent of the sons of men.

* **44:22** Quoted in Rom 8:36

* *Chen* ·Grace· has anointed your lips,
therefore God has blessed you forever.
3 Strap your sword on your thigh, mighty one:
your splendor and your majesty.
4 In your majesty ride on victoriously on behalf of truth, humility, and righteousness.
Let your right hand display awesome deeds.
5 Your arrows are sharp.
The nations fall under you, with arrows in the heart of the king's enemies.
6 † ‡ *Your throne, God, is forever and ever.*
*A scepter of equity is the scepter of your kingdom.*
7 § *You have 'ahavta ·affectionately loved· righteousness, and hated wickedness.*
*Therefore God, your God, has anointed you with the oil of gladness above your fellows.* *
8 All your garments smell like myrrh, aloes, and cassia.
Out of ivory palaces stringed instruments have made you glad.
9 Kings' daughters are among your honorable women.
At your right hand the queen stands in gold of Ophir.
10 *Sh'ma* ·Hear obey·, daughter, consider, and turn your ear.
Forget your own people, and also your father's house.
11 So the king will desire your beauty,
honor him, for he is your lord.
12 The daughter of Tyre comes with a gift.
The rich among the people entreat your favor.
13 The princess inside is all glorious.
Her clothing is interwoven with gold.
14 She shall be led to the king in embroidered work.
The virgins, her companions who follow her, shall be brought to you.
15 With gladness and rejoicing they shall be led.
They shall enter into the king's palace.
16 Your sons will take the place of your fathers.
You shall make them princes in all the earth.
17 I will make your name to be remembered in all generations.
Therefore the peoples shall *yadah* ·extend hands in thankful praise· to you forever and ever.

# 46

*For the Chief Musician. By the sons of Korach [Bald one, Frost]. (See Num 16). According to Alamoth.*

1 God is our refuge and strength,
a very present help in trouble.
2 Therefore we won't be afraid, though the earth changes,
though the mountains are shaken into the heart of the seas;
3 though its waters roar and are troubled,

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* **45:2** MP: Messiah speaks with gracious words. (Luke 4:22) † **45:6** MP: Messiah is referred to as God. (Heb 1:8-9) ‡ **45:6** MP: The Messiah's throne is everlasting. (Luke 1:33; Heb 1:8) § **45:7** MP: Messiah will act with righteousness. (Luke 5:31-32; John 5:30) * **45:7** Quoted in Heb 1:8-9

though the mountains tremble with their swelling.
Selah ·contemplation with musical interlude·.

4 There is a river, the streams of which make the city of God glad,
the holy place of the tents of *haElyon* [the Most High].
5 God is within her. She shall not be moved.
God will help her at dawn.
6 *The nations raged.* * The kingdoms were moved.
He lifted his voice, and the earth melted.
7 *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is with us.
The God of Jacob [Supplanter] is our refuge.
Selah ·contemplation with musical interlude·.

8 Come, see ADONAI 's works,
what desolations he has made in the earth.
9 He makes wars cease to the end of the earth.
He breaks the bow, and shatters the spear.
He burns the chariots in the fire.
10 "Be still, and know that I am God.
I will be exalted among the nations.
I will be exalted in the earth."
11 *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is with us.
The God of Jacob [Supplanter] is our refuge.
Selah ·contemplation with musical interlude·.

# 47

*For the Chief Musician. A Psalm by the sons of Korach [Bald one, Frost]. (See Num 16).*
*Context: Possible, reflection on God's promise of blessing the Gentile nations to Abraham [Father of a multitude] in Gen 12:2; 18:18. (Gen 12:2; 18:18)*

1 Oh clap your hands, all you nations.
Shout to God with the voice of triumph!
2 For ADONAI Most High is awesome.
He is a great King over all the earth.
3 He subdues nations under us,
and peoples under our feet.
4 He chooses our inheritance for us,
the glory of Jacob [Supplanter] whom he *'ahav* ·affectionately loved·.
Selah ·contemplation with musical interlude·.
5 God has gone up with a shout,
ADONAI with the sound of a *shofar* ·ram horn·.
6 Sing *zahmar* ·musical praise· to God, sing *zahmar* ·musical praise·.
Sing *zahmar* ·musical praise· to our King, sing *zahmar* ·musical praise·.
7 For God is the King of all the earth.
Sing *zahmar* ·musical praise· with understanding.
8 God reigns over the nations.
God sits on his holy throne.
9 The princes of the peoples are gathered together,
the people of the God of Abraham [Father of a multitude].

* **46:6** Quoted in Rev 11:18

For the shields of the earth belong to God.
He is greatly exalted!

# 48

*A Song. A Psalm by the sons of Korach [Bald one, Frost]. (See Num 16).*
*Context: Historically, Levites [Descendants of United with] sang this Psalm on Second Day in the Temple. (Consider Deut 4:5-8)*

1 Great is ADONAI , and greatly to be praised,
in the city of our God, in his holy mountain.
2 Beautiful in elevation, the joy of the whole earth,
is Mount Zion [Mountain ridge, Marking], on the north sides,
*the city of the great King.* *
3 In its citadels God has revealed himself as a strong defense.
4 For, behold, the kings assembled themselves,
they passed by together.
5 They saw it, then they were amazed.
They were dismayed.
They hurried away.
6 Trembling took hold of them there,
pain, as of a woman in travail.
7 With the east wind, you break the ships of Tarshish.
8 As we have *sh'ma* ·heard obeyed·, so we have seen,
in the city of *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], in the city of our God.
God will establish it forever.
Selah ·contemplation with musical interlude·.
9 We have thought about your *cheshed* ·loving-kindness·, God,
in the middle of your temple.
10 As is your name, God,
so is your *tehilah* ·praise song· to the ends of the earth.
Your right hand is full of righteousness.
11 Let Mount Zion [Mountain ridge, Marking] be glad!
Let the daughters of Judah [Praised] rejoice,
Because of your judgments.
12 Walk about Zion [Mountain ridge, Marking], and go around her.
Number its towers.
13 Mark well her bulwarks.
Consider her palaces,
that you may tell it to the next generation.
14 For this God is our God forever and ever.
He will be our guide even to death.

# 49

*For the Chief Musician. A Psalm by the sons of Korach [Bald one, Frost]. (See Num 16).*
*Context: A contemplation about inheritance. Similar to Job's sacrifices for his children and the proverbs on future generations decisions of inheritance that they did not earn. (Job 1:4-5; Lam 2:17-25 (esp 2:21, 2:24))*

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* **48:2** Quoted in Matt 5:35

1 *Sh'ma* ·Hear obey·, all you peoples.
Listen, all you inhabitants of the world,
2 both low and high,
rich and poor together.
3 My mouth will speak words of wisdom.
My heart shall utter understanding.
4 I will incline my ear to a proverb.
I will open my riddle on the harp.
5 Why should I fear in the days of evil,
when iniquity at my heels surrounds me?
6 Those who trust in their wealth,
and boast in the multitude of their riches—
7 none of them can by any means redeem his brother,
nor give God a ransom for him.
8 For the redemption of their life is costly,
no payment is ever enough,
9 That he should live on forever,
that he should not see corruption.
10 For he sees that wise men die;
likewise the fool and the senseless perish,
and leave their wealth to others.
11 Their inward thought is that their houses will endure forever,
and their dwelling places to all generations.
They name their lands after themselves.
12 But man, despite his riches, does not endure.
He is like the animals that perish.

13 This is the destiny of those who are foolish,
and of those who approve their sayings.
Selah ·contemplation with musical interlude·.
14 They are appointed as a flock for *Sheol* ·Place of the dead·.
Death shall be their shepherd.
The upright shall have dominion over them in the morning.
Their beauty shall decay in *Sheol* ·Place of the dead·,
far from their mansion.
15 * But God will redeem my soul from the power of *Sheol* ·Place of the dead·,
for he will receive me.
Selah ·contemplation with musical interlude·.
16 Don't be afraid when a man is made rich,
when the glory of his house is increased.
17 For when he dies he *shall carry nothing away.* †
His glory shall not descend after him.
18 Though while he lived he blessed his soul—
and men *yadah* ·extend hands in thankful praise· to you when you do well for yourself—
19 he shall go to the generation of his fathers.
They shall never see the light.
20 A man who has riches without understanding,

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* **49:15** MP: The Messiah's body will not be subject to decay as the dead in *Sheol* ·Place of the dead· are. Messiah will be resurrected. (Combined with Ps 16:10, 30:3, 118:17-18). (Mark 16:6-7; Acts 2:24) † **49:17** Quoted in 1 Tim 6:7

is like the animals that perish.

# 50

*A Psalm by Asaph.*
*Context: Asaph was appointed as leader of Levitical praise choir by King David [Beloved]. (1 Chr 16:4, 4:37)*

1 The Mighty One, God, ADONAI , speaks,
and calls the earth from sunrise to sunset.
2 Out of Zion [Mountain ridge, Marking], the perfection of beauty,
God shines out.
3 Our God comes, and does not keep silent.
A fire devours before him.
It is very stormy around him.
4 He calls to the heavens above,
to the earth, that he may judge his people:
5 "Gather my saints together to me,
those who have made a covenant with me by sacrifice."
6 The heavens shall declare his righteousness,
for God himself is judge.
Selah ·contemplation with musical interlude·.
7 "*Sh'ma* ·Hear obey·, my people, and I will speak;
Israel [God prevails], and I will testify against you.
I am God, your God.
8 I don't rebuke you for your sacrifices.
Your burnt offerings are continually before me.
9 I have no need for a bull from your stall,
nor male goats from your pens.
10 For every animal of the forest is mine,
and the livestock on a thousand hills.
11 I know all the birds of the mountains.
The wild animals of the field are mine.
12 If I were hungry, I would not tell you,
for *the world is mine, and all that is in it.* *
13 Will I eat the meat of bulls,
or drink the blood of goats?
14 *Offer to God the sacrifice of thanksgiving.* †
Pay your vows to *haElyon* [the Most High].
15 Call on me in the day of trouble.
I will deliver you, and you will honor me."

16 But to the wicked God says,
"What right do you have to declare my statutes,
that you have taken my covenant on your lips,
17 since you hate instruction,
and throw my words behind you?
18 When you saw a thief, you consented with him,
and have participated with adulterers.

19 "You give your mouth to evil.

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* **50:12** Quoted in 1 Cor 10:26 † **50:14** Quoted in Heb 13:15

Your tongue frames deceit.
20 You sit and speak against your brother.
You slander your own mother's son.
21 You have done these things, and I kept silent.
You thought that I was just like you.
I will rebuke you, and accuse you in front of your eyes.

22 "Now consider this, you who forget God,
lest I tear you into pieces, and there be no one to deliver.
23 Whoever *offers the sacrifice of thanksgiving* ‡ glorifies me,
and prepares his way so that I will show God's *yesha'* ·salvation· to him."

# 51

*For the Chief Musician. A Psalm by David [Beloved], when Nathan the prophet came to him, after he had gone in to Bathsheba [Daughter of seven, Daughter of oath].*

*Context: David's sin of adultery and murder, in view of his great repentance. David [Beloved] seeks God and acquires an assurance of forgiveness. (2 Sam 11:1-12:15, 12:16-25)*

1 Have gracious pity on me, God, according to your *cheshed* ·loving-kindness·.
According to the multitude of your tender *racham* ·merciful love·, blot out my transgressions.
2 Wash me thoroughly from my iniquity.
Cleanse me from my sin.
3 For I know my transgressions.
My sin is constantly before me.
4 Against you, and you only, have I sinned,
and done that which is evil in your sight;
*that you may be proved right when you speak,*
*and justified when you judge.* *
5 Behold, I was born in iniquity.
In sin my mother conceived me.
6 Behold, you desire truth in the inward parts.
You teach me wisdom in the inmost place.
7 Purify me with hyssop, and I will be clean.
Wash me, and I will be whiter than snow.
8 Let me *sh'ma* ·hear obey· joy and gladness,
That the bones which you have broken may rejoice.
9 Hide your face from my sins,
and blot out all of my iniquities.
10 Create in me a clean heart, O God.
Renew a right spirit within me.
11 Don't throw me from your presence,
and don't take your *Ruach Kodesh* [Holy Spirit] from me.
12 Restore to me the joy of your *yesha'* ·salvation·.
Uphold me with a willing spirit.

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‡ **50:23** Quoted in Heb 13:15 * **51:4** Quoted in Rom 3:4

13 Then I will teach transgressors your ways.
Sinners shall be converted to you.
14 Deliver me from the guilt of bloodshed, O God, the God of my salvation.
My tongue shall sing aloud of your righteousness.
15 Lord, open my lips.
My mouth shall declare your *tehilah* ·praise song·.
16 For you don't delight in sacrifice, or else I would give it.
You have no pleasure in burnt offering.
17 The sacrifices of God are a broken spirit.
A broken and contrite heart, O God, you will not despise.
18 Do well in your good pleasure to Zion [Mountain ridge, Marking].
Build the walls of Jerusalem [City of peace].
19 Then you will delight in the sacrifices of righteousness,
in burnt offerings and in whole burnt offerings.
Then they will offer bulls on your altar.

# 52

*For the Chief Musician. A maskil ·instructional wisdom psalm· by David [Beloved], when Doeg [Anxious, Careful] the Edomite [Red] came and told Saul [Asked for], "David [Beloved] has come to Abimelech [My father king]'s house."*

*Context: David [Beloved] is hiding from King Saul [Asked for]. Saul [Asked for] tried to rally his own clan of Benjamin [Son of right hand, Son of south] to his side. An Edomite [Red], from Israel's cousin nation from Ishmael, is willing to do King Saul [Asked for]'s dirty work against the Levites [Descendants of United with]. (1 Sam 22:1-19)*

1 Why do you boast of mischief, mighty man?
God's *cheshed* ·loving-kindness· endures continually.
2 Your tongue plots destruction,
like a sharp razor, working deceitfully.
3 You *'ahavta* ·affectionately love· evil more than good,
lying rather than speaking the truth.
Selah ·contemplation with musical interlude·.
4 You *'ahavta* ·affectionately love· all devouring words,
you deceitful tongue.
5 God will likewise destroy you forever.
He will take you up, and pluck you out of your tent,
and root you out of the land of the living.
Selah ·contemplation with musical interlude·.
6 The upright also will see it, and fear,
and laugh at him, saying,
7 "Behold, this is the man who didn't make God his strength,
but trusted in the abundance of his riches,
and strengthened himself in his wickedness."
8 But as for me, I am like a green olive tree in God's house.
I trust in God's *cheshed* ·loving-kindness· forever and ever.
9 I will *yadah* ·extend hands in thankful praise· to you forever, because you have done it.
I will hope in your name, for it is good,
in the presence of your saints.

# 53

*For the Chief Musician. To the tune of "Mahalath." A maskil ·instructional wisdom psalm· by David [Beloved].*
*Context: A contemplation similar to Proverbs 1:7. (Prov 1:7)*

1 The fool has said in his heart, "There is no *Elohim* ·Deity, Judge·."
They are corrupt, and have done abominable iniquity.
*There is no one who* does good.
2 God looks down from heaven on the children of men,
to see if there are any who understood,
*who seek after God.*
3 *Every one of them has* gone back.
They have become filthy together.
*There is no one who* does good, *no, not one.* *
4 Have the workers of iniquity no knowledge,
who eat up my people as they eat bread,
and don't call on God?
5 There they were in great fear, where no fear was,
for God has scattered the bones of him who encamps against you.
You have put them to shame,
because God has rejected them.
6 Oh that the *yishu'ah* ·salvation· of Israel [God prevails] would come out of Zion [Mountain ridge, Marking]!
When God brings back his people from captivity,
then Jacob [Supplanter] shall rejoice,
and Israel [God prevails] shall be glad.

# 54

*For the Chief Musician. On stringed instruments. A maskil ·instructional wisdom psalm· by David [Beloved], when the Ziphites came and said to Saul [Asked for], "Is not David [Beloved] hiding himself among us?"*
*Context: David [Beloved] is hiding from King Saul [Asked for] and the people of Zif tell Saul [Asked for] where to find David [Beloved]. (1 Sam 23:19-24)*

1 Save me, God, by your name.
Vindicate me in your might.
2 *Sh'ma* ·Hear obey· my prayer, God.
Listen to the words of my mouth.
3 For strangers have risen up against me.
Violent men have sought after my soul.
They haven't set God before them.
Selah ·contemplation with musical interlude·.
4 Behold, God is my helper.
The Lord is the one who sustains my soul.
5 He will repay the evil to my enemies.
Destroy them in your truth.
6 With a free will offering, I will sacrifice to you.
I will *yadah* ·extend hands in thankful praise· to your name, ADONAI, for it is good.

* **53:3** Quoted in Rom 3:10-12

7 For he has delivered me out of all trouble.
My eye has seen triumph over my enemies.

# 55

*For the Chief Musician. On stringed instruments. A maskil ·instructional wisdom psalm· by David [Beloved].*

*Context: David's son Absalom [Father peace] is trying to overthrow his father King David [Beloved]. He has a plan to pursue and murder David [Beloved]. God frustrates these plans to bring disaster on Absalom [Father peace]. (2 Sam 17 (Emphesis 2 Sam 15:12; 16:23; 17:21))*

1 Listen to my prayer, God.
Don't hide yourself from my supplication.
2 Attend to me, and answer me.
I am restless in my complaint, and moan,
3 Because of the voice of the enemy,
Because of the oppression of the wicked.
For they bring suffering on me.
In anger they hold a grudge against me.
4 My heart is severely pained within me.
The terrors of death have fallen on me.
5 Fearfulness and trembling have come on me.
Horror has overwhelmed me.
6 I said, "Oh that I had wings like a dove!
Then I would fly away, and be at rest.
7 Behold, then I would wander far off.
I would lodge in the wilderness."
Selah ·contemplation with musical interlude·.
8 "I would hurry to a shelter from the stormy wind and storm."
9 Confuse them, Lord, and confound their language,
for I have seen violence and strife in the city.
10 Day and night they prowl around on its walls.
Malice and abuse are also within her.
11 Destructive forces are within her.
Threats and lies don't depart from her streets.
12 * For it was not an enemy who insulted me,
then I could have endured it.
Neither was it he who hated me who raised himself up against me,
then I would have hidden myself from him.
13 But it was you, a man like me,
my companion, and my familiar friend.
14 We took sweet fellowship together.
We walked in God's house with company.
15 Let death come suddenly on them.
Let them go down alive into *Sheol* ·Place of the dead·.
For wickedness is among them, in their dwelling.
16 As for me, I will call on God.
ADONAI will save me.
17 Evening, morning, and at noon, I will cry out in distress.
He will *sh'ma* ·hear obey· my voice.

* **55:12** MP: Messiah is betrayed by a close friend. (See also Ps 41:9; Zech 11:12-13). (Matt 26:48-50)

18 He has redeemed my soul in peace from the battle that was against me,
although there are many who oppose me.
19 God, who is enthroned forever,
will *sh'ma* ·hear obey·, and humble them.
Selah ·contemplation with musical interlude·.

They never change,
who don't fear God.
20 He raises his hands against his friends.
He has violated his covenant.
21 His mouth was smooth as butter,
but his heart was war.
His words were softer than oil,
yet they were drawn swords.

22 *Cast your burden on* ADONAI , † and he will sustain you.
He will never allow the upright to be moved.
23 But you, God, will bring them down into the pit of destruction.
Bloodthirsty and deceitful men shall not live out half their days,
but I will trust in you.

# 56

*For the Chief Musician. To the tune of "Silent Dove in Distant Lands." A poem by David [Beloved], when the Philistines [To roll in dust (As an insult)] seized him in Gath.*
*Context: Philistines [To roll in dust (As an insult)] capture David [Beloved] in Gath. (1 Sam 21, 27:6-12)*

1 Be merciful to me, God, for man wants to swallow me up.
All day long, he attacks and oppresses me.
2 My enemies want to swallow me up all day long,
for they are many who fight proudly against me.
3 When I am afraid,
I will put my trust in you.
4 In God, I praise his word.
In God, I put my trust.
I will not be afraid.
What can flesh do to me?
5 All day long they twist my words.
All their thoughts are against me for evil.
6 They conspire and lurk,
watching my steps, they are eager to take my life.
7 Shall they escape by iniquity?
In anger cast down the peoples, God.
8 You count my wanderings.
You put my tears into your bottle.
Are not they in your book?
9 Then my enemies shall turn back in the day that I call.
I know this, that God is for me.
10 In God, I will praise his word.
In ADONAI , I will praise his word.

† **55:22** Quoted in 1 Pet 5:7

11 I have put my trust in God.
I will not be afraid.
What can man do to me?
12 Your vows are on me, God.
I will give thank offerings to you.
13 For you have delivered my soul from death,
and prevented my feet from falling,
that I may walk before God in the light of the living.

# 57

*For the Chief Musician. To the tune of "Do Not Destroy." A poem by David [Beloved], when he fled from Saul [Asked for], in the cave.*

*Context: King Saul [Asked for] is pursuing David [Beloved] to murder him. David [Beloved] comes from the mountain stronghold to show his respect to the King God established by taking evidence from David's closeness to Saul [Asked for]'s bed. Saul [Asked for] makes a temporary peace promise. (1 Sam 23:24-24:22)*

1 Be merciful to me, God, show favor to me,
for my soul takes refuge in you.
Yes, in the shadow of your wings, I will take refuge,
until disaster has passed.
2 I cry out to *El 'Elyon* [God Most High],
to God who accomplishes my requests for me.
3 He will send from heaven, and save me,
he rebukes the one who is pursuing me.
Selah ·contemplation with musical interlude·.
God will send out his *cheshed* ·loving-kindness· and his truth.
4 My soul is among lions.
I lie among those who are set on fire,
even the sons of men, whose teeth are spears and arrows,
and their tongue a sharp sword.
5 Be exalted, God, above the heavens!
Let your *kavod* ·weighty glory· be above all the earth!

6 They have prepared a net for my steps.
My soul is bowed down.
They dig a pit before me.
They fall into the middle of it themselves.
Selah ·contemplation with musical interlude·.
7 My heart is steadfast, God, my heart is steadfast.
I will sing, yes, I will sing *zahmar* ·musical praise·.
8 Wake up, my glory! Wake up, lute and harp!
I will wake up the dawn.
9 I will *yadah* ·extend hands in thankful praise· to you, Lord, among the peoples.
I will sing *zahmar* ·musical praise· to you among the nations.
10 For your great *cheshed* ·loving-kindness· reaches to the heavens,
and your truth to the skies.
11 Be exalted, God, above the heavens.
Let your *kavod* ·weighty glory· be over all the earth.

# 58

*For the Chief Musician. To the tune of "Do Not Destroy." A poem by David [Beloved].*

1 Do you indeed speak righteousness, silent ones?
Do you judge blamelessly, you sons of men?
2 No, in your heart you plot injustice.
You measure out the violence of your hands in the earth.
3 The wicked go astray from the womb.
They are wayward as soon as they are born, speaking lies.
4 Their poison is like the poison of a snake;
like a deaf cobra that stops its ear,
5 which does not *sh'ma* ·hear obey· the voice of charmers,
no matter how skillful the charmer may be.
6 Break their teeth, God, in their mouth.
Break out the great teeth of the young lions, ADONAI .
7 Let them vanish like water that flows away.
When they draw the bow, let their arrows be made blunt.
8 Let them be like a snail which melts and passes away,
like the stillborn child, who has not seen the sun.
9 Before your pots can feel the heat of the thorns,
he will sweep away the green and the burning alike.
10 The upright shall rejoice when he sees the vengeance.
He shall wash his feet in the blood of the wicked;
11 so that men shall say, "Most certainly there is a reward for the upright.
Most certainly there is a God who judges the earth."

# 59

*For the Chief Musician. To the tune of "Do Not Destroy." A poem by David [Beloved], when Saul [Asked for] sent, and they watched the house to kill him.*

*Context: King Saul [Asked for] finds David [Beloved] to be unique and takes him to be part of his close circle. David [Beloved] continues with God's favor and Saul [Asked for] becomes more suspicious and wary of David [Beloved] until Saul [Asked for] attacks in a rage. (1 Sam 18:1-9, 18:28-30, 19:8-18)*

1 Deliver me from my enemies, my God.
Set me on high from those who rise up against me.
2 Deliver me from the workers of iniquity.
Save me from the bloodthirsty men.
3 For, behold, they lie in wait for my soul.
The mighty gather themselves together against me,
not for my disobedience, nor for my sin, ADONAI .
4 I have done no wrong, yet they are ready to attack me.
Rise up, behold, and help me!
5 You, *ADONAI Elohei Tzva'ot* [Yahweh God Commander of heaven's armies], the God of Israel [God prevails],
rouse yourself to punish the nations.
Show no mercy to the wicked traitors.
Selah ·contemplation with musical interlude·.
6 They *teshuvah* ·completely return· at evening, howling like dogs,

and prowl around the city.
7 Behold, they spew with their mouth.
Swords are in their lips,
"For," they say, "who *sh'ma* ·hears obeys· us?"
8 But you, ADONAI , laugh at them.
You scoff at all the nations.
9 Oh, my Strength, I watch for you,
for God is my high tower.
10 My God will go before me with his *cheshed* ·loving-kindness·.
God will let me look at my enemies in triumph.
11 Don't kill them, or my people may forget.
Scatter them by your power, and bring them down, Lord our shield.
12 For the sin of their mouth, and the words of their lips,
let them be caught in their pride,
for the curses and lies which they utter.
13 Consume them in wrath.
Consume them, and they will be no more.
Let them know that God rules in Jacob [Supplanter],
to the ends of the earth.
Selah ·contemplation with musical interlude·.
14 At evening let them *teshuvah* ·completely return·.
Let them howl like a dog, and go around the city.
15 They shall wander up and down for food,
and wait all night if they are not satisfied.

16 But I will sing of your strength.
Yes, I will sing aloud of your *cheshed* ·loving-kindness· in the morning.
For you have been my high tower,
a refuge in the day of my distress.
17 To you, my strength, I will sing *zahmar* ·musical praise·.
For God is my high tower, the God of my *cheshed* ·loving-kindness·.

# 60

*For the Chief Musician. To the tune of "The Lily of the Covenant." A teaching poem by David [Beloved], when he fought with Aram [Elevated] Naharaim and with Aram [Elevated] Zobah, and Joab returned, and killed twelve thousand of Edom [Red] in the Valley of Salt.*

*Context: Perspective before and after David's victory over Aram [Elevated] Naharaim and Zobah. (2 Sam 8:3-15; 1 Chr 18:3-14)*

1 God, you have rejected us.
You have broken us down.
You have been angry.
Restore us, again.
2 You have made the land tremble.
You have torn it.
Mend its fractures,
for it quakes.
3 You have shown your people hard things.
You have made us drink the wine that makes us stagger.
4 You have given a banner to those who fear you,
that it may be displayed because of the truth.

Selah ·contemplation with musical interlude·.
5 So that your *yadid* ·beloved· may be delivered,
save with your right hand, and answer us.
6 God has spoken from his sanctuary:
"I will triumph.
I will divide Shechem,
and measure out the valley of Sukkot.
7 Gilead is mine, and Manasseh [Causing to forget] is mine.
Ephraim [Fruit] also is the defense of my head.
Judah [Praised] is my scepter.
8 Moab [From father] is my wash basin.
I will throw my shoe on Edom [Red].
I shout in triumph over Philistia."

9 Who will bring me into the strong city?
Who has led me to Edom [Red]?
10 Haven't you, God, rejected us?
You don't go out with our armies, God.
11 Give us help against the adversary,
for the help of man is vain.
12 Through God we shall do valiantly,
for it is he who will tread down our adversaries.

# 61

*For the Chief Musician. For a stringed instrument. By David [Beloved].*
*Context: Possible, David [Beloved] is in mountain crags taking shelter from Saul [Asked for]. God gives David [Beloved] opportunity to overpower his enemy King Saul [Asked for]. (1 Sam 23:29-24:7)*
*Context: Possible, David [Beloved] contemplates God's promise to establish peace from all Israel's enemies and God will establish David's son and David's house forever. (2 Sam 7:8-16)*

1 *Sh'ma* ·Hear obey· my cry, God.
Listen to my prayer.
2 From the end of the earth, I will call to you, when my heart is overwhelmed.
Lead me to the rock that is higher than I.
3 For you have been a refuge for me,
a strong tower from the enemy.
4 I will dwell in your tent forever.
I will take refuge in the shelter of your wings.
Selah ·contemplation with musical interlude·.
5 For you, God, have *sh'ma* ·heard obeyed· my vows.
You have given me the heritage of those who fear your name.
6 You will prolong the king's life;
his years shall be for generations.
7 He shall be enthroned in God's presence forever.
Appoint your *cheshed* ·loving-kindness· and truth, that they may preserve him.
8 So I will sing *zahmar* ·musical praise· to your name forever,
that I may fulfill my vows daily.

# 62

*For the Chief Musician. To Jeduthan. A Psalm by David [Beloved].*
*Context: David [Beloved] flees Jerusalem [City of peace] from Absolom [My father peace]. (2 Sam 15-17)*

1 My soul rests in God alone.
My *yishu'ah* ·salvation· comes from him.
2 He alone is my rock and my *yishu'ah* ·salvation·, my fortress—
I will never be greatly shaken.
3 How long will you assault a man,
would all of you throw him down,
Like a leaning wall, like a tottering fence?
4 They fully intend to throw him down from his lofty place.
They delight in lies.
They bless with their mouth, but they curse inwardly.
Selah ·contemplation with musical interlude·.
5 My soul, wait in silence for God alone,
for my expectation is from him.
6 He alone is my rock and my *yishu'ah* ·salvation·, my fortress.
I will not be shaken.
7 With God is my *yesha'* ·salvation· and my *kavod* ·weighty glory·.
The rock of my strength, and my refuge, is in God.
8 Trust in him at all times, you people.
Pour out your heart before him.
God is a refuge for us.
Selah ·contemplation with musical interlude·.
9 Surely men of low degree are just a breath,
and men of high degree are a lie.
In the balances they will go up.
They are together lighter than a breath.
10 Don’t trust in oppression.
Don’t become vain in robbery.
If riches increase,
don’t set your heart on them.
11 God has spoken once;
twice I have *sh'ma* ·heard obeyed· this,
that power belongs to God.
12 Also to you, Lord, belongs *cheshed* ·loving-kindness·,
for you *reward every man according to his work.* *

# 63

*A Psalm by David [Beloved], when he was in the desert of Judah [Praised].*
*Context: David [Beloved] flees Jerusalem [City of peace] from Absolom [My father peace]. (2 Sam 15-17)*

1 God, you are my God.
I will earnestly seek you.
My soul thirsts for you.
My flesh longs for you,
in a dry and weary land, where there is no water.

* **62:12** Quoted in Rom 2:6; 1 Cor 3:8; 2 Tim 4:14

2 So I have seen you in the sanctuary,
watching your power and your *kavod* ·weighty glory·.
3 Because your *cheshed* ·loving-kindness· is better than life,
my lips shall praise you.
4 So I will bless you while I live.
I will lift up my hands in your name.
5 My soul shall be satisfied as with the richest food.
My mouth shall praise you with joyful lips,
6 when I remember you on my bed,
and think about you in the night watches.
7 For you have been my help.
I will rejoice in the shadow of your wings.
8 My soul stays close to you.
Your right hand holds me up.
9 But those who seek my soul, to destroy it,
shall go into the lower parts of the earth.
10 They shall be given over to the power of the sword.
They shall be jackal food.
11 But the king shall rejoice in God.
Everyone who swears by him will praise him,
for the mouth of those who speak lies shall be silenced.

# 64

*For the Chief Musician. A Psalm by David [Beloved].*
*Context: This Psalm is multi-contextual. The writer is seeking God's justice when others are plotting to do him harm. (No reference.)*

1 *Sh'ma* ·Hear obey· my voice, God, in my complaint.
Preserve my life from fear of the enemy.
2 Hide me from the conspiracy of the wicked,
from the noisy crowd of the ones doing evil;
3 who sharpen their tongue like a sword,
and aim their arrows, deadly words,
4 to shoot innocent men from ambushes.
They shoot at him suddenly and fearlessly.
5 They encourage themselves in evil plans.
They talk about laying snares secretly.
They say, "Who will see them?"
6 They plot injustice, saying, "We have made a perfect plan!"
Surely man's mind and heart are cunning.
7 But God will shoot at them.
They will be suddenly struck down with an arrow.
8 Their own tongues shall ruin them.
All who see them will shake their heads.
9 All mankind shall be afraid.
They shall declare the work of God,
and shall wisely ponder what he has done.
10 The upright shall be glad in ADONAI ,
and shall take refuge in him.
All the upright in heart shall praise him!

# 65

*For the Chief Musician. A Psalm by David [Beloved]. A song.*

1 *Tehilah* ·Praise song· waits for you, God, in Zion [Mountain ridge, Marking].
To you shall vows be performed.
2 You who *sh'ma* ·hear obey· prayer,
to you all men will come.
3 Sins overwhelmed me,
but you atoned for our transgressions.
4 Blessed is one whom you choose, and cause to come near,
that he may live in your courts.
We will be filled with the goodness of your house,
your holy temple.
5 By awesome deeds of righteousness, you answer us,
God of our *yesha'* ·salvation·.
You who are the hope of all the ends of the earth,
of those who are far away on the sea;
6 Who by his power forms the mountains,
having armed yourself with strength;
7 who stills the roaring of the seas,
the roaring of their waves,
and the turmoil of the nations.
8 They also who dwell in far away places are afraid at your wonders.
You call the morning's dawn and the evening with songs of joy.
9 You visit the earth, and water it.
You greatly enrich it.
The river of God is full of water.
You provide them grain, for so you have ordained it.
10 You drench its furrows.
You level its ridges.
You soften it with showers.
You bless it with a crop.
11 You crown the year with your bounty.
Your carts overflow with abundance.
12 The wilderness grasslands overflow.
The hills are clothed with gladness.
13 The pastures are covered with flocks.
The valleys also are clothed with grain.
They shout for joy!
They also sing.

# 66

*For the Chief Musician. A song. A Psalm.*

*Context: Likely in retrospect after Babylon [Confusion] exile and God replanting Israel [God prevails] in the land. In the second year the foundation of the second Temple was built, this was amazing to all. Similar structure to Chronicles, post-exile. Possibly, a teaching Psalm for the people to learn history and right actions by. (Ezra 3)*

1 Make a joyful shout to God, all the earth!

2 Make *zahmar* ·musical praise· to the *kavod* ·weighty glory· of his
name!
Offer *kavod* ·weighty glory· and *tehilah* ·praise song·!
3 Tell God, “How awesome are your deeds!
Through the greatness of your power, your enemies submit themselves
to you.
4 All the earth will *hawa* ·bow low, prostrate· to worship you,
and will make *zahmar* ·musical praise· to you;
they will make *zahmar* ·musical praise· to your name.”
Selah ·contemplation with musical interlude·.
5 Come, and see God’s deeds—
awesome work on behalf of the children of men.
6 He turned the sea into dry land.
They went through the river on foot.
There, we rejoiced in him.
7 He rules by his might forever.
His eyes watch the nations.
Don’t let the rebellious rise up against him.
Selah ·contemplation with musical interlude·.
8 Praise our God, you peoples!
Make the sound of his *tehilah* ·praise song· be *sh'ma* ·heard obeyed·,
9 who preserves our life among the living,
and does not allow our feet to be moved.
10 For you, God, have tested us.
You have refined us, as silver is refined.
11 You brought us into prison.
You laid a burden on our backs.
12 You allowed men to ride over our heads.
We went through fire and through water,
but you brought us to the place of abundance.
13 I will come into your temple with burnt offerings.
I will pay my vows to you, 14 which my lips promised,
and my mouth spoke, when I was in distress.
15 I will offer to you burnt offerings of fat animals,
with the offering of rams,
I will offer bulls with goats.
Selah ·contemplation with musical interlude·.
16 Come, and *sh'ma* ·hear obey·, all you who fear God.
I will declare what he has done for my soul.
17 I cried to him with my mouth.
He was extolled with my tongue.
18 If I *cherished sin* in my heart,
*the Lord would not have sh'ma ·heard obeyed·.*
19 But most certainly, *God has sh'ma ·heard obeyed·.*
*He has heard* the voice of my *prayer.* *
20 Blessed be God, who has not turned away my prayer,
nor his loving kindness from me.

# 67

*For the Chief Musician. With stringed instruments. A Psalm. A song.*

* **66:19** Quoted in John 9:31

1 May God be merciful to us, bless us,
and cause his face to shine on us.
Selah ·contemplation with musical interlude·.
2 That your way may be known on earth,
and your *yishu'ah* ·salvation· among all nations,
3 let the peoples *yadah* ·extend hands in thankful praise· to you, God.
Let all the peoples *yadah* ·extend hands in thankful praise· to you.
4 Oh let the nations be glad and sing for joy,
for you will judge the peoples with equity,
and govern the nations on earth.
Selah ·contemplation with musical interlude·.
5 Let the peoples *yadah* ·extend hands in thankful praise· to you, God.
Let all the peoples *yadah* ·extend hands in thankful praise· to you.
6 The earth has yielded its increase.
God, even our own God, will bless us.
7 God will bless us.
All the ends of the earth shall fear him.

# 68

*For the Chief Musician. A Psalm by David [Beloved]. A song.*
*Context: The return of the ark of the covenant from the Philistines [To roll in dust (As an insult)] back to Israel [God prevails]. (2 Sam 6; 1 Chr 16)*

1 Let God arise!
Let his enemies be scattered!
Let them who hate him also flee before him.
2 As smoke is driven away,
so drive them away.
As wax melts before the fire,
so let the wicked perish at the presence of God.
3 But let the upright be glad.
Let them rejoice before God.
Yes, let them rejoice with gladness.
4 Sing to God! Sing *zahmar* ·musical praise· to his name!
Extol him who rides on the clouds:
to Yah, his name!
Rejoice before him!
5 A father to orphans, and a defender of the widows,
is God in his holy habitation.
6 God sets the lonely in families.
He brings out the prisoners with singing,
but the rebellious dwell in a sun-scorched land.
7 God, when you went out before your people,
when you marched through the wilderness...
Selah ·contemplation with musical interlude·.
8 The earth trembled.
The sky also poured down rain at the presence of the God of Sinai—
at the presence of God, the God of Israel [God prevails].
9 You, God, sent a plentiful rain.
You confirmed your inheritance, when it was weary.
10 Your congregation lived therein.
You, God, prepared your goodness for the poor.

11 The Lord announced the word.
The ones who proclaim it are a great company.
12 "Kings of armies flee! They flee!"
She who waits at home divides the plunder,
13 while you sleep among the camp fires,
the wings of a dove sheathed with silver,
her feathers with shining gold.
14 When *Shaddai* [Almighty] scattered kings in her,
it snowed on Zalmon.
15 The mountains of Bashan are majestic mountains.
The mountains of Bashan are rugged.
16 Why do you look in envy, you rugged mountains,
at the mountain where God chooses to reign?
Yes, ADONAI will dwell there forever.
17 The chariots of God are tens of thousands and thousands of thousands.
The Lord is among them, from Sinai [Thorn], into the sanctuary.
18 * You have *ascended on high.*
† You have *led away captives.*
You have received *gifts among men,* ‡
yes, among the rebellious also, that Yah God might dwell there.
19 Blessed be the Lord, who daily bears our burdens,
even the God who is our *yishu'ah* ·salvation·.
Selah ·contemplation with musical interlude·.
20 God is to us a God of deliverance.
To ADONAI , the Lord, belongs escape from death.
21 But God will strike through the head of his enemies,
the hairy scalp of such a one as still continues in his guiltiness.
22 The Lord said, "I will bring you again from Bashan,
I will bring you again from the depths of the sea;
23 That you may crush them, dipping your foot in blood,
that the tongues of your dogs may have their portion from your enemies."
24 They have seen your processions, God,
even the processions of my God, my King, into the sanctuary.
25 The singers went before, the minstrels followed after,
among the ladies playing with tambourines,
26 "Bless God in the congregations,
even the Lord in the assembly of Israel [God prevails]!"
27 There is little Benjamin [Son of right hand, Son of south], their ruler,
the princes of Judah [Praised], their council,
the princes of Zebulun [Living together], and the princes of Naphtali [My wrestling].
28 Your God has enjoined your strength.
Strengthen, God, that which you have done for us.
29 Because of your temple at Jerusalem [City of peace],
kings shall bring presents to you.
30 Rebuke the wild animal of the reeds,
the multitude of the bulls, with the calves of the peoples.
Being humbled, may it bring bars of silver.

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* **68:18** MP: Messiah will ascend into heaven. (Acts 1:9-11) † **68:18** MP: Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Luke 12:31-34; John 14:25-27, 15:7-8; Eph 4:7-11) ‡ **68:18** Quoted in Eph 4:8

Scatter the nations that delight in war.
31 Princes shall come out of Egypt [Abode of slavery].
Ethiopia shall hurry to stretch out her hands to God.
32 Sing to God, you kingdoms of the earth!
Sing *zahmar* ·musical praise· to Adonai!
Selah ·contemplation with musical interlude·.
33 To him who rides on the heaven of heavens, which are of old;
behold, he utters his voice, a mighty voice.
34 Ascribe strength to God!
His excellency is over Israel [God prevails],
his strength is in the skies.
35 You are awesome, God, in your sanctuaries.
The God of Israel [God prevails] gives strength and power to his people.
Praise be to God!

# 69

*For the Chief Musician. To the tune of "Lilies." By David [Beloved].*
*Context: Describing the life of a poor, despised and humbled person who lacks any comforting friend. Through no apparent cause of his own, he is surrounded by enemies who wish to cut him down; even his brothers do not render aid. Also contains Messianic prophecy. Written by David [Beloved] before 2 Sam 22:1. (No reference).*

1 Save me, God,
for the waters have come up to my neck!
2 I sink in deep mire, where there is no foothold.
I have come into deep waters, where the floods overflow me.
3 I am weary with my crying.
My throat is dry.
My eyes fail, looking for my God.
4 * Those who *hate me without a cause* † are more than the hairs of my head.
‡ Those who want to cut me off, being my enemies wrongfully, are mighty.
I am forced to restore what I didn't steal.
5 God, you know my foolishness.
My sins are not hidden from you.
6 Don't let those who wait for you be shamed through me, Lord *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies].
Don't let those who seek you be brought to dishonor through me, God of Israel [God prevails].
7 § Because for your sake, I have borne reproach.
Shame has covered my face.
8 * I have become a stranger to my brothers,
† an alien to my mother's children.

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* **69:4** MP: Hated without a cause. (John 15:24-25) † **69:4** Quoted in John 15:25 ‡ **69:4** MP: Accused by false accusations by many enemies. "I am forced to restore what I did not steal." Consider the parallel and contrast in (Is 53:5-6) "he was afflicted for our crimes." (See also Is 49:7). (Rom 4:25, 5:8-19) § **69:7** MP: Messiah will bear reproach, for God's sake. (Matt 26:65-67; John 5:17-23) * **69:8** MP: Rejected by the Jews. (John 1:11) † **69:8** MP: Messiah is refused to be associated with even by his own siblings, children of the same mother. (Mark 3:21; John 7:3-5)

9 ‡ § For the *zeal of your house consumes me.* *
*The insults of those insulting you have fallen on me.* †
10 When I wept and I fasted,
that was to my reproach.
11 When I made sackcloth my clothing,
I became a byword to them.
12 Those who sit in the gate talk about me.
I am the song of the drunkards.
13 But as for me, my prayer is to you, ADONAI , in an acceptable time.
God, in the abundance of your loving kindness, answer me in the truth of your *yesha'* ·salvation·.
14 Deliver me out of the mire, and don't let me sink.
Let me be delivered from those who hate me, and out of the deep waters.
15 Don't let the flood waters overwhelm me,
neither let the deep swallow me up.
Don't let the pit shut its mouth on me.
16 Answer me, ADONAI , for your *cheshed* ·loving-kindness· is good.
According to the multitude of your tender *racham* · merciful love·, turn to me.
17 Don't hide your face from your servant,
for I am in distress.
Answer me speedily!
18 Draw near to my soul, and redeem it.
Ransom me because of my enemies.
19 You know my reproach, my shame, and my dishonor.
My adversaries are all before you.
20 ‡ Reproach has broken my heart, and I am full of heaviness.
§ I looked for some to take pity, but there was none;
for comforters, but I found none.
21 * They also gave me gall for my food.
† In my *thirst,* ‡ they gave me *vinegar to drink.* §
22 *Let their table before them become a snare.*
May it become a retribution *and a trap.*
23 *Let their eyes be darkened, so that they can't see.*

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‡ **69:9** MP: Zeal for God's reputation and house causes reproach against him. (Mark 14:57-58, 14:64-65) § **69:9** MP: Messiah is angered by disrespect toward the temple because of his zeal for the house of Adonai. (John 2:13-17) * **69:9** Quoted in John 2:17 † **69:9** Quoted in Rom 15:3 ‡ **69:20** MP: Messiah bears shame and seeks comforting thru companions but finds no one. (Matt 26:38-40) § **69:20** MP: The Messiah's disciples will fail him in his time of need. (Mark 14:3-41) * **69:21** MP: Messiah has gall offered him as food. Gall is a medicinal poison; poisons have a bitter taste and acids, like vinegar, have a sour taste. This mixture has various English simile terms: poisoned water, mixed drink with serpent poison, drinking viper's poison (Deut 32:32-33; Jer 9:15, 23:15). Gall is a mixture of liver or gallbladder digestive juice, called bile, possibly mixed with poppy seed opium or wormwood. Gall would be offered to a person as an end to pain, cure illness, or overdosing to kill. Ingesting opium, wormwood, or bile is like taking very bitter medicine. Therefore descriptions of eating and drinking the substances are metaphors for very bitter experiences. (See also Ps 22:15). (Matt 27:34; John 19:29) † **69:21** MP: Messiah will thirst and be given vinegar / sour wine to drink. Vinegar is an acid and constricts the throat. Vinegar was used for digestive medicine or possibly to suffocate or lower the vocalizations of victims. If myrrh was added to the sour wine vinegar, the purpose is to act as a pain duller, easing the victim's sense of pain. Myrrh then is used like morphine is today. (See also Ps 22:15). (Matt 27:34, 27:48; Mark 15:23) ‡ **69:21** Quoted in John 19:28-29 § **69:21** Quoted in Matt 27:48; Mark 15:36; Luke 23:36

*Let their backs be continually bent.* *
24 Pour out your indignation on them.
Let the fierceness of your anger overtake them.
25 † *Let their habitation be desolate.*
*Let no one dwell in their tents.* ‡ §
26 For they persecute him whom you have wounded.
They tell of the sorrow of those whom you have hurt.
27 Charge them with crime upon crime.
Don't let them come into your righteousness.
28 Let them be blotted out of the book of life,
and not be written with the upright.
29 But I am in pain and distress.
Let your *yishu'ah* ·salvation·, O God, protect me.
30 I will praise the name of God with a song,
and will magnify him with thanksgiving.
31 It will please ADONAI better than an ox,
or a bull that has horns and hoofs.
32 The humble have seen it, and are glad.
You who seek after God, let your heart live.
33 For ADONAI *sh'ma* ·hears obeys· the needy,
and does not despise his captive people.
34 Let heaven and earth praise him;
the seas, and everything that moves therein!
35 For God will save Zion [Mountain ridge, Marking], and build the cities of Judah [Praised].
They shall settle there, and own it.
36 The children also of his servants shall inherit it.
Those who *'ahav* ·affectionately love· his name shall dwell therein.

# 70

*For the Chief Musician. By David [Beloved]. A reminder.*
*Context: While David's life is being threatened. This Psalm is multi-contextual. (No reference).*

1 Hurry, God, to deliver me.
Come quickly to help me, ADONAI .
2 Let them be disappointed and confounded who seek my soul.
Let those who desire my ruin be turned back in disgrace.
3 Let them be turned because of their shame
Who say, "Aha! Aha!"
4 Let all those who seek you rejoice and be glad in you.
Let those who *'ahav* ·affectionately love· your *yishu'ah* ·salvation· continually say,
"Let God be exalted!"
5 But I am poor and needy.
Come to me quickly, God.
You are my help and my deliverer.

---

* **69:23** Quoted in Rom 11:9-10 † **69:25** MP: The final resting place and family of the companion betrayer will be desolate and uninhabited. This Potter's Field was used for the burial of foreigners without names. (Acts 1:16-20) ‡ **69:25** Quoted in Matt 23:38; Acts 1:20 § **69:25** Paraphrase Quoted in John 17:12 with Acts 1:16-20

ADONAI , don't delay.

# 71

*Context: Possibly, when David [Beloved] was usurped by his own son Absalom [Father peace]. While David [Beloved] experiences great turmoil and prays God sees him, Absalom [Father peace] plots to take over his father's position in the family. (2 Sam 16:8-23)*

1 In you, ADONAI , I take refuge.
Never let me be disappointed.
2 Deliver me in your righteousness, and rescue me.
Turn your ear to me, and save me.
3 Be to me a rock of refuge to which I may always go.
Give the enjoin to save me,
for you are my rock and my fortress.
4 Rescue me, my God, from the hand of the wicked,
from the hand of the unrighteous and cruel man.
5 For you are my hope, Lord ADONAI ;
my confidence from my youth.
6 I have relied on you from the womb.
You are he who took me out of my mother's womb.
I will always *tehilah* ·praise song· you.
7 I am a marvel to many,
but you are my strong refuge.
8 My mouth shall be filled with your *tehilah* ·praise song·,
with your honor all the day.
9 Don't reject me in my old age.
Don't forsake me when my strength fails.
10 For my enemies talk about me.
Those who watch for my soul conspire together,
11 saying, "God has forsaken him.
Pursue and take him, for no one will rescue him."
12 God, don't be far from me.
My God, hurry to help me.
13 Let my accusers be disappointed and consumed.
Let them be covered with disgrace and scorn who want to harm me.
14 But I will always hope,
and will add to all of your *tehilah* ·praise song·.
15 My mouth will tell about your righteousness,
and of your salvation all day,
though I don't know its full measure.
16 I will come with the mighty acts of the Lord ADONAI .
I will make mention of your righteousness, even of yours alone.
17 God, you have taught me from my youth.
Until now, I have declared your wondrous works.
18 Yes, even when I am old and gray-haired, God, don't forsake me,
until I have declared your strength to the next generation,
your might to everyone who is to come.
19 Your righteousness also, God, reaches to the heavens;
you have done great things.
God, who is like you?

20 You, who have shown us many and bitter troubles,
you will let me live.
You will bring us up again from the depths of the earth.
21 Increase my honor,
and comfort me again.
22 I will also *yadah* ·extend hands in thankful praise· to you with the harp
for your faithfulness, my God.
I sing *zahmar* ·musical praise· to you with the lyre, *haKadosh Isra'el*
[the Holy One of God prevails].
23 My lips shall shout for joy!
My soul, which you have redeemed, sings *zahmar* ·musical praise· to
you!
24 My tongue will also talk about your righteousness all day long,
for they are disappointed, and they are confounded,
who want to harm me.

# 72

*By the hand of Solomon, said in prophecy.* * †
*Concerning the coming of the Messiah, and the calling of the Gentiles.* ‡
*Context: David [Beloved] publicly gives Solomon his blessing as his heir. David [Beloved] instructs Solomon in kingly matters. The people rejoice and receive their next king with great joy and with God's favor. Solomon seeks God's favor on his kingship. (1 Chr 28-29; 2 Chr 1 (esp 2 Chr 1:7-13))*

1 God, give your *mishpat* ·justice· to the King Messiah [Anointed one];
§ and your righteousness to * the Son of David [Beloved] the King.
2 † ‡ He will *judge* your people with *righteousness,* §
and your poor afflicted ones with right judgments.
3 The mountains shall bring peace and prosperity to the people.
The hills bring the fruit of righteousness.
4 He will judge the poor of the people.
He will save the children of the needy,
and will break the oppressor in pieces.

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* **72:** This Psalm is rendered by the Targum, Jewish Commentary on the Psalms compiled before Third Century AD, as relating to the Messianic Kingdom Age. It is adjusted to reflect this particular rendering. † **72:** MP: The Targum (Judaism's commentary on Psalms composed by Third Century AD) treats all of Psalm chapter 72 as Messianic. (Dan 7:27) ‡ **72:** Title from the Syriac Version of the Psalms, this complete title was written in by R' Ovadia ben R' Shmuel. Note, some, not all, notes made in Psalm 72 are in reference to John Gill's Exposition of the Old and New Testament (1746-1763). § **72:1** MP: "Your Righteousness" refers to the fullness of the seven fold Spirit of God (Is 11:1-2) and the perfection of graces and virtues without measure, "full of grace and truth" (John 1:14). This qualifies Messiah to be Mediator and Righteous Judge. (Is 11:2; Is 53:11). (John 1:14; Heb 4:15-16, 9:15) * **72:1** MP: Messiah's name: "Son of David the King". (Matt 1:1) † **72:2** "Right Judgments" refers not to specific Torah Commands already given, but the whole power and authority of his role as King. This explains why the following verses describe how the Messiah rules. (Matt 28:18; John 5:22, 5:30) ‡ **72:2** MP: Messiah's Kingdom subjects possess protection, deliverance, and salvation by Him, and all spiritual blessings in His Kingship (Is 32:17-18; Jer 33:15-16). This evidence shows He is the promised seed (Gen 12:7, 22:18; Gal 3:16), in whom all nations should be blessed (Ps 72:17). (John 5:22-24) § **72:2** Quoted in Rev 19:11

5 * They shall fear you, the King Messiah [Anointed one], while the sun endures;
and as long as the moon, throughout all generations.
6 † He will come down like rain on the cut grass of the earth,
as showers that water the earth. ‡
7 In his days, the upright shall be multiplied,
§ and abundance of peace, until the moon is no more.
8 * He shall have dominion also from sea to sea,
from the River to the ends of the earth.
9 † Those who dwell in the wilderness shall bow before him.
His enemies shall lick the dust. ‡
10 § The kings of Tarshish and of the islands will bring tribute.
The kings of Sheba and Seba shall offer gifts.
11 * Yes, all kings shall *hawa* ·bow low, prostrate· before him.
All nations shall serve him.
12 † For he will deliver the needy when he cries;
the poor, who has no helper.
13 He will have pity on the poor and needy.
He will save the souls of the needy.
14 ‡ He will redeem their soul from oppression and violence.
Their blood will be precious in his sight.
15 They shall live, and to him shall be given of the gold of Sheba.
Men shall pray for him continually.
They shall bless him all day long.

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* **72:5** MP: Messiah's kingdom endures as long as sun and moon, "throughout all generations." (Rev 21:22-24) † **72:6** MP: Messiah's authority is like refreshing gentle rains on "cut grass," that is parched, cracked ground. (Acts 3:19) ‡ **72:6** Reference to Hosea 6:3, "Let us acknowledge Yahweh. Let us press on to know Yahweh. As surely as the sun rises, Yahweh will appear. He will come to us like the rain, like the spring rain that waters the earth." § **72:7** MP: Messiah's Kingdom is characterized by enduring peace. (Rev 21:4, 21:27, 22:3, 22:14) * **72:8** MP: Messiah's kingdom covers the entire world, both Jewish and Gentile nations (see parallel in Zech 9:10). Note: This specific detail (Ps 72:8) cannot refer to Solomon, because his kingdom reached to the Philistine land and the border of Egypt (1 Kings 4:21). When applied to Solomon, it could refer to the land God cut out for Israel described in (Ex 23:31), from the Indian Ocean to the Mediterranean Sea, and the Euphrates River to the desert land. (Rev 17:14-15) † **72:9** MP: Worshiped by "desert nomads" also called Shepherds, (this rendering is debated by Scholars). Could also be Gentile nations living in the surrounding desert lands. Could be Gentiles in general living in a figurative wilderness born outside God's covenant then coming into the covenant. (Luke 2:8-15; John 10:16) ‡ **72:9** "Lick the Dust" is a reference to Semetic custom of prostrating yourself before the Ruler one is subject to. This custom is referred to in (Is 49:23) also in prophecy of Messiah's Kingship. § **72:10** MP: Presented with tribute and gifts from foreign kings. Being interpreted as pertaining to the *Magi* [Conjurer] (Persian King makers, Astrologers) "from the east" (Matt 2:1). (See also Ps 72:15; Is 60:3, 60:6). (Matt 2:1, 2:11) * **72:11** MP: All Nations and all kings will serve King Messiah willingly (as see in Is 2:2-3). (Rev 21:24) † **72:12** MP: Messiah serves the poor and needy who cannot repay in kind. This could reference a literal or spiritual condition or both. (Matt 1:21, 9:2-8; Luke 18:35-43; Eph 1:7) ‡ **72:14** MP: This can be interpreted two ways. 1) Messiah prays for those who he has redeemed as Intercessor and Redeemer, or those redeemed will pray for the prosperity of their Redeemer. 2) Messiah redeems from violence. Spiritually referring to sin separating humans from God. Physically referring to Messiah as military leader and political redemption. Both are reason for humans to "continually bless him". (Consider also in association with Ps 72:10; Is 60:3, 60:6). (John 14:13-16; Acts 1:6-8; Rom 8:26-27; Eph 5:20; Rev 19:11-16)

16 § There shall be an abundance of corn throughout the land.
Its fruit sways like Lebanon.
* Let it flourish, thriving like the grass of the field outside the city.
17 † His name endures forever.
His name existed before the creation of the sun.
‡ Men shall be blessed by him.
All nations will call him blessed.
18 *Praise be to ADONAI God, the God of Israel [God prevails],* §
who alone does marvelous deeds.
19 Blessed be his *kavod* ·weighty glorious· name forever!
Let the whole earth be filled with his *kavod* ·weighty glory·!
*Amen v'Amen* ·So be it and So be it·.

20 This ends the prayers by David [Beloved], the son of Jesse [My husband].

# BOOK 3

## 73

*A Psalm by Asaph.*
*Context: During the dedication of Solomon's temple, a contemplation on upright and wrongful behaviors before God. (1 King 8:46-53)*

1 Surely God is good to Israel [God prevails],
to those who are pure in heart.
2 But as for me, my feet were almost gone.
My steps had nearly slipped.
3 For I was envious of the arrogant,
when I saw the prosperity of the wicked.
4 For there are no struggles in their death,
but their strength is firm.
5 They are free from burdens of men,
neither are they plagued like other men.
6 Therefore pride is like a chain around their neck.
Violence covers them like a garment.
7 Their eyes bulge with fat.
Their minds pass the limits of conceit.
8 They scoff and speak with malice.

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§ **72:16** MP: Corn referring to the kernel seed that starts small and grows to multiple abundance as the grass, likewise are Messiah and his disciples multiplying (according to R. Obadiah Gaon). Growing outside the city, in the land beyond borders, referencing a mixed group of Jew and non-Jew. By comparing this crop to "Lebanon," it describes the quality of the produce grown. (John 12:24, 15:16; Heb 13:12) * **72:16** MP: This field must be outside the city walls, Talmud states the city referred to is Jerusalem because God cares for her specifically. Therefore the disciples growth and multiplication requires being sown outside Jerusalem among the nations (Bab. Talmud: Kethuboth Folio 111B ref. 29). (Luke 24:47; Acts 1:8) † **72:17** MP: Messiah's name endures forever. His name is linked to his actions, the Good News of God's Redemption (Acts 9:15). Talmud: Nedarim 39B, Pesachim 54A: "Seven things were created before the creation of the world" 1. Torah (Prov 8:22) 2. Repentance (Ps 90:2-3) 3. Garden of Eden Paradise (Gen 2:8) 4. Gehinnom Lake of Fire (Is 30:33) 5. The Throne of Glory (Ps 93:2) 6. The Tabernacle Temple (Jer 17:12) and 7. The Messiah's name (Ps 72:17). (Acts 9:15; Heb 4:3; 1 Peter 1:20; Rev 13:8) ‡ **72:17** MP: In the Messiah all nations will be blessed. This adds to defining the prophecy to Abraham in (Gen 22:18). All nations will call King Messiah blessed. (Eph 1:3) § **72:18** Quoted in Luke 1:68

In arrogance, they threaten oppression.
9 They have set their mouth in the heavens.
Their tongue walks through the earth.
10 Therefore their people *teshuvah* ·completely return· to them,
and they drink up waters of abundance.
11 They say, "How does God know?
Is there knowledge in *haElyon* [the Most High]?"
12 Behold, these are the wicked.
Being always at ease, they increase in riches.
13 Surely in vain I have cleansed my heart,
and washed my hands in innocence,
14 For all day long have I been plagued,
and punished every morning.
15 If I had said, "I will speak thus;"
behold, I would have betrayed the generation of your children.
16 When I tried to understand this,
it was too painful for me;
17 Until I entered God's sanctuary,
and considered their latter end.
18 Surely you set them in slippery places.
You throw them down to destruction.
19 How they are suddenly destroyed!
They are completely swept away with terrors.
20 As a dream when one wakes up,
so, Lord, when you awake, you will despise their fantasies.
21 For my soul was grieved.
I was embittered in my heart.
22 I was so senseless and ignorant.
I was a brute beast before you.
23 Nevertheless, I am continually with you.
You have held my right hand.
24 You will guide me with your counsel,
and afterward receive me to *kavod* ·weighty glory·.
25 Whom do I have in heaven?
There is no one on earth whom I desire besides you.
26 My flesh and my heart fails,
but God is the strength of my heart and my portion forever.
27 For, behold, those who are far from you shall perish.
You have destroyed all those who are unfaithful to you.
28 But it is good for me to come close to God.
I have made the Lord ADONAI my refuge,
that I may tell of all your works.

# 74

*A maskil ·instructional wisdom psalm· by Asaph.*
*Context: After the Babylon [Confusion] exile and destruction of Solomon's temple. (Jer 39) (Reference context: 1 King 8:46-53; 2 King 25:8-12; 2 Chr 36:13-21; Lev 26:27-45; Jer 38:24-40:6 (esp 39:15-40:3))*

1 God, why have you rejected us forever?
Why does your anger smolder against the sheep of your pasture?

2 Remember your congregation, which you purchased of old,
which you have redeemed to be the tribe of your inheritance;
Mount Zion [Mountain ridge, Marking], in which you have lived.
3 Lift up your feet to the perpetual ruins,
all the evil that the enemy has done in the sanctuary.
4 Your adversaries have roared in the middle of your assembly.
They have set up their standards as signs.
5 They behaved like men wielding axes,
cutting through a thicket of trees.
6 Now they break all its carved work down with hatchet and hammers.
7 They have burned your sanctuary to the ground.
They have profaned the dwelling place of your Name.
8 They said in their heart, “We will crush them completely.”
They have burned up all the places in the land where God was worshiped.
9 We see no miraculous signs.
There is no longer any prophet,
neither is there among us anyone who knows how long.
10 How long, God, shall the adversary reproach?
Shall the enemy blaspheme your name forever?
11 Why do you draw back your hand, even your right hand?
Take it out of your pocket and consume them!
12 Yet God is my King of old,
working *yishu'ah* ·salvation· throughout the earth.
13 You divided the sea by your strength.
You broke the heads of the sea monsters in the waters.
14 You broke the heads of Leviathan in pieces.
You gave him as food to people and desert creatures.
15 You opened up spring and stream.
You dried up mighty rivers.
16 The day is yours, the night is also yours.
You have prepared the light and the sun.
17 You have set all the boundaries of the earth.
You have made summer and winter.

18 Remember this, that the enemy has mocked you, ADONAI .
Foolish people have blasphemed your name.
19 Don’t deliver the soul of your dove to wild beasts.
Don’t forget the life of your poor forever.
20 Honor your covenant,
for haunts of violence fill the dark places of the earth.
21 Don’t let the oppressed *teshuvah* ·completely return· ashamed.
Let the poor and needy praise your name.
22 Arise, God! Plead your own cause.
Remember how the foolish man mocks you all day.
23 Don’t forget the voice of your adversaries.
The tumult of those who rise up against you ascends continually.

## 75

*For the Chief Musician. To the tune of “Do Not Destroy.” A Psalm by Asaph. A song.*

*Context: Contemplation of the symbolic nature of the Wine of God's wrath and anger being poured out on his own people in exile until the time of releasing from the oppressor and the oppressor drinks the same wine of God's wrath. (Is 51:17-23; Jer 25:10-33, 48:21-27, 51:5-10). (Same symbolic reference is found in book of Revelation 14:6-13, 14:17-20, 16:18-19). (Compare Is 63:1-6 to Rev 18:1-10, 19:15)*

1 We *yadah* ·extend hands in thankful praise· to you, God.
We *yadah* ·extend hands in thankful praise·, for your Name is near.
Men tell about your wondrous works.

2 When I choose the appointed time,
I will judge blamelessly.
3 The earth and all its inhabitants quake.
I firmly hold its pillars.
Selah ·contemplation with musical interlude·.
4 I said to the arrogant, "Don't boast!"
I said to the wicked, "Don't lift up the horn.
5 Don't lift up your horn on high.
Don't speak with a stiff neck."
6 For neither from the east, nor from the west,
nor yet from the south, comes exaltation.
7 But God is the judge.
He puts down one, and lifts up another.
8 For in ADONAI 's hand there is a cup,
full of foaming wine mixed with spices.
He pours it out.
Indeed the wicked of the earth drink and drink it to its very dregs.

9 But I will declare this forever:
I will sing *zahmar* ·musical praise· to the God of Jacob [Supplanter].
10 I will cut off all the horns of the wicked,
but the horns of the upright shall be lifted up.

# 76

*For the Chief Musician. On stringed instruments. A Psalm by Asaph. A song.*

1 In Judah [Praised], God is known.
His name is great in Israel [God prevails].
2 His tabernacle is also in Salem [Complete peace, Perfect peace];
His dwelling place in Zion [Mountain ridge, Marking].
3 There he broke the flaming arrows of the bow,
the shield, and the sword, and the weapons of war.
Selah ·contemplation with musical interlude·.
4 Glorious are you, and excellent,
more than mountains of game.
5 Valiant men lie plundered,
they have slept their last sleep.
None of the men of war can lift their hands.
6 At your rebuke, God of Jacob [Supplanter],

both chariot and horse are cast into a deep sleep.
7 You, even you, are to be feared.
Who can stand in your sight when you are angry?
8 You pronounced judgment to be *sh'ma* ·heard obeyed· from heaven.
The earth feared, and was silent,
9 when God arose to judgment,
to save all the afflicted ones of the earth.
Selah ·contemplation with musical interlude·.
10 Surely the wrath of man *yadah* ·extend hands in thankful praise· to you.
The survivors of your wrath are restrained.
11 Make vows to ADONAI your God, and fulfill them!
Let all of his neighbors bring presents to him who is to be feared.
12 He will cut off the spirit of princes.
He is feared by the kings of the earth.

# 77

*For the Chief Musician. To Jeduthun. A Psalm by Asaph.*
*Context: Possibly a reflection during Daniel's mourning of three weeks and pleading to God to reveal the meaning of a troubling vision. (Dan 10:1-14)*

1 My cry goes to God!
Indeed, I cry to God for help,
and for him to listen to me.
2 In the day of my trouble I sought the Lord.
My hand was stretched out in the night, and didn't get tired.
My soul refused to be comforted.
3 I remember God, and I groan.
I complain, and my spirit is overwhelmed.
Selah ·contemplation with musical interlude·.

4 You hold my eyelids open.
I am so troubled that I can't speak.
5 I have considered the days of old,
the years of ancient times.
6 I remember my song in the night.
I consider in my own heart;
my spirit diligently inquires:
7 "Will the Lord reject us forever?
Will he be favorable no more?
8 Has his *cheshed* ·loving-kindness· vanished forever?
Does his promise fail for generations?
9 Has God forgotten to be gracious?
Has he, in anger, withheld his *racham* ·compassionate love·?"
Selah ·contemplation with musical interlude·.
10 Then I thought, "I will appeal to this:
the years of the right hand of *haElyon* [the Most High]."
11 I will remember Yah's deeds;
for I will remember your wonders of old.
12 I will also meditate on all your work,
and consider your doings.
13 Your way, God, is in the sanctuary.

What deity is great like God?
14 You are the God who does wonders.
You have made your strength known among the peoples.
15 You have redeemed your people with your arm,
the sons of Jacob [Supplanter] and Joseph [May he add].
Selah ·contemplation with musical interlude·.
16 The waters saw you, God.
The waters saw you, and they writhed.
The depths also convulsed.
17 The clouds poured out water.
The skies resounded with thunder.
Your arrows also flashed around.
18 The voice of your thunder was in the whirlwind.
The lightnings lit up the world.
The earth trembled and shook.
19 Your way was through the sea;
your paths through the great waters.
Your footsteps were not known.
20 You led your people like a flock,
by the hand of Moses [Drawn out] and Aaron [Light-bringer].

# 78

*A maskil ·instructional wisdom psalm· by Asaph.*
*Context: A historical recollection and reflection on God's judgment on Egypt, Torah instruction, and Israel's responses to God in the wilderness. Calling the witness of history from Exodus to Deuteronomy compare to God's actions in establishing King David. (Possibly in the time of Isaiah 1)*

1 Hear my teaching, my people.
Turn your ears to the words of my mouth.
2 * *I will open my mouth in a parable.*
*I will explain mysteries from* † days of old,
3 Which we have *sh'ma* ·heard obeyed· and known,
and our fathers have told us.
4 We will not hide them from their children,
telling to the generation to come the *tehilahot* ·praise songs· of ADONAI,
his strength, and his wondrous deeds that he has done.
5 For he established a testimony in Jacob [Supplanter],
and appointed a teaching in Israel [God prevails],
which he enjoined our fathers,
that they should make them known to their children;
6 that the generation to come might know, even the children who should be born;
who should arise and tell their children,
7 that they might set their hope in God,
and not forget God's deeds,
but keep his *mitzvot* ·instructions·,
8 and might not be as their fathers,
a stubborn and rebellious generation,

* **78:2** MP: The Messiah will speak in parables. (Matt 13:34-35) † **78:2** Quoted in Matt 13:35

a generation that didn't make their hearts loyal,
whose spirit was not steadfast with God.
9 The children of Ephraim [Fruit], being armed and carrying bows,
turned back in the day of battle.
10 They didn't keep God's covenant,
and refused to walk in his *torot* ·teachings·.
11 They forgot his doings,
his wondrous deeds that he had shown them.
12 He did marvelous things in the sight of their fathers,
in the land of Egypt [Abode of slavery], in the field of Zoan.
13 He split the sea, and caused them to pass through.
He made the waters stand as a heap.
14 In the daytime he also led them with a cloud,
and all night with a light of fire.
15 He split rocks in the wilderness,
and gave them drink abundantly as out of the depths.
16 He brought streams also out of the rock,
and caused waters to run down like rivers.
17 Yet they still went on to sin against him,
to rebel against *haElyon* [the Most High] in the desert.
18 They tempted God in their heart
by asking food according to their desire.
19 Yes, they spoke against God.
They said, "Can God prepare a table in the wilderness?
20 Behold, he struck the rock, so that waters gushed out,
and streams overflowed.
Can he give bread also?
Will he provide meat for his people?"
21 Therefore ADONAI *sh'ma* ·heard obeyed·, and was angry.
A fire was kindled against Jacob [Supplanter],
anger also went up against Israel [God prevails],
22 because they didn't believe in God,
and didn't trust in his *yishu'ah* ·salvation·.
23 Yet he enjoined the skies above,
and opened the doors of heaven.
24 *He* rained down *manna ·what is it·* on them *to eat*,
and gave them food *from the sky.* ‡
25 Man ate the bread of angels.
He sent them food to the full.
26 He caused the east wind to blow in the sky.
By his power he guided the south wind.
27 He rained also meat on them as the dust;
winged birds as the sand of the seas.
28 He let them fall in the middle of their camp,
around their habitations.
29 So they ate, and were well filled.
He gave them their own desire.
30 They didn't turn from their cravings.
Their food was yet in their mouths,
31 when the anger of God went up against them,
killed some of their fattest,

‡ **78:24** Quoted in John 6:31

and struck down the young men of Israel [God prevails].
32 For all this they still sinned,
and didn't believe in his wondrous works.
33 Therefore he consumed their days in vanity,
and their years in terror.
34 When he killed them, then they inquired after him.
They made *teshuvah* ·complete return· and sought God earnestly.
35 They remembered that God was their rock,
*haElyon* [the Most High] God, their redeemer.
36 But they flattered him with their mouth,
and lied to him with their tongue.
37 For their heart was not right with him,
neither were they faithful in his covenant.
38 But he, being merciful, forgave iniquity, and didn't destroy them.
Yes, many times he turned his anger away,
and didn't stir up all his wrath.
39 He remembered that they were but flesh,
a wind that passes away, and does not come again.
40 How often they rebelled against him in the wilderness,
and grieved him in the desert!
41 They turned again and tempted God,
and provoked the *haKadosh Isra'el* [the Holy One of God prevails].
42 They didn't remember his hand,
nor the day when he redeemed them from the adversary;
43 how he set his signs in Egypt [Abode of slavery],
his wonders in the field of Zoan,
44 he turned their rivers into blood,
and their streams, so that they could not drink.
45 He sent among them swarms of flies, which devoured them;
and frogs, which destroyed them.
46 He gave also their increase to the caterpillar,
and their labor to the locust.
47 He destroyed their vines with hail,
their sycamore fig trees with frost.
48 He gave over their livestock also to the hail,
and their flocks to hot thunderbolts.
49 He threw on them the fierceness of his anger,
wrath, indignation, and trouble,
and a band of angels of evil.
50 He made a path for his anger.
He didn't spare their soul from death,
but gave their life over to the pestilence,
51 and struck all the firstborn in Egypt [Abode of slavery],
the chief of their strength in the tents of Ham [Hot, Intensity, Passion].
52 But he led out his own people like sheep,
and guided them in the wilderness like a flock.
53 He led them safely, so that they were not afraid,
but the sea overwhelmed their enemies.
54 He brought them to the border of his sanctuary,
to this mountain, which his right hand had taken.
55 He also divorced and drove out the nations before them,
allotted them for an inheritance by line,

and made the tribes of Israel [God prevails] to dwell in their tents.
56 Yet they tempted and rebelled against *haElyon* [the Most High] God,
and didn't keep his testimonies;
57 but turned back, and dealt treacherously like their fathers.
They were turned aside like a deceitful bow.
58 For they provoked him to anger with their high places,
and moved him to jealousy with their engraved images.
59 When God *sh'ma* ·heard obeyed· this, he was angry,
and greatly abhorred Israel [God prevails];
60 So that he abandoned the tent of Shiloh,
the tent which he placed among men;
61 and delivered his strength into captivity,
his glory into the adversary's hand.
62 He also gave his people over to the sword,
and was angry with his inheritance.
63 Fire devoured their young men.
Their virgins had no wedding song.
64 Their priests fell by the sword,
and their widows couldn't weep.
65 Then the Lord awakened as one out of sleep,
like a mighty man who shouts by reason of wine.
66 He struck his adversaries backward.
He put them to a perpetual reproach.
67 Moreover he rejected the tent of Joseph [May he add],
and didn't choose the tribe of Ephraim [Fruit],
68 But chose the tribe of Judah [Praised],
Mount Zion [Mountain ridge, Marking] which he *'ahav* ·affectionately loved·.
69 He built his sanctuary like the heights,
like the earth which he has established forever.
70 He also chose David [Beloved] his servant,
and took him from the sheepfolds;
71 from following the ewes that have their young,
he brought him to be the shepherd of Jacob [Supplanter], his people,
and Israel [God prevails], his inheritance.
72 So he was their shepherd according to the integrity of his heart,
and guided them by the skillfulness of his hands.

# 79

*A Psalm by Asaph.*

*Context: After Nebuchadnezzar attacks and places kings in tribute, in the last days before exile. This psalm is written post-destruction. (Jer 39). (Reference context: 1 King 8:46-53; 2 King 25:8-12; 2 Chr 36:13-21; Lev 26:27-45; Jer 38:24-40:6 (esp 39:15-40:3))*

1 God, the nations have come into your inheritance.
They have defiled your holy temple.
They have laid Jerusalem [City of peace] in heaps.
2 They have given the dead bodies of your servants to be food for the birds of the sky,
the flesh of your saints to the animals of the earth.

3 Their blood they have shed like water around Jerusalem [City of peace].
There was no one to bury them.
4 We have become a reproach to our neighbors,
a scoffing and derision to those who are around us.
5 How long, ADONAI ?
Will you be angry forever?
Will your jealousy burn like fire?
6 Pour out your wrath *on the nations that don't know you;* *
on the kingdoms that don't call on your name;
7 For they have devoured Jacob [Supplanter],
and destroyed his homeland.
8 Don't hold the iniquities of our forefathers against us.
Let your tender *racham* ·merciful love· speedily meet us,
for we are in desperate need.
9 Help us, God of our *yesha'* ·salvation·, for the *kavod* ·weighty glory· of your name.
Deliver us, and forgive our sins, for your name's sake.
10 Why should the nations say, "Where is their God?"
Let it be known among the nations, before our eyes,
that vengeance for your servants' blood is being poured out.
11 Let the sighing of the prisoner come before you.
According to the greatness of your power, preserve those who are sentenced to death.
12 Pay back to our neighbors seven times into their bosom
their reproach with which they have reproached you, Lord.
13 So we, your people and sheep of your pasture,
will *yadah* ·extend hands in thankful praise· to you forever.
We will *tehilah* ·praise song· you forever, to all generations.

# 80

*For the Chief Musician. To the tune of "The Lilies of the Covenant." A Psalm by Asaph.*

1 Hear us, *Ro'i* [Shepherd Provider] of Israel [God prevails],
you who lead Joseph [May he add] like a flock,
you who sit above the cherubim, shine out.
2 Before Ephraim [Fruit] and Benjamin [Son of right hand, Son of south] and Manasseh [Causing to forget], stir up your might!
Come to bring *yishu'ah* ·salvation· for us!
3 Turn us again, God.
Cause your face to shine,
and we will be saved.

4 *ADONAI Elohei Tzva'ot* [Yahweh God Commander of heaven's armies],
How long will you be angry against the prayer of your people?
5 You have fed them with the bread of tears,
and given them tears to drink in large measure.
6 You make us a source of contention to our neighbors.
Our enemies laugh among themselves.
7 Turn us again, *Elohim Tzva'ot* [God Commander of heaven's armies].

* **79:6** Quoted in 2 Thes 1:8

Cause your face to shine,
and we will be saved.
8 You brought a vine out of Egypt [Abode of slavery].
You divorced and drove out the nations, and planted it.
9 You cleared the ground for it.
It took deep root, and filled the land.
10 The mountains were covered with its shadow.
Its boughs were like God's cedars.
11 It sent out its branches to the sea,
Its shoots to the River.
12 Why have you broken down its walls,
so that all those who pass by the way pluck it?
13 The boar out of the wood ravages it.
The wild animals of the field feed on it.
14 Turn again, we beg you, *Elohim Tzva'ot* [God Commander of heaven's armies].
Look down from heaven, and see, and visit this vine,
15 * the stock which your right hand planted,
the branch that you made strong for yourself.
16 It's burned with fire.
It's cut down.
They perish at your rebuke.
17 † Let your hand be on the man of your right hand,
on the son of man whom you made strong for yourself.
18 So we will not turn away from you.
Revive us, and we will call on your name.
19 Turn us again, *ADONAI Elohei Tzva'ot* [Yahweh God Commander of heaven's armies].
Cause your face to shine, and we will be saved.

# 81

*For the Chief Musician. On an instrument of Gath. By Asaph.*
*Context: A reflection of God's perspective and His promises to Israel upon removing them from Egypt, Israel refuses to fully obey. (Exodus to Judges)*
*Historically, Levites sang this Psalm on Fifth Day in the Temple.*
*Sung at the New Year with Psalm 24:9-10.*

1 Sing aloud to God, our strength!
Make a joyful shout to the God of Jacob [Supplanter]!
2 Raise a song, and bring here the tambourine,
the pleasant lyre with the harp.
3 Blow the *shofar* ·ram horn· at the New Moon,
at the full moon, on our feast day.
4 For it is a statute for Israel [God prevails],
an judgement of the God of Jacob [Supplanter].
5 He appointed it in Joseph [May he add] for a testimony,
when he went out over the land of Egypt [Abode of slavery],
I *sh'ma* ·heard obeyed· a language that I didn't know.

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* **80:15** MP: Messiah is called the "stock planted" by God, God's son, and the Son of Man and seated at the right hand of God. Jewish Targum refers to "Son of my Right Hand" as King Messiah. (Matt 26:63-64; Acts 5:31) † **80:17** MPr: Rephrasing "the Son of Man" with "King Messiah". (Targum on Ps 80:17, Heb Bible 80:18). (John 12:28-34)

6 "I removed his shoulder from the burden.
His hands were freed from the basket.
7 You called in trouble, and I delivered you.
I answered you in the secret place of thunder.
I tested you at the waters of Meribah [Quarreling]."
Selah ·contemplation with musical interlude·.

8 "*Sh'ma* ·Hear obey·, my people, and I will testify to you,
Israel [God prevails], if you would listen to me!
9 There shall be no strange deity in you,
neither shall you *hawa* ·bow low, prostrate· to worship any foreign deity.
10 I am ADONAI , your God,
who brought you up out of the land of Egypt [Abode of slavery].
Open your mouth wide, and I will fill it.
11 But my people didn't *sh'ma* ·hear obey· my voice.
Israel [God prevails] desired none of me.
12 So I let them go after the stubbornness of their hearts,
that they might walk in their own counsels.
13 Oh that my people would *sh'ma* ·hear obey· me,
that Israel [God prevails] would walk in my ways!
14 I would soon subdue their enemies,
and turn my hand against their adversaries.
15 The haters of ADONAI would cringe before him,
and their punishment would last forever.
16 But he would have also fed them with the finest of the wheat.
I will satisfy you with honey out of the rock."

# 82

*A Psalm by Asaph.*
*Context: Reflection on the duties of a Judge. (Similar to 2 Chr 19:5-7)*
*Historically, Levites [Descendants of United with] sang this Psalm on Third Day in the Temple.*

1 God presides in the great assembly.
He judges among the deities.
2 "How long will you judge unjustly,
and show partiality to the wicked?"
Selah ·contemplation with musical interlude·.

3 "Defend the weak, the poor, and the fatherless.
Maintain the rights of the poor and oppressed.
4 Rescue the weak and needy.
Deliver them out of the hand of the wicked."
5 They don't know, neither do they understand.
They walk back and forth in darkness.
All the foundations of the earth are shaken.
6 *I said, "You are elohim ·judges, gods·,* *
all of you *are sons of haElyon [the Most High].* †
7 Nevertheless you shall die like men,

* **82:6** Quoted in John 10:34-35 † **82:6** Quoted in John 10:36

and fall like one of the rulers."
8 Arise, God, judge the earth,
for you inherit all of the nations.

# 83

*A song. A Psalm by Asaph.*
*Context: Ammonites [Tribal people] and many other nations gather together against Judah [Praised]. Judah [Praised] gathers together to ask for help from Yahweh. Despite being outnumbered, God causes Judah [Praised] to prevail. (2 Chr 20; 7:14; Kings 8:44-45)*
*Historically, leaders of various countries have vocally repeated Psalm 83:4 including: Haman (Ester 3:6), Hitler Nazi leader of Germany, and some leaders of Arabic middle eastern countries in the 2010 decade.*

1 God, don't keep silent.
Don't keep silent,
and don't be still, God.
2 For, behold, your enemies are stirred up.
Those who hate you have lifted up their heads.
3 They conspire with cunning against your people.
They plot against your cherished ones.
4 "Come," they say, "let's destroy them as a nation,
that the name of Israel [God prevails] may be remembered no more."
5 For they have conspired together with one mind.
They form an alliance against you.
6 The tents of Edom [Red] and the Ishmaelites [Pays attention God];
Moab [From father], and the Hagrites;
7 Gebal, Ammon [Tribal people], and Amalek [Man who licks up];
Philistia with the inhabitants of Tyre;
8 Assyria [Level plain] also is joined with them.
They have helped the children of Lot [Veil, Covering].
Selah ·contemplation with musical interlude·.
9 Do to them as you did to Midian [Strife],
as to Sisera, as to Jabin, at the river Kishon;
10 who perished at Endor,
who became as dung for the earth.
11 Make their nobles like Oreb and Zeeb;
yes, all their princes like Zebah and Zalmunna;
12 who said, "Let us take possession of God's pasture lands."
13 My God, make them like tumbleweed;
like chaff before the wind.
14 As the fire that burns the forest,
as the flame that sets the mountains on fire,
15 so pursue them with your tempest,
and terrify them with your storm.
16 Fill their faces with confusion,
that they may seek your name, ADONAI .
17 Let them be disappointed and dismayed forever.
Yes, let them be confounded and perish;
18 that they may know that you alone, whose name is ADONAI ,
are *haElyon* [the Most High] over all the earth.

# 84

*For the Chief Musician. On an instrument of Gath. A Psalm by the sons of Korach [Bald one, Frost]. (See Num 16).*

1 How *yadid* ·lovely· are your dwellings,
ADONAI *Tzva'ot* [Yahweh Commander of heaven's armies]!
2 My soul longs, and even faints for the courts of ADONAI .
My heart and my flesh cry out for the *Elohim Chayim* [Living God].
3 Yes, the sparrow has found a home,
and the swallow a nest for herself, where she may have her young,
near your altars, ADONAI *Tzva'ot* [Yahweh Commander of heaven's armies], my King, and my God.
4 Blessed are those who dwell in your house.
They are always praising you.
Selah ·contemplation with musical interlude·.
5 Blessed are those whose strength is in you;
who have set their hearts on a pilgrimage.
6 Passing through the valley of Weeping, they make it a place of springs.
Yes, the autumn rain covers it with blessings.
7 They go from strength to strength.
Everyone of them appears before God in Zion [Mountain ridge, Marking].
8 ADONAI , *Elohim Tzva'ot* [Yahweh, God Commander of heaven's armies], *sh'ma* ·hear obey·, my prayer.
Give ear to me, God of Jacob [Supplanter].
Selah ·contemplation with musical interlude·.
9 Behold, God our shield,
look at the face of your anointed.
10 For a day in your courts is better than a thousand.
I would rather be a doorkeeper in the house of my God,
than to dwell in the tents of wickedness.
11 For ADONAI God is a sun and a shield.
ADONAI will give *chen* ·grace· and *kavod* ·weighty glory·.
He withholds no good thing from those who walk blamelessly.
12 ADONAI *Tzva'ot* [Yahweh Commander of heaven's armies],
blessed is the man who trusts in you.

# 85

*For the Chief Musician. A Psalm by the sons of Korach [Bald one, Frost]. (See Num 16).*
*Context: God hears the humble heart cries of Israel [God prevails] in babel and stirs up Koresh the King of Persia to order the exile Jews to return and build a temple unto Yahweh. (Ezra 1:1-4; Lev 26:36-45)*

1 ADONAI , you have been favorable to your land.
You have restored the fortunes of Jacob [Supplanter].
2 You have forgiven the iniquity of your people.
You have covered all their sin.
Selah ·contemplation with musical interlude·.
3 You have taken away all your wrath.
You have turned from the fierceness of your anger.
4 Turn us, God of our *yesha'* ·salvation·,

and cause your indignation toward us to cease.
5 Will you be angry with us forever?
Will you draw out your anger to all generations?
6 Won't you revive us again,
that your people may rejoice in you?
7 Show us your *cheshed* ·loving-kindness·, ADONAI .
Grant us your *yesha'* ·salvation·.
8 I will *sh'ma* ·hear obey· what God, ADONAI , will speak,
for he will speak peace to his people, his saints;
but let them not turn again to folly.
9 Surely his *yesha'* ·salvation· is near those who fear him,
that *kavod* ·weighty glory· may dwell in our land.
10 Mercy and truth meet together.
Righteousness and peace have kissed each other.
11 Truth springs out of the earth.
Righteousness has looked down from heaven.
12 Yes, ADONAI will give that which is good.
Our land will yield its increase.
13 Righteousness goes before him,
And prepares the way for his steps.

# 86

*A Prayer by David [Beloved].*
*Context: Possibly, when David [Beloved] was pursued by King Saul [Asked for] and David [Beloved] contemplated the ability to do harm to Saul [Asked for] but refused to harm God's anointed king. (1 Sam 24)*

1 Hear, ADONAI , and answer me,
for I am poor and needy.
2 Preserve my soul, for I am godly.
You, my God, save your servant who trusts in you.
3 Show pity on me, Lord,
for I call to you all day long.
4 Bring joy to the soul of your servant,
for to you, Lord, do I lift up my soul.
5 For you, Lord, are good, and ready to forgive;
abundant in *cheshed* ·loving-kindness· to all those who call on you.
6 Hear, ADONAI , my prayer.
Listen to the voice of my petitions.
7 In the day of my trouble I will call on you,
for you will answer me.
8 There is no one like you among the deities, Lord,
nor any deeds like your deeds.
9 *All nations you have made will come and hawa ·bow low, prostrate· to worship before you, Lord.*
They shall *glorify your name.* *
10 For you are great, and do wondrous things.
You are God alone.
11 Teach me your way, ADONAI .

* **86:9** Quoted in Rev 15:4

I will walk in your truth.
Make my heart undivided to fear your name.
12 I will *yadah* ·extend hands in thankful praise· to you, Lord my God, with my whole heart.
I will glorify your name forever more.
13 For your *cheshed* ·loving-kindness· is great toward me.
You have delivered my soul from the lowest *Sheol* ·Place of the dead·.
14 God, the proud have risen up against me.
A company of violent men have sought after my soul,
and they don't hold regard for you before them.
15 But you, Lord, are a merciful and gracious God,
slow to anger, and abundant in *cheshed* ·loving-kindness· and truth.
16 Turn to me, and have favor on me!
Give your strength to your servant.
Save the son of your servant.
17 Show me a sign of your goodness,
that those who hate me may see it, and be shamed,
because you, ADONAI , have helped me, and comforted me.

# 87

*A Psalm by the sons of Korach [Bald one, Frost]; a Song. (See Num 16).*
*Context: Koresh King of Persia gave an edict, found in Ezra 1:1-4, permitting the Jews to return to Jerusalem [City of peace] and funded the building of the third temple. This is at the conclusion of the Babylon [Confusion] exile. (Ezra 3:7-13)*

1 His foundation is in the holy mountains.
2 ADONAI *'ahav* ·affectionately loves· the gates of Zion [Mountain ridge, Marking] more than all the dwellings of Jacob [Supplanter].
3 Glorious things are spoken about you, city of God.
Selah ·contemplation with musical interlude·.
4 I will record Rahab and Babylon [Confusion] among those who acknowledge me.
Behold, Philistia, Tyre, and also Ethiopia:
"This one was born there."
5 Yes, of Zion [Mountain ridge, Marking] it will be said, "This one and that one was born in her;"
*haElyon* [the Most High] himself will establish her.
6 ADONAI will count, when he writes up the peoples,
"This one was born there."
Selah ·contemplation with musical interlude·.
7 Those who sing as well as those who dance say,
"All my springs are in you."

# 88

*A Song. A Psalm by the sons of Korach [Bald one, Frost]. (See Num 16). For the Chief Musician. To the tune of "The Suffering of Affliction." A maskil ·instructional wisdom psalm· by Heman, the Ezrahite.*
*Context: Generally considered the saddest Psalm, due to lacking the praise of God. (1 Chr 6:33-37)*

1 ADONAI , the God of my *yishu'ah* ·salvation·,
I have cried day and night before you.
2 Let my prayer enter into your presence.
Turn your ear to my cry.
3 For my soul is full of troubles.
My life draws near to *Sheol* ·Place of the dead·.
4 I am counted among those who go down into the pit (of *Abbadon*, the unrighteous side of *Sheol*).
I am like a man who has no help,
5 set apart among the dead,
like the slain who lie in the grave,
whom you remember no more.
They are cut off from your hand.
6 You have laid me in the lowest pit (of Abbadon, the unrighteous side of *Sheol*),
in the darkest depths.
7 Your wrath lies heavily on me.
You have afflicted me with all your waves.
Selah ·contemplation with musical interlude·.
8 You have taken my friends from me.
You have made me an abomination to them.
I am confined, and I can't escape.
9 My eyes are dim from grief.
I have called on you daily, ADONAI .
I have spread out my hands to you.
10 Do you show wonders to the dead?
Do the departed spirits rise up and *yadah* ·extend hands in thankful praise· to you?
Selah ·contemplation with musical interlude·.
11 Is your *cheshed* ·loving-kindness· declared in the grave?
Or your faithfulness in *Abaddon* ·Destruction, Unrighteous side of *Sheol*·?
12 Are your wonders made known in the dark?
Or your righteousness in the land of forgetfulness?
13 But to you, ADONAI , I have cried.
In the morning, my prayer comes before you.
14 ADONAI , why do you reject my soul?
Why do you hide your face from me?
15 I am afflicted and ready to die from my youth up.
While I suffer your terrors, I am distracted.
16 Your fierce wrath has gone over me.
Your terrors have cut me off.
17 They came around me like water all day long.
They completely engulfed me.
18 You have put *'ahav* ·affectionate lover· and friend far from me,
and my friends into darkness.

# 89

*A maskil ·instructional wisdom psalm· by Ethan, the Ezrahite.*
*Context: Reflecting on God's covenant with David [Beloved] and the Messiah son of David [Beloved], yet it appears to the Psalmist that God is*

*not upholding the covenant. Can the son of David [Beloved] exist if David's house is fallen? This Psalmist is mentioned in 1 Kings 4:31. (2 Sam 7:11-21; Lev 26:36-45; 1 King 11:1-13, 11:26-43, 12:16-19)*

1 I will sing of the *cheshed* ·loving-kindness· of ADONAI forever.
With my mouth, I will make known your faithfulness to all generations.
2 I indeed declare, "Love stands firm forever.
You established the heavens.
Your faithfulness is in them."

3 * "I have made a covenant ·binding contract between two or more parties·
with my chosen one,
I have sworn to *David [Beloved],* my servant,
4 'I will establish your **offspring** † forever,
and build up your throne to all generations.' "
Selah ·contemplation with musical interlude·.
5 The heavens will *yadah* ·extend hands in thankful praise· of your
wonders, ADONAI ;
your faithfulness also in the assembly of the holy ones.
6 For who in the skies can be compared to ADONAI ?
Who among the sons of the heavenly beings is like ADONAI ,
7 a very awesome God in the council of the holy ones,
to be feared above all those who are around him?
8 ADONAI , *Elohim Tzva'ot* [Yahweh, God Commander of heaven's armies],
who is a mighty one, like you?
Yah, your faithfulness is around you.
9 You rule the pride of the sea.
When its waves rise up, you calm them.
10 You have broken Rahab in pieces, like one of the slain.
You have scattered your enemies with your mighty arm.
11 The heavens are yours.
*The earth* also is yours;
*the world and its fullness.* ‡
You have founded them.
12 The north and the south, you have created them.
Tabor and Hermon [Devoted to destruction] rejoice in your name.
13 You have a mighty arm.
Your hand is strong, and your right hand is exalted.
14 Righteousness and *mishpat* ·justice· are the foundation of your throne.
Loving kindness and truth go before your face.
15 Blessed are the people who learn to acclaim you.
They walk in the light of your presence, ADONAI .
16 In your name they rejoice all day.
In your righteousness, they are exalted.
17 For you are the glory of their strength.
In your favor, our horn will be exalted.
18 For our shield belongs to ADONAI ;
our king to the *haKadosh Isra'el* [the Holy One of God prevails].
19 Then you spoke in vision to your saints,
and said, "I have given strength to the warrior.

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* **89:3** MP: Messiah is descended from King David. (Matt 1:1; Rom 1:3) † **89:4** Quoted in John 7:42 ‡ **89:11** Quoted in 1 Cor 10:26

I have exalted a young man from the people.
20 *I have found David [Beloved],* § my servant.
I have anointed him with my holy oil,
21 with whom my hand shall be established.
My arm will also strengthen him.
22 No enemy will tax him.
No wicked man will oppress him.
23 I will beat down his adversaries before him,
and strike those who hate him.
24 But my faithfulness and my *cheshed* ·loving-kindness· will be with him.
In my name, his horn will be exalted.
25 I will set his hand also on the sea,
and his right hand on the rivers.
26 He will call to me, 'You are my Father,
my God, and the rock of my *yishu'ah* ·salvation·!'
27 I will also appoint him my firstborn,
the highest of the kings of the earth.
28 I will keep my *cheshed* ·loving-kindness· for him forever more.
My covenant ·binding contract between two or more parties· will stand firm with him.
29 * I will also make his offspring *endure forever,* †
and his throne as the days of heaven.
30 If his children forsake my *Torah* ·Teaching·,
and don't walk in my judgments;
31 if they break my regulations,
and don't keep my *mitzvot* ·instructions·;
32 then I will punish their sin with the rod,
and their iniquity with stripes.
33 But I will not completely take my *cheshed* ·loving-kindness· from him,
nor allow my faithfulness to fail.
34 I will not break my covenant ·binding contract between two or more parties·,
nor alter what my lips have uttered.
35 Once have I sworn by my holiness,
I will not lie to David [Beloved].
36 His offspring will *endure forever,*
his throne like the sun before me.
37 It will be established *forever* ‡ like the moon,
the faithful witness in the sky."
Selah ·contemplation with musical interlude·.

38 But you have rejected and spurned.
You have been angry with your anointed.
39 You have renounced the covenant ·binding contract between two or more parties· of your servant.
You have defiled his crown in the dust.
40 You have broken down all his hedges.
You have brought his strongholds to ruin.
41 All who pass by the way rob him.

§ **89:20** Quoted in Acts 13:22 with 1 Sam 13:14 * **89:29** MP: Messiah establishes his eternal throne dynasty. (Luke 1:32-33; Rev 11:15) † **89:29** Quoted in John 12:34 ‡ **89:37** Quoted in John 12:34

He has become a reproach to his neighbors.
42 You have exalted the right hand of his adversaries.
You have made all of his enemies rejoice.
43 Yes, you turn back the edge of his sword,
and haven't supported him in battle.
44 You have ended his splendor,
and thrown his throne down to the ground.
45 You have shortened the days of his youth.
You have covered him with shame.
Selah ·contemplation with musical interlude·.
46 How long, ADONAI ?
Will you hide yourself forever?
Will your wrath burn like fire?
47 Remember how short my time is!
For what vanity have you created all the children of men!
48 What man is he who shall live and not see death,
who shall deliver his soul from the power of *Sheol* ·Place of the dead·?
Selah ·contemplation with musical interlude·.
49 Lord, where are your former *cheshed* ·loving-kindnesses·,
which you swore to David [Beloved] in your faithfulness?
50 Remember, Lord, the reproach of your servants,
how I bear in my heart the taunts of all the mighty peoples,
51 § With which your enemies have mocked, ADONAI ,
with which they have mocked the footsteps of your anointed one.

52 Blessed be ADONAI forever more.
*Amen v'Amen* ·So be it and So be it·.

# BOOK 4

## 90

*A Prayer by Moses [Drawn out], the man of God.*
*Context: Near the end of Moses [Drawn out] life, possibly just after the blessings and curses in Deut 30. Moses [Drawn out] contemplates the shortness of life and being in right relationship with Adonai. (Deut 31-34)*

1 Lord, you have been our dwelling place for all generations.
2 * Before the mountains were born,
before you had formed the earth and the world,
even from everlasting to everlasting, you are God.
3 You turn man to destruction, saying,
"*Teshuvah* ·Completely return·, you children of men."
4 For *a thousand years* in your sight *are* just *like* yester *day,* †
or a night watch.
5 You sweep them away as they sleep.
In the morning they sprout like new grass.
6 In the morning it sprouts and springs up.
By evening, it is withered and dry.
7 For we are consumed in your anger.
We are troubled in your wrath.

§ **89:51** MP: Messiah mocked and taunted. (Matt 9:34, 12:24) * **90:2** MP: Messiah is eternal. (Col 1:15-17) † **90:4** Quoted in 2 Pet 3:8

8 You have set our iniquities before you,
our secret sins in the light of your presence.
9 For all our days have passed away in your wrath.
We bring our years to an end as a sigh.
10 The days of our years are seventy,
or even by reason of strength eighty years;
yet their pride is but labor and sorrow,
for it passes quickly, and we fly away.
11 Who knows the power of your anger,
your wrath according to the fear that is due to you?
12 So teach us to count our days,
that we may gain a heart of wisdom.
13 Relent, ADONAI !
How long?
Have compassion on your servants!
14 Satisfy us in the morning with your *cheshed* ·loving-kindness·,
that we may rejoice and be glad all our days.
15 Make us glad for as many days as you have afflicted us,
for as many years as we have seen evil.
16 Let your work appear to your servants;
your glory to their children.
17 Let the favor of the Lord our God be on us;
establish the work of our hands for us;
yes, establish the work of our hands.

# 91

*Context: Possibly a reflection of trust during David's many experiences in battle and seeing God's sovereign hand in disaster. The conclusion refers to Messiah being revealed as promised in covenant. (Lev 26:6-8 parallel to Ps 91:7-8; 1 Kings 8:22-27)*

1 He who dwells in the secret place of *haElyon* [the Most High]
will rest in the shadow of *Shaddai* [Almighty].
2 I will say of ADONAI , "He is my refuge and my fortress;
my God, in whom I trust."
3 For he will deliver you from the snare of the fowler,
and from the deadly pestilence.
4 He will cover you with his feathers.
Under his wings you will take refuge.
His faithfulness is your shield and rampart.
5 You shall not be afraid of the terror by night,
nor of the arrow that flies by day;
6 nor of the pestilence that walks in darkness,
nor of the destruction that wastes at noonday.
7 A thousand may fall at your side,
and ten thousand at your right hand;
but it will not come near you.
8 You will only look with your eyes,
and see the recompense of the wicked.
9 Because you have made ADONAI your refuge,
and *haElyon* [the Most High] your dwelling place,

10 no evil shall happen to you,
neither shall any plague come near your dwelling.
11 *For he will enjoin his angels concerning you,*
*to guard you* in all your ways.
12 *They will bear you up in their hands,*
*so that you won't dash your foot against a stone.* *
13 You will tread on the lion and cobra.
You will trample the young lion and the serpent underfoot.
14 "Because he has set his *chasak* ·to set one's affection, to make bands· on me, therefore I will deliver him.
I will set him on high, because he has known my name.
15 He will call on me, and I will answer him.
I will be with him in trouble.
I will deliver him, and honor him.
16 I will satisfy him with long life,
and show him my *yishu'ah* ·salvation·."

# 92

*A Psalm. A song for the Sabbath ·To cease· day.*
*Context: Psalm for Sabbath. Historically, Levites [Descendants of United with] sang this Psalm on Sabbath ·To cease· Day in the Temple. (No reference)*

1 It is a good thing to *yadah* ·extend hands in thankful praise· to ADONAI ,
to sing *zahmar* ·musical praise· to your name, Most High;
2 to proclaim your *cheshed* ·loving-kindness· in the morning,
and your faithfulness every night,
3 with the ten-stringed lute, with the harp,
and with the lyre's solemn *higgayon* ·meditation·.
4 For you, ADONAI , have made me glad through your work.
I will triumph in the works of your hands.
5 How great are your works, ADONAI !
Your thoughts are very deep.
6 A senseless man does not know,
neither does a fool understand this:
7 though the wicked spring up as the grass,
and all the evildoers flourish,
they will be destroyed forever.
8 But you, ADONAI , are on high forever more.
9 For, behold, your enemies, ADONAI ,
for, behold, your enemies shall perish.
All the evildoers will be scattered.
10 But you have exalted my horn like that of the wild ox.
I am anointed with fresh oil.
11 My eye has also seen my enemies.
My ears have *sh'ma* ·heard obeyed· of the wicked enemies who rise up against me.
12 The upright shall flourish like the palm tree.
He will grow like a cedar in Lebanon.
13 They are planted in ADONAI 's house.
They will flourish in our God's courts.

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* **91:12** Quoted in Matt 4:6; Luke 4:10-11

14 They will still produce fruit in old age.
They will be full of sap and green,
15 to show that ADONAI is upright.
He is my rock,
and there is no unrighteousness in him.

## 93

*Historically, Levites [Descendants of United with] sang this Psalm on Sixth Day in the Temple. (No reference)*

1 ADONAI reigns!
He is clothed with majesty!
ADONAI is armed with strength.
The world also is established.
It can't be moved.
2 Your throne is established from long ago.
You are from everlasting.
3 The floods have lifted up, ADONAI ,
the floods have lifted up their voice.
The floods lift up their waves.
4 Above the voices of many waters,
the mighty breakers of the sea,
ADONAI on high is mighty.
5 Your testimonies stand firm.
Holiness adorns your house,
ADONAI , forever more.

## 94

*Context: God vindicates the upright while still judging the people and the wicked. (Jer 39:15-18)*
*Historically, Levites [Descendants of United with] sang this Psalm on Fourth Day in the Temple.*

1 ADONAI , you God to whom vengeance belongs,
you God to whom vengeance belongs, shine out.
2 Rise up, you judge of the earth.
Pay back the proud what they deserve.
3 ADONAI , how long will the wicked,
how long will the wicked triumph?
4 They pour out arrogant words.
All the evildoers boast.
5 They break your people in pieces, ADONAI ,
and afflict your heritage.
6 They kill the widow and the alien,
and murder the fatherless.
7 They say, "Yah will not see,
neither will Jacob [Supplanter]'s God consider."
8 Consider, you senseless among the people;
you fools, when will you be wise?
9 He who implanted the ear, won't he *sh'ma* ·hear obey·?
He who formed the eye, won't he see?

10 He who disciplines the nations, won't he punish?
He who teaches man knows.
11 *ADONAI knows the thoughts of* man,
that they *are futile.* *
12 Blessed is the man whom you discipline, Yah,
and teach out of your *Torah* ·Teaching·;
13 that you may give him rest from the days of adversity,
until the pit is dug for the wicked.
14 For ADONAI won't *reject his people,* †
neither will he forsake his inheritance.
15 For judgment will *teshuvah* ·completely return· to righteousness.
All the upright in heart shall follow it.
16 Who will rise up for me against the wicked?
Who will stand up for me against the evildoers?
17 Unless ADONAI had been my help,
my soul would have soon lived in silence.
18 When I said, "My foot is slipping!"
Your *cheshed* ·loving-kindness·, ADONAI , held me up.
19 In the multitude of my thoughts within me,
your comforts delight my soul.
20 Shall the throne of wickedness have fellowship with you,
which brings about mischief by statute?
21 They gather themselves together against the soul of the upright,
and condemn the innocent blood.
22 But ADONAI has been my high tower,
my God, the rock of my refuge.
23 He has brought on them their own iniquity,
and will cut them off in their own wickedness.
ADONAI , our God, will cut them off.

# 95

*Context: During the Exodus. Reference to early in exodus or after the judgment of 40 years in desert. Ps 95:8 references the events at Massah [Testing] in the desert. (Ex 17:7 (context 17:1-7); Num 11:20-25) (Consider also Ex 6:6-7, Num 11:18-23, 14:11-25, 26:64-65; Deut 1:25-40, 9:27-28; Joshua [Salvation Yah] 4:20-24)*

1 Oh come, let's sing to ADONAI .
Let's shout aloud to the rock of our *yesha'* ·salvation·!
2 Let's come before his presence with thanksgiving.
Let's extol him with songs!
3 For ADONAI is a great God,
a great King above all deities.
4 In his hand are the deep places of the earth.
The heights of the mountains are also his.
5 The sea is his, and he made it.
His hands formed the dry land.
6 Oh come, let's worship and *hawa* ·bow low, prostrate·.
Let's kneel before *Yahweh 'Oseinu* [Yahweh our Maker],
7 for he is our God.

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* **94:11** Quoted in 1 Cor 3:20 † **94:14** Quoted in Rom 11:1

We are the people of his pasture,
and the sheep in his care.
* *Today, oh that you would sh'ma ·hear obey· his voice!*
8 *Don't harden your heart, as at Meribah [Quarreling],* †
as in the day of Massah [Testing] in the wilderness,
9 when *your fathers* tempted me,
*tested me, and saw my work.*
10 *Forty long years I loathed that generation,* ‡
*and said, "This is a people that errors in their heart.*
*They have not known my ways."*
11 *Therefore I swore in my wrath,*
*"They won't enter into my rest."* § *

# 96

*Context: When David [Beloved] brings the ark to the city of David [Beloved], Jerusalem [City of peace]. (1 Chr 16:23-33)*

1 Sing to ADONAI a new song!
Sing to ADONAI, all the earth.
2 Sing to ADONAI!
Bless his name!
Proclaim his *yishu'ah* ·salvation· from day to day!
3 Declare his *kavod* ·weighty glory· among the nations,
his marvelous works among all the peoples.
4 For great is ADONAI, and greatly to be praised!
He is to be feared above all deities.
5 For all the deities of the peoples are idols,
but ADONAI made the heavens.
6 Honor and majesty are before him.
Strength and beauty are in his sanctuary.
7 Ascribe to ADONAI, you families of nations,
ascribe to ADONAI *kavod* ·weighty glory· and strength.
8 Ascribe to ADONAI the *kavod* ·weighty glory· due to his name.
Bring an offering, and come into his courts.
9 *Hawa* ·Bow low, prostrate· to worship ADONAI in holy array.
Tremble before him, all the earth.
10 Say among the nations, "ADONAI reigns."
The world is also established.
It can't be moved.
He will judge the peoples with equity.
11 Let the heavens be glad, and let the earth rejoice.
Let the sea roar, and its fullness!
12 Let the field and all that is in it exult!
Then all the trees of the woods shall sing for joy
13 before ADONAI; for he comes,

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* **95:7** MPr: If Israel did penitence only one day (or else properly observed even one Sabbath), the Messiah the Son of David would immediately come. Larger context reads God says this to Israel, "My son, open to Me a door of repentance even small as a needle's eye, and I will open to you doors wide enough for carriages and wagons and I shall come in." (Ps 95:7 in Midrash Exodus 25). (Rev 3:19) † **95:8** Quoted in Heb 3:13, 3:15, 4:7, (partially in Heb 3:13, 3:16) ‡ **95:10** Quoted in Heb 3:17 § **95:11** Quoted in Heb 3:7-11 * **95:11** Quoted in Heb 3:18, 4:3, 4:5, (partially in Heb 3:19, 4:1, 4:3, 4:6, 4:10, 4:11)

*for he* comes *to judge the earth.*
*He will judge the world* * with righteousness,
the peoples with his truth.

## 97

1 ADONAI reigns!
Let the earth rejoice!
Let the multitude of islands be glad!
2 Clouds and darkness are around him.
Righteousness and *mishpat* ·justice· are the foundation of his throne.
3 A fire goes before him,
and burns up his adversaries on every side.
4 His lightning lights up the world.
The earth sees, and trembles.
5 The mountains melt like wax at the presence of ADONAI ,
at the presence of the Lord of the whole earth.
6 The heavens declare his righteousness.
All the peoples have seen his *kavod* ·weighty glory·.
7 Let all them be shamed who *abad* ·serve· engraved images,
who boast in their idols.
*Hawa ·Bow low, prostrate· to worship him, all you angels!* *
8 Zion [Mountain ridge, Marking] *sh'ma* ·heard obeyed· and was glad.
The daughters of Judah [Praised] rejoiced,
because of your judgments, ADONAI .
9 For you, ADONAI , are most high above all the earth.
You are exalted far above all deities.
10 You who *'ahav* ·affectionately love· ADONAI , hate evil.
He preserves the souls of his saints.
He delivers them out of the hand of the wicked.
11 Light is sown for the upright,
and gladness for the upright in heart.
12 Be glad in ADONAI , you upright people!
*Yadah* ·Extend hands in thankful praise· to his holy Name.

## 98

*A Psalm.*
*Context: Praise to God for victory in full view of the nations. (No reference)*

1 Sing to ADONAI a new song,
for he has done marvelous things!
His right hand, and his holy arm, have worked salvation for him.
2 ADONAI has made known his *yishu'ah* ·salvation·.
He has openly shown his righteousness in the sight of the nations.
3 He has remembered his *cheshed* ·loving-kindness· and his faithfulness
toward the house of Israel [God prevails].
All the ends of the earth have seen the *yishu'ah* ·salvation· of our God.
4 Make a joyful noise to ADONAI , all the earth!
Burst out and sing for joy, yes, sing *zahmar* ·musical praise·!

* **96:13** Quoted in Acts 17:31 * **97:7** Quoted in Heb 1:6

5 Sing *zahmar* ·musical praise· to ADONAI with the harp,
with the harp and the voice of melody.
6 With trumpets and sound of the *shofar* ·ram horn·,
make a joyful noise before the King, ADONAI .
7 Let the sea roar with its fullness;
the world, and those who dwell therein.
8 Let the rivers clap their hands.
Let the mountains sing for joy together.
9 Let them sing before ADONAI ,
*for he* comes *to judge the earth.*
*He will judge the world* * with righteousness,
and the peoples with equity.

# 99

1 ADONAI reigns! Let the peoples tremble.
He sits enthroned among the cherubim.
Let the earth be moved.
2 ADONAI is great in Zion [Mountain ridge, Marking].
He is high above all the peoples.
3 Let them *yadah* ·extend hands in thankful praise· to your great and awesome name.
He is Holy!

4 The King's strength also *'ahav* ·affectionately loves· *mishpat* ·justice·.
You do establish equity.
You execute *mishpat* ·justice· and righteousness in Jacob [Supplanter].
5 Exalt *Yahweh Eloheikhem* [Yahweh our God].
*Hawa* ·Bow low, prostrate· to worship at his footstool.
He is Holy!
6 Moses [Drawn out] and Aaron [Light-bringer] were among his priests,
Samuel among those who call on his name;
they called on ADONAI , and he answered them.
7 He spoke to them in the pillar of cloud.
They kept his testimonies,
the statute that he gave them.
8 You answered them, *Yahweh Eloheikhem* [Yahweh our God].
You are a God who forgave them,
although you took vengeance for their doings.
9 Exalt ADONAI , our God.
*Hawa* ·Bow low, prostrate· to worship at his holy hill,
for ADONAI , our God, is holy!

# 100

*A Psalm of thanksgiving.*
*Context: Psalm for Thanksgiving; possibly sung for giving a Thanksgiving offering. (No reference)*

1 Shout for joy to ADONAI , all you lands!
2 *Abad* ·Serve· ADONAI with gladness.

* **98:9** Quoted in Acts 17:31

Come before his presence with singing.
3 Know that ADONAI , he is God.
It is he who has made us, and we are his.
We are his people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving,
into his courts with *tehilahot* ·praise songs·.
*Yadah* ·Extend hands in thankful praise· to him, and bless his name.
5 For ADONAI is good.
His *cheshed* ·loving-kindness· endures forever,
his faithfulness to all generations.

# 101

*A Psalm by David [Beloved].*

1 I will sing of *cheshed* ·loving-kindness· and *mishpat* ·justice·.
To you, ADONAI , I will sing *zahmar* ·musical praise·.
2 I will be careful to live a blameless life.
When will you come to me?
I will walk within my house with a blameless heart.
3 I will set no vile thing before my eyes.
I hate the deeds of faithless men.
They will not cling to me.
4 A perverse heart will be far from me.
I will have nothing to do with evil.
5 I will silence whoever secretly slanders his neighbor.
I won't tolerate one who is haughty and conceited.
6 My eyes will be on the faithful of the land,
that they may dwell with me.
He who walks in a perfect way,
he will serve me.
7 He who practices deceit won't dwell within my house.
He who speaks falsehood won't be established before my eyes.
8 Morning by morning, I will destroy all the wicked of the land;
to cut off all the workers of iniquity from ADONAI 's city.

# 102

*A Prayer of one afflicted, when he is overwhelmed and pours out his complaint before ADONAI .*

1 * *Sh'ma* ·Hear obey· my prayer, ADONAI !
Let my cry come to you.
2 Don't hide your face from me in the day of my distress.
Turn your ear to me.
Answer me quickly in the day when I call.
3 For my days consume away like smoke.
My bones are burned as a torch.
4 My heart is blighted like grass, and withered,
for I forget to eat my bread.

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* **102:1** MP: The suffering and reproach of Calvary (describes Ps 22). (Mark 15:37 (context whole chapter); John 19:30 (context 19:16-30))

5 By reason of the voice of my groaning,
my bones stick to my skin.
6 I am like a pelican of the wilderness.
I have become as an owl of the waste places.
7 I watch, and have become like a sparrow that is alone on the housetop.
8 My enemies reproach me all day.
Those who are mad at me use my name as a curse.
9 For I have eaten ashes like bread,
and mixed my drink with tears,
10 Because of your indignation and your wrath,
for you have taken me up, and thrown me away.
11 My days are like a long shadow.
I have withered like grass.

12 But you, ADONAI , will remain forever;
your renown endures to all generations.
13 You will arise and have *racham* ·merciful love· on Zion [Mountain ridge, Marking];
for it is time to have mercy on her.
Yes, the set time has come.
14 For your servants take pleasure in her stones,
and have pity even on her dust.
15 So the nations will fear ADONAI 's name;
all the kings of the earth your *kavod* ·weighty glory·.
16 For ADONAI has built up Zion [Mountain ridge, Marking].
He has appeared in his *kavod* ·weighty glory·.
17 He has responded to the prayer of the destitute,
and has not despised their prayer.
18 This will be written for the generation to come.
A people which will be created will Halleluyah ·praise Yah·.
19 For he has looked down from the height of his sanctuary.
From heaven, ADONAI saw the earth;
20 to *sh'ma* ·hear obey· the groans of the prisoner;
to free those who are condemned to death;
21 that men may declare ADONAI 's name in Zion [Mountain ridge, Marking],
and his *tehilah* ·praise song· in Jerusalem [City of peace];
22 when the peoples are gathered together,
the kingdoms, to serve ADONAI .

23 He weakened my strength along the course.
He shortened my days.
24 I said, "My God, don't take me away in the middle of my days.
Your years are throughout all generations.
25 † Of old, *you laid the foundation of the earth.*
The *heavens are the work of your hands.*
26 *They will perish, but you will endure.*
Yes, all of them *will wear out like a garment.*
*You will change them like a cloak, and they will pass away.*
27 *But you remain the same,*

† **102:25** MP: Messiah is creator of all. He is eternal and remains constant. (John 1:1-3; Heb 1:8-12)

*your years will have no end.* ‡
28 The children of your servants will continue.
Their offspring will be established before you."

# 103

*By David [Beloved].*
*Context: The son conceived of David's adultery has died. Then David [Beloved] allows himself to be refreshed and blessed God. (2 Sam 12:13-23)*

1 Praise ADONAI , my soul!
All that is within me, praise his holy name!
2 Praise ADONAI , my soul,
and don't forget all his benefits;
3 who forgives all your sins;
who heals all your diseases;
4 who redeems your life from destruction;
who crowns you with *cheshed* ·loving-kindness· and tender *racham* ·merciful love·;
5 who satisfies your desire with good things,
so that your youth is renewed like the eagle's.
6 ADONAI executes righteous acts,
and *mishpat* ·justice· for all who are oppressed.
7 He made known his ways to Moses [Drawn out],
his deeds to the children of Israel [God prevails].
8 *ADONAI is merciful and gracious,* *
slow to anger, and abundant in *cheshed* ·loving-kindness·.
9 He will not always accuse;
neither will he stay angry forever.
10 He has not dealt with us according to our sins,
nor repaid us for our iniquities.
11 For as the heavens are high above the earth,
so great is his *cheshed* ·loving-kindness· toward those who fear him.
12 As far as the east is from the west,
so far has he removed our transgressions from us.
13 Like a father has *racham* ·compassionate merciful love· on his children,
so ADONAI has *racham* ·compassionate merciful love· on those who fear him.
14 For he knows how we are made.
He remembers that we are dust.
15 As for man, his days are like grass.
As a flower of the field, so he flourishes.
16 For the wind passes over it, and it is gone.
Its place remembers it no more.
17 But ADONAI 's *cheshed* ·loving-kindness· is from everlasting to everlasting with *those who fear him,* †
his righteousness to children's children;
18 to those who keep his covenant ·binding contract between two or more parties·,
to those who remember to obey his precepts.

‡ **102:27** Quoted in Heb 1:10-12 * **103:8** Quoted in James 5:11 † **103:17** Quoted in Luke 1:50

19 ADONAI has established his throne in the heavens.
His kingdom rules over all.
20 Praise ADONAI , you angels of his,
who are mighty in strength, who fulfill his word,
*Sh'ma* ·hearing obeying· the voice of his word.
21 Praise ADONAI , all you armies of his,
you servants of his, who do his pleasure.
22 Praise ADONAI , all you works of his,
in all places of his dominion.
Praise ADONAI , my soul!

# 104

*Context: Praising God for His creation and wonders. Similar topics as in Gen 1-2 and Job 38-39. (Job 38-39)*

1 Bless ADONAI , my soul.
ADONAI , my God, you are very great.
You are clothed with honor and majesty.
2 He covers himself with light as with a garment.
He stretches out the heavens like a curtain.
3 He lays the beams of his rooms in the waters.
He makes the clouds his chariot.
He walks on the wings of the wind.
4 He *makes his messengers winds;*
*his servants flames of fire.* *
5 He laid the foundations of the earth,
that it should not be moved forever.
6 You covered it with the deep as with a cloak.
The waters stood above the mountains.
7 At your rebuke they fled.
At the voice of your thunder they hurried away.
8 The mountains rose,
the valleys sank down,
to the place which you had assigned to them.
9 You have set a boundary that they may not pass over;
that they don't turn again to cover the earth.
10 He sends springs into the valleys.
They run among the mountains.
11 They give drink to every animal of the field.
The wild donkeys quench their thirst.
12 The birds of the sky nest by them.
They sing among the branches.
13 He waters the mountains from his rooms.
The earth is filled with the fruit of your works.
14 He causes the grass to grow for the livestock,
and plants for man to cultivate,
that he may produce food out of the earth:
15 wine that makes glad the heart of man,
oil to make his face to shine,
and bread that strengthens man's heart.

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* **104:4** Quoted in Heb 1:7

16 ADONAI 's trees are well watered,
the cedars of Lebanon, which he has planted;
17 where the birds make their nests.
The stork makes its home in the cypress trees.
18 The high mountains are for the wild goats.
The rocks are a refuge for the rock badgers.
19 He appointed the moon for seasons.
The sun knows when to set.
20 You make darkness, and it is night,
in which all the animals of the forest prowl.
21 The young lions roar after their prey,
and seek their food from God.
22 The sun rises, and they steal away,
and lay down in their dens.
23 Man goes out to his work,
to his labor until the evening.
24 ADONAI , how many are your works!
In wisdom have you made them all.
The earth is full of your riches.
25 There is the sea, great and wide,
in which are innumerable living things,
both small and large animals.
26 There the ships go,
and leviathan, whom you formed to play there.
27 These all wait for you,
that you may give them their food in due season.
28 You give to them; they gather.
You open your hand; they are satisfied with good.
29 You hide your face: they are troubled;
you take away their breath: they die, and *teshuvah* ·completely return·
to the dust.
30 You send out your Spirit and they are created.
You renew the face of the ground.
31 Let the *kavod Yahweh* ·weighty glory of He sustains breathing· endure
forever.
Let ADONAI rejoice in his works.
32 He looks at the earth, and it trembles.
He touches the mountains, and they smoke.
33 I will sing to ADONAI as long as I live.
I will sing *zahmar* ·musical praise· to my God while I have any being.
34 Let your meditation be sweet to him.
I will rejoice in ADONAI .
35 Let sinners be consumed out of the earth.
Let the wicked be no more.
Bless ADONAI , my soul.
Halleluyah ·praise Yah·!

# 105

*Context: References the history of: God making covenant with the patriarchs. Joseph going down to Egypt. The people of Israel multiply in Egypt. The ten plagues and exodus up and out from Egypt. And God*

*sustaining Israel in the wilderness both physically and spiritually. God provides rulings on how to live upright. (Gen 41-50; Ex 1-23)*
*Historically, sung for Hanukkah along with Psalm 109:26-31.*

1 *Yadah* ·Extend hands in thankful praise· to ADONAI ! Call on his name!
Make his doings known among the peoples.
2 Sing to him, sing *zahmar* ·musical praise· to him!
Tell of all his marvelous works.
3 Glory in his holy name.
Let the heart of those who seek ADONAI rejoice.
4 Seek ADONAI and his strength.
Seek his face forever more.
5 Remember his marvelous works that he has done;
his wonders, and the judgments of his mouth,
6 you *offspring of Abraham [Father of a multitude],* * his servant,
you children of Jacob [Supplanter], his chosen ones.
7 He is ADONAI , our God.
His judgments are in all the earth.
8 He has remembered his covenant ·binding contract between two or more parties· forever,
the word which he enjoined to a thousand generations,
9 the covenant which he made with Abraham [Father of a multitude],
his oath to Isaac [Laughter],
10 and confirmed the same to Jacob [Supplanter] for a statute;
to Israel [God prevails] for an everlasting covenant,
11 saying, “To you I will give the land of Canaan [Humbled],
the lot of your inheritance;”
12 when they were but a few men in number,
yes, very few, and foreigners in it.
13 They went about from nation to nation,
from one kingdom to another people.
14 He allowed no one to do them wrong.
Yes, he reproved kings for their sakes,
15 “Don’t touch my anointed ones!
Do my prophets no harm!”
16 He called for a famine on the land.
He destroyed the food supplies.
17 He sent a man before them.
Joseph [May he add] was sold for a slave.
18 They bruised his feet with shackles.
His neck was locked in irons,
19 until the time that his word happened,
and ADONAI ’s word proved him true.
20 The king sent and freed him;
even the ruler of peoples, and let him go free.
21 He made him lord of his house,
and ruler of all of his possessions;
22 to discipline his princes at his pleasure,
and to teach his elders wisdom.
23 Israel [God prevails] also came into Egypt [Abode of slavery].
Jacob [Supplanter] lived in the land of Ham [Hot, Intensity, Passion].

* **105:6** Quoted in Rom 11:1

24 He increased his people greatly,
and made them stronger than their adversaries.
25 He turned their heart to hate his people,
to conspire against his servants.
26 He sent Moses [Drawn out], his servant,
and Aaron [Light-bringer], whom he had chosen.
27 They performed miracles among them,
and wonders in the land of Ham [Hot, Intensity, Passion].
28 He sent darkness, and made it dark.
They didn't rebel against his words.
29 He turned their waters into blood,
and killed their fish.
30 Their land swarmed with frogs,
even in the rooms of their kings.
31 He spoke, and swarms of flies came,
and lice in all their borders.
32 He gave them hail for rain,
with lightning in their land.
33 He struck their vines and also their fig trees,
and shattered the trees of their country.
34 He spoke, and the locusts came,
and the grasshoppers, without number,
35 ate up every plant in their land;
and ate up the fruit of their ground.
36 He struck also all the firstborn in their land,
the first fruits of all their manhood.
37 He brought them out with silver and gold.
There was not one feeble person among his tribes.
38 Egypt [Abode of slavery] was glad when they departed,
for the fear of them had fallen on them.
39 He spread a cloud for a covering,
fire to give light in the night.
40 They asked, and he brought quails,
and satisfied them with the bread of the sky.
41 He opened the rock, and waters gushed out.
They ran as a river in the dry places.
42 For he remembered his holy word,
and Abraham [Father of a multitude], his servant.
43 He brought his people out with joy,
his chosen with singing.
44 He gave them the lands of the nations.
They took the labor of the peoples in possession,
45 that they might keep his statutes,
and observe his *torot* ·teachings·.
Halleluyah ·praise Yah·!

# 106

*Context: The writer asks God to remember the covenant mercies while recalling Israel's history. Psalms history: Israel trusts Yahweh with covenant, then Moses in Egypt, exodus out, delay, then entering Canaan and onto the Judges. (References from Exodus to Judges)*

1 Praise ADONAI !
*Yadah* ·Extend hands in thankful praise· to ADONAI , for he is good,
for his *cheshed* ·loving-kindness· endures forever.
2 Who can utter the mighty acts of ADONAI ,
or *sh'ma* ·hear obey, fully declare· all his praise?
3 Blessed are those who keep *mishpat* ·justice·.
Blessed is one who does what is right at all times.
4 Remember me, ADONAI , with the favor that you show to your people.
Visit me with your *yishu'ah* ·salvation·,
5 that I may see the prosperity of your chosen,
that I may rejoice in the gladness of your nation,
that I may glory with your inheritance.

6 We have sinned with our fathers.
We have committed iniquity.
We have done wickedly.
7 Our fathers didn't understand your wonders in Egypt [Abode of slavery].
They didn't remember the multitude of your *cheshed* ·loving-kindnesses·,
but were rebellious at the sea, even at the *Sea of Suf* [Reed Sea].
8 Nevertheless he saved them for his name's sake,
that he might make his mighty power known.
9 He rebuked the *Sea of Suf* [Reed Sea] also, and it was dried up;
so he led them through the depths, as through a desert.
10 He saved them from the hand of him who hated them,
and redeemed them from the hand of the enemy.
11 The waters covered their adversaries.
There was not one of them left.
12 Then they believed his words.
They sang his *tehilah* ·praise song·.

13 They soon forgot his works.
They didn't wait for his counsel,
14 but gave in to craving in the desert,
and tested God in the wasteland.
15 He gave them their request,
but sent leanness into their soul.
16 They envied Moses [Drawn out] also in the camp,
and Aaron [Light-bringer], ADONAI 's saint.
17 The earth opened and swallowed up Dathan,
and covered the company of Abiram.
18 A fire was kindled in their company.
The flame burned up the wicked.
19 They made a calf in Horeb [Desert],
and *hawa* ·bowed low, prostrated· worshiped a molten image.
20 Thus they exchanged their *kavod* ·weighty glory·
for an image of a bull that eats grass.
21 They forgot God, their source of salvation,
who had done great things in Egypt [Abode of slavery],
22 Wondrous works in the land of Ham [Hot, Intensity, Passion],
and awesome things by the *Sea of Suf* [Reed Sea].
23 Therefore he said that he would destroy them,
had Moses [Drawn out], his chosen, not stood before him in the breach,

to turn away his wrath, so that he would not destroy them.
24 Yes, they despised the pleasant land.
They didn't believe his word,
25 but murmured in their tents,
and didn't *sh'ma* ·hear obey· ADONAI 's voice.
26 Therefore he swore to them
that he would overthrow them in the wilderness,
27 that he would overthrow their offspring among the nations,
and scatter them in the lands.
28 They joined themselves also to Baal Peor,
and ate the sacrifices of the dead.
29 Thus they provoked him to anger with their deeds.
The plague broke in on them.
30 Then Pinchas [Bronze skin] stood up, and executed judgment,
so the plague was stopped.
31 That was credited to him for righteousness,
for all generations to come.
32 They angered him also at the waters of Meribah [Quarreling],
so that Moses [Drawn out] was troubled for their sakes;
33 because they were rebellious against his spirit,
he spoke rashly with his lips.
34 They didn't destroy the peoples,
as ADONAI ordered them to do,
35 but mixed themselves with the nations,
and learned their works.
36 They *abad* ·served· their idols,
which became a snare to them.
37 Yes, they sacrificed their sons and their daughters to demons.
38 They shed innocent blood,
even the blood of their sons and of their daughters,
whom they sacrificed to the idols of Canaan [Humbled].
The land was polluted with blood.
39 Thus were they defiled with their works,
and prostituted themselves in their deeds.
40 Therefore ADONAI burned with anger against his people.
He abhorred his inheritance.
41 He gave them into the hand of the nations.
Those who hated them ruled over them.
42 Their enemies also oppressed them.
They were brought into subjection under their hand.
43 Many times he delivered them,
but they were rebellious in their counsel,
and were brought low in their iniquity.
44 Nevertheless he regarded their distress,
when he *sh'ma* ·heard obeyed· their cry.
45 He remembered for them his covenant,
and relented according to the multitude of his *cheshed* ·loving-kindnesses·.
46 He made them also to be shown *racham* ·compassionate love·
by all those who carried them captive.

47 Save us, ADONAI , our God,
gather us from among the nations,

*yadah* ·extend hands in thankful praise· to your holy name,
to triumph in your *tehilah* ·praise song·!

48 *Blessed be ADONAI, the God of Israel [God prevails],* *
from everlasting even to everlasting!
Let all the people say, "*Amen* ·So be it·."
Halleluyah ·praise Yah·!

# BOOK 5

## 107

*Context: Written post-exile from Babylon [Confusion]. Recalling God's dealings with Israel [God prevails] in history and prophecy. (Ezra 1:1-7; Is 45:1-8) (Ps 107:16 references Is 45:2)*

1 *Yadah* ·Extend hands in thankful praise· to ADONAI ,
for he is good,
for his *cheshed* ·loving-kindness· endures forever.
2 Let the redeemed by ADONAI say so,
whom he has redeemed from the hand of the adversary,
3 And gathered out of the lands,
from the east and from the west,
from the north and from the south.
4 They wandered in the wilderness in a desert way.
They found no city to live in.
5 Hungry and thirsty,
their soul fainted in them.
6 Then they cried to ADONAI in their trouble,
and he delivered them out of their distresses,
7 he led them also by a straight way,
that they might go to a city to live in.
8 Let them *yadah* ·extend hands in thankful praise· to ADONAI for his *cheshed* ·loving-kindness·,
for his wonderful deeds to the children of men!

9 For he satisfies the longing soul.
He fills the hungry soul with good.
10 Some sat in darkness and in the shadow of death,
being bound in affliction and iron,
11 because they rebelled against the words of God,
and condemned the counsel of *haElyon* [the Most High].
12 Therefore he brought down their heart with labor.
They fell down, and there was no one to help.
13 Then they cried to ADONAI in their trouble,
and he saved them out of their distresses.
14 He brought them out of darkness and the shadow of death,
and broke away their chains.
15 Let them *yadah* ·extend hands in thankful praise· to ADONAI for his *cheshed* ·loving-kindness·,
for his wonderful deeds to the children of men!

16 For he has broken the gates of bronze,

* **106:48** Quoted in Luke 1:68

and cut through bars of iron.
17 Fools are afflicted because of their disobedience,
and because of their iniquities.
18 Their soul abhors all kinds of food.
They draw near to the gates of death.
19 Then they cry to ADONAI in their trouble,
he saves them out of their distresses.
20 He sends his word, and heals them,
and delivers them from their graves.
21 Let them *yadah* ·extend hands in thankful praise· to ADONAI for his
*cheshed* ·loving-kindness·,
for his wonderful deeds to the children of men!

22 *Let them offer the sacrifices of thanksgiving,* *
and declare his deeds with singing.
23 Those who go down to the sea in ships,
who do business in great waters;
24 These see ADONAI 's deeds,
and his wonders in the deep.
25 For at his word the stormy wind arose,
lifting up its towering waves.
26 They mount up to the sky; they go down again to the depths.
Their soul melts away because of trouble.
27 They reel back and forth, and stagger like a drunken man,
and are at their wits' end.
28 Then they cry to ADONAI in their trouble,
and he brings them out of their distress.
29 He makes the storm a calm,
so that its waves are still.
30 Then they are glad because it is calm,
so he brings them to their desired haven.
31 Let them *yadah* ·extend hands in thankful praise· to ADONAI for his
*cheshed* ·loving-kindness·,
for his wonderful deeds for the children of men!

32 Let them exalt him also in the assembly of the people,
and praise him in the seat of the elders.
33 He turns rivers into a desert,
water springs into a thirsty ground,
34 and a fruitful land into a salt waste,
for the wickedness of those who dwell in it.
35 He turns a desert into a pool of water,
and a dry land into water springs.
36 There he makes the hungry live,
that they may prepare a city to live in,
37 sow fields, plant vineyards,
and reap the fruits of increase.
38 He blesses them also, so that they are multiplied greatly.
He does not allow their livestock to decrease.
39 Again, they are diminished and bowed down
through oppression, trouble, and sorrow.
40 He pours contempt on princes,

* **107:22** Quoted in Heb 13:15

and causes them to wander in a trackless waste.
41 Yet he lifts the needy out of their affliction,
and increases their families like a flock.
42 The upright will see it, and be glad.
All the wicked will shut their mouths.
43 Whoever is wise will pay attention to these things.
They will consider the *cheshed* ·loving-kindnesses· of ADONAI .

# 108

*A Song. A Psalm by David [Beloved].*
*Context: David [Beloved] fights in many wars with success, the contemporary battle is not yet finished and the war's end is not yet determined. (2 Sam 8)*

1 My heart is steadfast, God.
I will sing *zahmar* ·musical praise· and I will give *kavod* ·weighty glory·.
2 Wake up, harp and lyre!
I will wake up the dawn.
3 I will *yadah* ·extend hands in thankful praise· to you, ADONAI , among the nations.
I will sing *zahmar* ·musical praise· to you among the peoples.
4 For your *cheshed* ·loving-kindness· is great above the heavens.
Your faithfulness reaches to the skies.
5 Be exalted, God, above the heavens!
Let your *kavod* ·weighty glory· be over all the earth.
6 That your *yadid* ·beloved· may be delivered,
save with your right hand, and answer us.
7 God has spoken from his sanctuary: "In triumph,
I will divide Shechem, and measure out the valley of Sukkot.
8 Gilead is mine. Manasseh [Causing to forget] is mine.
Ephraim [Fruit] also is my helmet.
Judah [Praised] is my scepter.
9 Moab [From father] is my wash pot.
I will toss my sandal on Edom [Red].
I will shout over Philistia."
10 Who will bring me into the fortified city?
Who has led me to Edom [Red]?
11 Haven't you rejected us, God?
You don't go out, God, with our armies.
12 Give us help against the enemy,
for the help of man is vain.
13 Through God, we will do valiantly.
For it is he who will tread down our enemies.

# 109

*For the Chief Musician. A Psalm by David [Beloved].*
*Context: Possibly, many friends are unreliable; David [Beloved] flees trusting nearly no one. (1 Sam 22:1-5)*
*Historically, the concluding verses (Ps 109:26-31) are sung for Hanukkah with Psalm 105.*

1 God of my *tehilah* ·praise song·, don't remain silent,
2 for they have opened the mouth of the wicked and the mouth of deceit against me.
They have spoken to me with a lying tongue.
3 *They* have also surrounded me with words of *hatred,*
and fought against me *without a cause.* *
4 † Making *teshuvah* ·complete return· for my love, they are my adversaries;
but I am in prayer.
5 They have rewarded me evil for good,
and hatred for my love.
6 Set a wicked man over him.
Let an adversary stand at his right hand.
7 When he is judged, let him come out guilty.
Let his prayer be turned into sin.
8 ‡ Let his days be few.
§ *Let another take his office.* * †
9 Let his children be fatherless,
and his wife a widow.
10 Let his children be wandering beggars.
Let them be sought from their ruins.
11 Let the creditor seize all that he has.
Let strangers plunder the fruit of his labor.
12 Let there be no one to extend kindness to him,
neither let there be anyone to have pity on his orphan children.
13 Let his posterity be cut off.
In the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remembered by ADONAI .
Don't let the sin of his mother be blotted out.
15 Let them be before ADONAI continually,
that he may cut off their memory from the earth;
16 because he didn't remember to show kindness,
but persecuted the poor and needy man,
the broken in heart, to kill them.
17 Yes, he *'ahav* ·affectionately loved· cursing, and it came to him.
He didn't delight in blessing, and it was far from him.
18 He clothed himself also with cursing as with his garment.
It came into his inward parts like water,
like oil into his bones.
19 Let it be to him as the clothing with which he covers himself,
for the belt that is always around him.
20 This is the reward of my adversaries from ADONAI ,
of those who speak evil against my soul.

21 But deal with me, ADONAI the Lord, for your name's sake,
because your *cheshed* ·loving-kindness· is good, deliver me;
22 for I am poor and needy.
My heart is wounded within me.

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* **109:3** Quoted in John 15:25 † **109:4** MP: Messiah will pray for his enemies. (Matt 23:37; Luke 23:34) ‡ **109:8** MP: The Messiah's betrayer will have a short life. (Matt 27:3-5; Acts 1:15-18) § **109:8** MP: The Messiah's betrayer is replaced by another. (Acts 1:20-26) * **109:8** Quoted in Acts 1:20 † **109:8** Paraphrase Quoted in John 17:12 with Acts 1:16-20

23 I fade away like an evening shadow.
I am shaken off like a locust.
24 My knees are weak through fasting.
My body is thin and lacks fat.
25 ‡ I have also become a reproach to them.
When they see me, they shake their head.
26 Help me, ADONAI , my God.
Save me according to your *cheshed* ·loving-kindness·;
27 that they may know that this is your hand;
that you, ADONAI , have done it.
28 They may curse, but you bless.
When they arise, they will be shamed,
but your servant shall rejoice.
29 Let my adversaries be clothed with dishonor.
Let them cover themselves with their own shame as with a robe.
30 I will give great thanks to ADONAI with my mouth.
Yes, I will *yadah* ·extend hands in thankful praise· to him among the multitude.
31 For he will stand at the right hand of the needy,
to save him from those who judge his soul.

# 110

*A Psalm by David [Beloved].*
*Context: Messianic Psalm. (No reference)*
*The King Priest that is exemplified in Gen 14:18-20 is discussed in Hebrews 6:13-7:22.*

1 * *ADONAI says to adoni [my Lord],* † "Sit at my right hand, ‡
*until I make your enemies a footstool for your feet."* § *
2 † ADONAI will send out ‡ the rod of your strength out of Zion [Mountain ridge, Marking].
Rule among your enemies.
3 Your people offer themselves willingly in the day of your power, in holy array.
Out of the womb of the morning, you have the dew of your youth.

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‡ **109:25** MP: Messiah is mocked by people shaking their heads. (Mark 15:29-30) * **110:1** MP: Messiah is called *adon* [Lord]. (Luke 20:41-44) † **110:1** MP: Messiah sits at the right hand of God with all enemies being made subject to him. (Matt 26:64; Mark 16:19; Acts 2:33; Rom 8:34; Col 3:1; Heb 1:3, 1:13, 8:1-2, 10:12; 1 Peter 3:22) ‡ **110:1** Quoted in Matt 26:64; Mark 14:62, 16:19; Luke 22:69; Acts 5:31, 7:55-56; Col 3:1; Heb 1:3, 8:1, 12:2; 1 Pet 3:22; Rev 3:21 § **110:1** Quoted in Acts 2:35; 1 Cor 15:25 * **110:1** Quoted in Matt 22:44; Mark 12:36; Luke 20:43; Acts 2:33; Heb 1:13, 10:12-13 † **110:2** MPr: "The rod of Thy strength" has an interesting mystic interpretation linking histories. The pledges which Tamar [Palm tree] took from Judah [Praised] (Gen 38:18) was a leading from the Holy Spirit. Judah's seal is interpreted as signifying the Kingdom of God, the bracelet as the Sanhedrin (the Jewish Court of Law), and the staff representing the King Messiah. (Ps 110:2 and Is 11 in Midrash Genesis 85). (Mal 3:3; Luke 3:16) ‡ **110:2** MPr: The staff of Aaron is said to have been in the hands of every king until the Temple was destroyed. Since then, it was hid and will be restored to King Messiah. (Midrash Numbers 18). The self-same staff was used by Jacob with which he crossed Jordan (Gen 32:22), the staff of Judah (Gen 38:18), and Moses' staff of miracles (Ex 4:17), and Aaron's budding staff (Num 17:8), and the young man David had this self-same staff in his hand when he slew Goliath [Exposer, Uncovered] (1 Sam 17:40). This very same staff will be restored to the Messiah. (Ps 110:2 in Yalkut on Psalm 110). (Rev 2:26-27)

4 § *ADONAI has sworn, and will not change his mind:*
*"You are a priest forever in the order of Malki-Tzedek [My king Righteousness]."* *
5 † The Lord is at your right hand.
He will crush kings in the day of his wrath.
6 He will judge among the nations.
He will heap up dead bodies.
He will crush the ruler of the whole earth.
7 ‡ He will drink of the brook on the way;
therefore he will lift up his head.

# 111

*Context: God remembers His covenant, possibly as the Jews exiled in Babylon [Confusion] see covenant faithfulness fulfilled by God's regathering and the rebuilding of the Temple. (Ezra 3:10-13)*
*Acrostic Psalm*

1 Halleluyah ·praise Yah·!
I will *yadah* ·extend hands in thankful praise· to ADONAI with my whole heart,
in the council of the upright, and in the congregation.
2 ADONAI 's works are great,
pondered by all those who delight in them.
3 His work is honor and majesty.
His righteousness endures forever.
4 He has caused his wonderful works to be remembered.
*ADONAI is gracious and merciful.* *
5 He has given food to those who fear him.
He always remembers his covenant ·binding contract between two or more parties·.
6 He has shown his people the power of his works,
in giving them the heritage of the nations.
7 The works of his hands are truth and *mishpat* ·justice·.
All his precepts are sure.
8 They are established forever and ever.
They are done in truth and uprightness.
9 He has sent redemption to his people.
He has enjoined his covenant forever.
*His name is holy* † and awesome!
10 The fear of ADONAI is the beginning of wisdom.
All those who do his work have a good understanding.
His *tehilah* ·praise song· endures forever!

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§ **110:4** MP: Messiah will be a priest, not from Levi but rather from Malki-Tzedek. (Heb 5:5-6, 6:17-20, 8:1-2) * **110:4** Quoted in Heb 5:6, 5:10, 6:20, 7:11, 7:17, 7:21 † **110:5** MP: Messiah is at the right hand of God crushing the kings against him. (Mark 16:19; Luke 1:71; Acts 1:5-8, 2:33, 5:31, 7:55-58; Heb 8:1-2, 10:12, 12:2; 1 Peter 3:22) ‡ **110:7** MPr: Applied in Messianic times. When streams of blood flow from the wicked, birds will come to drink that flood. (Ps 110:7 in Yalkut u. s. col. d). (Rev 19:17-18, 19:21) * **111:4** Quoted in James 5:11 † **111:9** Quoted in Luke 1:49

# 112

*Context: Hallel 1:6. A reflection at the end of David's life. (No reference)*
*Acrostic Psalm*

1 Halleluyah ·praise Yah·!
Blessed is the man who fears ADONAI ,
who delights greatly in his *mitzvot* ·instructions·.
2 His offspring will be mighty in the land.
The generation of the upright will be blessed.
3 Wealth and riches are in his house.
His righteousness endures forever.
4 Light dawns in the darkness for the upright,
gracious, merciful, and righteous.
5 It is well with the man who is merciful and lends.
He will maintain his cause in judgment.
6 For he will never be shaken.
The upright will be remembered forever.
7 He will not be afraid of evil news.
His heart is steadfast, trusting in ADONAI .
8 His heart is established.
He will not be afraid in the end when he sees his adversaries.
9 He has dispersed, *he has given to the poor.*
*His righteousness endures forever.* *
His horn will be exalted with *kavod* ·weighty glory·.
10 The wicked will see it, and be grieved.
He shall gnash with his teeth, and melt away.
The desire of the wicked will perish.

# 113

*Context: Hallel 2:6. (No reference)*

1 Halleluyah ·praise Yah·!
Praise, you servants of ADONAI ,
praise ADONAI 's name.
2 Blessed be ADONAI 's name,
from this time forward and forever more.
3 From the rising of the sun to the going down of the same,
ADONAI 's name is to be praised.
4 ADONAI is high above all nations,
his *kavod* ·weighty glory· above the heavens.
5 Who is like ADONAI , our God,
who has his seat on high,
6 Who stoops down to see in heaven and in the earth?
7 He raises up the poor out of the dust.
Lifts up the needy from the ash heap;
8 that he may set him with princes,
even with the princes of his people.
9 He settles the barren woman in her home,
as a joyful mother of children.
Halleluyah ·praise Yah·!

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* **112:9** Quoted in 2 Cor 9:9

# 114

*Context: Hallel 3:6. References: Sea of Suf [Reed Sea] and Jordan [Descender] River partings, also the Springs from the Rock. (Ex 14:13-22, 17:4-7; Josh 3:7-17)*

1 When Israel [God prevails] went out of Egypt [Abode of slavery],
the house of Jacob [Supplanter] from a people of foreign language;
2 Judah [Praised] became his sanctuary,
Israel [God prevails] his dominion.
3 The sea saw it, and fled.
The Jordan [Descender] was driven back.
4 The mountains skipped like rams,
the little hills like lambs.
5 What was it, you sea, that you fled?
You Jordan [Descender], that you turned back?
6 You mountains, that you skipped like rams;
you little hills, like lambs?
7 Tremble, you earth, at the presence of the Lord,
at the presence of the God of Jacob [Supplanter],
8 who turned the rock into a pool of water,
the flint into a spring of waters.

# 115

*Context: Hallel 4:6. God's action, our trust, God's glory. The dead cannot praise and idols cannot save. (Ex 14:10-15, 14:23-31)*

1 Not to us, ADONAI , not to us,
but to your name give *kavod* ·weighty glory·,
for your *cheshed* ·loving-kindness·, and for your truth's sake.
2 Why should the nations say,
"Where is their God, now?"
3 But our God is in the heavens.
He does whatever he pleases.
4 Their *idols* are *silver and gold,*
the work of men's hands.
5 They have mouths, but they don't speak.
They have eyes, but they *don't see.*
6 They have ears, but they *don't sh'ma ·hear obey·.*
They have noses, but they don't smell.
7 They have hands, but they don't feel.
They have feet, but they *don't walk,* *
neither do they speak through their throat.
8 Those who make them will be like them;
yes, everyone who trusts in them.
9 Israel [God prevails], trust in ADONAI !
He is their help and their shield.
10 House of Aaron [Light-bringer], trust in ADONAI !
He is their help and their shield.
11 You who fear ADONAI , trust in ADONAI !
He is their help and their shield.

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* **115:7** Quoted in Rev 9:20

12 ADONAI remembers us. He will bless us.
He will bless the house of Israel [God prevails].
He will bless the house of Aaron [Light-bringer].
13 He will bless those who fear ADONAI ,
*both small and great.* †
14 May ADONAI increase you more and more,
you and your children.
15 Blessed are you by ADONAI ,
who made heaven and earth.
16 The heavens are the heavens of ADONAI ;
but the earth has he given to the children of men.
17 The dead don't Halleluyah ·praise Yah·,
neither any who go down into silence;
18 But we will bless Yah,
from this time forward and forever more.
Halleluyah ·praise Yah·!

# 116

*Context: Hallel 5:6. Possible alternative version of the Psalm is found in 2 Sam 22.*

*Context: In Ps 116:13, the "cup of salvation / cup of deliverance" is reference to the third cup in the Passover seder. Seen in Exodus 6:6-7 and Luke 22:20; the third cup follows dinner and represents the blood of the passover lamb. (2 Sam 22) (Ps 116:13 with Ex 6:6-7; Luke 22:20)*

1 I *'ahav* ·affectionately love· ADONAI , because he *sh'ma* ·hears obeys· my voice,
and my cries for mercy.
2 Because he has turned his ear to me,
therefore I will call on him as long as I live.
3 The cords of death surrounded me,
the pains of *Sheol* ·Place of the dead· got a hold of me.
I found trouble and sorrow.
4 Then I called on ADONAI 's name:
"ADONAI , I beg you, deliver my soul."
5 ADONAI is gracious and righteous.
Yes, our God is *racham* ·merciful love·.
6 ADONAI preserves the simple.
I was brought low, and he saved me.
7 *Teshuvah* ·Completely return· to your rest, my soul,
for ADONAI has dealt bountifully with you.
8 For you have delivered my soul from death,
my eyes from tears,
and my feet from falling.
9 I will walk before ADONAI in the land of the living.
10 *I believed, therefore I said,* *
"I was greatly afflicted."
11 I said in my haste,
*"All men are liars."* †
12 What will I give to ADONAI for all his benefits toward me?

† **115:13** Quoted in Rev 11:18; 19:5 * **116:10** Quoted in 2 Cor 4:13 † **116:11** Quoted in Rom 3:4

13 I will take the cup of *yishu'ah* ·salvation·, and call on ADONAI 's name.
14 I will pay my vows to ADONAI ,
yes, in the presence of all his people.
15 Precious in ADONAI 's sight is the death of his saints.
16 ADONAI , truly I am your servant.
I am your servant, the son of your servant.
You have freed me from my chains.
17 *I will offer to* you *the sacrifice of thanksgiving,* ‡
and will call on ADONAI 's name.
18 I will pay my vows to ADONAI ,
yes, in the presence of all his people,
19 in the courts of ADONAI 's house,
in the middle of you, Jerusalem [City of peace].
Halleluyah ·praise Yah·!

# 117

*Context: Hallel 6:6. (No reference)*

1 *Praise ADONAI, all you nations!*
*Extol him, all you peoples!* *
2 For his *cheshed* ·loving-kindness· *cheshed* ·loving-kindness· is great toward us.
ADONAI 's faithfulness endures forever.
Halleluyah ·praise Yah·!

# 118

*Context: Possibly after David's mistake in taking a census. He trusts in God's discipline. Written as David's praise to God after the plague. (2 Sam 24:10-15)*

1 *Yadah* ·Extend hands in thankful praise· to ADONAI , for he is good,
for his *cheshed* ·loving-kindness· endures forever.
2 Let Israel [God prevails] now say
that his *cheshed* ·loving-kindness· endures forever.
3 Let the house of Aaron [Light-bringer] now say
that his *cheshed* ·loving-kindness· endures forever.
4 Now let those who fear ADONAI say
that his *cheshed* ·loving-kindness· endures forever.
5 Out of my distress, I called on Yah.
Yah answered me with freedom.
6 With *ADONAI* on my side. *I will not be afraid.*
*What can a human being do to me?* *
7 ADONAI is on my side among those who help me.
Therefore I will look in triumph at those who hate me.
8 It is better to take refuge in ADONAI ,
than to put confidence in man.
9 It is better to take refuge in ADONAI ,
than to put confidence in princes.
10 All the nations surrounded me,

‡ **116:17** Quoted in Heb 13:15 * **117:1** Quoted in Rom 15:11 * **118:6** Quoted in Heb 13:6

but in ADONAI 's name, I cut them off.
11 They surrounded me, yes, they surrounded me.
In ADONAI 's name I indeed cut them off.
12 They surrounded me like bees.
They are quenched like the burning thorns.
In ADONAI 's name I cut them off.
13 You pushed me back hard, to make me fall,
but ADONAI helped me.
14 Yah is my strength and song.
He has become my *yishu'ah* ·salvation·.
15 The voice of rejoicing and *yishu'ah* ·salvation· is in the tents of the upright.
"The right hand of ADONAI does valiantly.
16 The right hand of ADONAI is exalted!
The right hand of ADONAI does valiantly!"
17 † I will not die, but live,
and declare Yah's works.
18 Yah has punished me severely,
but he has not given me over to death.
19 Open to me the gates of righteousness.
I will enter into them.
I will *yadah* ·extend hands in thankful praise· to Yah.
20 This is the gate of ADONAI ;
the upright will enter into it.
21 I will *yadah* ·extend hands in thankful praise· to you, for you have answered me,
and have become my *yishu'ah* ·salvation·.
22 ‡ § *The stone which the builders rejected has become the cornerstone.* *
23 *This is ADONAI 's doing.*
*It is marvelous in our eyes.* †
24 This is the day that ADONAI has made.
We will rejoice and be glad in it!
25 ‡ *Save us now,* we beg you, ADONAI !
ADONAI , we beg you, send prosperity now.
26 *Blessed is he who comes in the name of ADONAI !* § *
† We have blessed you out of ADONAI 's house.
27 ADONAI is God, and he has given us light.
Bind the sacrifice with cords, even to the horns of the altar.
28 You are my God, and I will *yadah* ·extend hands in thankful praise· to you.
You are my God, I will exalt you.

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† **118:17** MP: The Messiah will not die but be Resurrected, himself being protected by Yahweh. The discipline is not for unrighteousness. (Combined with Is 53:4-5, 53:10-11; Ps 16:10, 30:3, 49:15, 118:17-18). (Consider John 19:7). (Matt 27:41-44) ‡ **118:22** MP: Messiah will be rejected by his own people. (See also Isaiah [Salvation of Yah] 8:14, 28:16, 53:3, 53:11). (Mark 12:10; Luke 20:17-19; Acts 4:11) § **118:22** MP: Messiah is the "stone" rejected by the Jews that becomes the chief cornerstone the entire building is align to and built upon. (Matt 21:42-46; Acts 4:11-12; 1 Peter 2:4-9) * **118:22** Quoted in Matt 21:42; Mark 12:10-11; Luke 20:17; Acts 4:11; 1 Pet 2:4, 2:7, (Partially Quoted in 1 Pet 2:4, 5, 7) † **118:23** Quoted in Matt 21:42; Mark 12:10-11 ‡ **118:25** MP: Messiah comes in the name of Yahweh. This is also an appropriate greeting to Messiah. (Matt 21:9; John 12:13) § **118:26** Quoted in Matt 21:9; Mark 11:9-10; John 10:34-35, 12:13 * **118:26** Quoted in Matt 23:39; Luke 13:35, 19:38 † **118:26** MP: Messiah comes while the Temple is still standing. (Combined with Mal 3:1). (Matt 1:12-15)

29 Oh *yadah* ·extend hands in thankful praise· to ADONAI , for he is good,
for his *cheshed* ·loving-kindness· endures forever.

# 119

*Context: An acrostic psalm used to teach Hebrew children the Alef-Bet by memorizing the entire Psalm. (No reference)*
*Acrostic Psalm*

ALEPH
1 Blessed are those whose ways are blameless,
who walk according to ADONAI 's *Torah* ·Teaching·.
2 Blessed are those who keep his testimonies,
who seek him with their whole heart.
3 Yes, they do nothing wrong.
They walk in his ways.
4 You have enjoined your precepts,
that we should fully obey them.
5 Oh that my ways were steadfast
to obey your statutes!
6 Then I would not be disappointed,
when I consider all of your *mitzvot* ·instructions·.
7 I will *yadah* ·extend hands in thankful praise· to you with uprightness of heart,
when I learn your righteous judgments.
8 I will observe your statutes.
Don't utterly forsake me.

BET and VET
9 How can a young man keep his way pure?
By living according to your word.
10 With my whole heart, I have sought you.
Don't let me wander from your *mitzvot* ·instructions·.
11 I have hidden your word in my heart,
that I might not sin against you.
12 Blessed are you, ADONAI .
Teach me your statutes.
13 With my lips,
I have declared all the judgments of your mouth.
14 I have rejoiced in the way of your testimonies,
as much as in all riches.
15 I will meditate on your precepts,
and consider your ways.
16 I will delight myself in your regulations.
I will not forget your word.

GIMEL
17 Do good to your servant.
I will live and I will obey your word.
18 Open my eyes,
that I may see wondrous things out of your *Torah* ·Teaching·.
19 I am a stranger on the earth.
Don't hide your *mitzvot* ·instructions·from me.

20 My soul is consumed with longing for your judgments at all times.
21 You have rebuked the proud who are cursed,
who wander from your *mitzvot* ·instructions·.
22 Take reproach and contempt away from me,
for I have kept your testimonies.
23 Though princes sit and slander me,
your servant will meditate on your statutes.
24 Indeed your testimonies are my delight,
and my counselors.

DALET
25 My soul is laid low in the dust.
Revive me according to your word!
26 I declared my ways, and you answered me.
Teach me your statutes.
27 Let me understand the teaching of your precepts!
Then I will meditate on your wondrous works.
28 My soul is weary with sorrow:
strengthen me according to your word.
29 Keep me from the way of deceit.
Teach me your *Torah* ·Teaching· in your favor!
30 I have chosen the way of truth.
I have set your judgments before me.
31 I cling to your testimonies, ADONAI .
Don’t let me be disappointed.
32 I run in the path of your *mitzvot* ·instructions·,
for you have set my heart free.

HEY
33 Teach me, ADONAI , the way of your statutes.
I will keep them to the end.
34 Give me understanding, and I will keep your *Torah* ·Teaching·.
Yes, I will obey it with my whole heart.
35 Direct me in the path of your *mitzvot* ·instructions·,
for I delight in them.
36 Turn my heart toward your testimonies,
not toward selfish gain.
37 Turn my eyes away from looking at worthless things.
Revive me in your ways.
38 Fulfill your promise to your servant,
that you may be feared.
39 Take away my disgrace that I dread,
for your judgments are good.
40 Behold, I long for your precepts!
Revive me in your righteousness.

VAV
41 Let your *cheshed* ·loving-kindness· also come to me, ADONAI ,
your salvation, according to your word.
42 So I will have an answer for him who reproaches me,
for I trust in your word.
43 Don’t snatch the word of truth out of my mouth,

for I put my hope in your judgments.
44 So I will obey your *Torah* ·Teaching· continually,
forever and ever.
45 I will walk in liberty,
for I have sought your precepts.
46 I will also speak of your testimonies before kings,
and will not be disappointed.
47 I will delight myself in your *mitzvot* ·instructions·,
because I *'ahav* ·affectionately love· them.
48 I reach out my hands for your *mitzvot* ·instructions·, which I *'ahav* ·affectionately love·.
I will meditate on your statutes.

ZAYIN
49 Remember your word to your servant,
because you gave me hope.
50 This is my comfort in my affliction,
for your word has revived me.
51 The arrogant mock me excessively,
but I don't swerve from your *Torah* ·Teaching·.
52 I remember your judgments of old, ADONAI ,
and have comforted myself.
53 Indignation has taken hold on me,
because of the wicked who forsake your *Torah* ·Teaching·.
54 Your statutes have been my songs,
in the house where I live.
55 I have remembered your name, ADONAI , in the night,
and I obey your *Torah* ·Teaching·.
56 This is my way,
that I keep your precepts.

HET or CHET
57 ADONAI is my portion.
I promised to obey your words.
58 I sought your favor with my whole heart.
Be merciful to me according to your word.
59 I considered my ways,
and turned my steps to your testimonies.
60 I will hurry, and not delay,
to obey your *mitzvot* ·instructions·.
61 The ropes of the wicked bind me,
but I won't forget your *Torah* ·Teaching·.
62 At midnight I will rise to *yadah* ·extend hands in thankful praise· to you,
because of your righteous judgments.
63 I am a friend of all those who fear you,
of those who observe your precepts.
64 The earth is full of your *cheshed* ·loving-kindness·, ADONAI .
Teach me your statutes.

TET
65 Do good to your servant,
according to your word, ADONAI .

66 Teach me good judgment and knowledge,
for I believe in your *mitzvot* ·instructions·.
67 Before I was afflicted, I went astray;
but now I observe your word.
68 You are good, and do good.
Teach me your statutes.
69 The proud have smeared a lie upon me.
With my whole heart, I will keep your precepts.
70 Their heart is as callous as the fat,
but I delight in your *Torah* ·Teaching·.
71 It is good for me that I have been afflicted,
that I may learn your statutes.
72 The *Torah* ·Teaching· of your mouth is better to me than thousands of pieces of gold and silver.

YOD or YUD
73 Your hands have made me and formed me.
Give me understanding, that I may learn your *mitzvot* ·instructions·.
74 Those who fear you will see me and be glad,
because I have put my hope in your word.
75 ADONAI , I know that your judgments are righteous,
that in faithfulness you have afflicted me.
76 Please let your *cheshed* ·loving-kindness· be for my comfort,
according to your word to your servant.
77 Let your tender *racham* ·merciful love· come to me, that I may live;
for your *Torah* ·Teaching· is my delight.
78 Let the proud be disappointed, for they have overthrown me wrongfully.
I will meditate on your precepts.
79 Let those who fear you turn to me.
They will know your testimonies.
80 Let my heart be blameless toward your statutes,
that I may not be disappointed.

KAF
81 My soul faints for your salvation.
I hope in your word.
82 My eyes fail for your word.
I say, “When will you comfort me?”
83 For I have become like a wineskin in the smoke.
I don’t forget your statutes.
84 How many are the days of your servant?
When will you execute judgement on those who persecute me?
85 The proud have dug pits for me,
contrary to your *Torah* ·Teaching·.
86 All of your *mitzvot* ·instructions· are faithful.
They persecute me wrongfully.
Help me!
87 They had almost wiped me from the earth,
but I didn’t forsake your precepts.
88 Preserve my life according to your *cheshed* ·loving-kindness·,
so I will obey the testimonies of your mouth.

LAMED
89 ADONAI , your word is settled in heaven forever.
90 Your faithfulness is to all generations.
You have established the earth, and it remains.
91 Your judgments remain to this day,
for all things serve you.
92 Unless your *Torah* ·Teaching· had been my delight,
I would have perished in my affliction.
93 I will never forget your precepts,
for with them, you have revived me.
94 I am yours.
Save me, for I have sought your precepts.
95 The wicked have waited for me, to destroy me.
I will consider your testimonies.
96 I have seen a limit to all perfection,
but your *mitzvot* ·instructions· are boundless.

MEM
97 How I *'ahav* ·affectionately love· your *Torah* ·Teaching·!
It is my meditation all day.
98 I am wiser than my enemies,
for your *mitzvot* ·instructions· are always with me.
99 I have more understanding than all my teachers,
for your testimonies are my meditation.
100 I understand more than the aged,
because I have kept your precepts.
101 I have kept my feet from every evil way,
that I might observe your word.
102 I have not turned aside from your judgments,
for you have taught me.
103 How sweet are your promises to my taste,
more than honey to my mouth!
104 Through your precepts, I get understanding;
therefore I hate every false way.

NUN
105 Your word is a lamp candle to my feet,
and a light for my path.
106 I have sworn, and have confirmed it,
that I will obey your righteous judgments.
107 I am afflicted very much.
Revive me, ADONAI , according to your word.
108 Accept, I beg you, the willing offerings of my mouth.
ADONAI , teach me your judgments.
109 My soul is continually in my hand,
yet I won't forget your *Torah* ·Teaching·.
110 The wicked have laid a snare for me,
yet I haven't gone astray from your precepts.
111 I have taken your testimonies as a heritage forever,
for they are the joy of my heart.
112 I have set my heart to perform your statutes forever,
even to the end.

SAMECH
113 I hate double-minded men,
but I *'ahav* ·affectionately love· your *Torah* ·Teaching·.
114 You are my hiding place and my shield.
I hope in your word.
115 Depart from me, you evildoers,
that I may keep the *mitzvot* ·instructions· of my God.
116 Uphold me according to your word, that I may live.
Let me not be ashamed of my hope.
117 Hold me up, and I will be safe,
and will have respect for your statutes continually.
118 You reject all those who stray from your statutes,
for their deceit is in vain.
119 You put away all the wicked of the earth like dross.
Therefore I *'ahav* ·affectionately love· your testimonies.
120 My flesh trembles for fear of you.
I am afraid of your judgments.

'AYIN
121 I have done what is *mishpat* ·just· and upright.
Don’t leave me to my oppressors.
122 Ensure your servant’s well-being.
Don’t let the proud oppress me.
123 My eyes fail looking for your *yishu'ah* ·salvation·,
for your righteous word.
124 Deal with your servant according to your *cheshed* ·loving-kindness·.
Teach me your statutes.
125 I am your servant. Give me understanding,
that I may know your testimonies.
126 It is time to act, ADONAI ,
for they break your *Torah* ·Teaching·.
127 Therefore I *'ahav* ·affectionately love· your *mitzvot* ·instructions· more than gold,
yes, more than pure gold.
128 Therefore I consider all of your precepts to be right.
I hate every false way.

PEH or FEH
129 Your testimonies are wonderful,
therefore my soul keeps them.
130 The entrance of your words gives light.
It gives understanding to the simple.
131 I opened my mouth wide and panted,
for I longed for your *mitzvot* ·instructions·.
132 Turn to me, and be merciful towards me,
as you always do *mishpat* ·justice· to those who *'ahav* ·affectionately love· your name.
133 Establish my footsteps in your word.
Don’t let any iniquity have dominion over me.
134 Redeem me from the oppression of man,
so I will observe your precepts.
135 Make your face shine on your servant.

Teach me your statutes.
136 Streams of tears run down my eyes,
because they don't observe your *Torah* ·Teaching·.

TZADI
137 You are righteous, ADONAI .
Your judgments are upright.
138 Your testimonies you have enjoined are in righteousness.
They are fully trustworthy.
139 My zeal wears me out,
because my enemies ignore your words.
140 Your promises have been thoroughly tested,
and your servant *'ahav* ·affectionately loves· them.
141 I am small and despised.
I don't forget your precepts.
142 Your righteousness is an everlasting righteousness.
Your *Torah* ·Teaching· is truth.
143 Trouble and anguish have taken hold of me.
Your *mitzvot* ·instructions· are my delight.
144 Your testimonies are righteous forever.
Give me understanding, that I may live.

KOF or KUF
145 Wholeheartedly I am calling on you;
Answer me, ADONAI !
I will keep your statutes.
146 I have called to you. Save me!
I will obey your testimonies.
147 I rise before dawn and cry for help.
I put my hope in your words.
148 My eyes stay open through the night watches,
that I might meditate on your word.
149 *Sh'ma* ·Hear obey· my voice according to your *cheshed* ·loving-kindness·.
Revive me, ADONAI , according to your judgments.
150 They draw near who follow after wickedness.
They are far from your *Torah* ·Teaching·.
151 You are near, ADONAI .
All your *mitzvot* ·instructions· are truth.
152 Of old I have known from your testimonies,
that you have founded them forever.

RESH
153 Consider my affliction, and deliver me,
for I don't forget your *Torah* ·Teaching·.
154 Plead my cause, and redeem me!
Revive me according to your promise.
155 *Yishu'ah* ·Salvation· is far from the wicked,
for they don't seek your statutes.
156 Great is your tender *racham* ·merciful love· to me, ADONAI .
Revive me according to your judgments.
157 Many are my persecutors and my adversaries.

I haven't deviated from your testimonies.
158 I look at the faithless with loathing,
because they don't observe your word.
159 Consider how I *'ahav* ·affectionately love· your precepts.
Revive me, ADONAI , according to your *cheshed* ·loving-kindness·.
160 All of your words are truth.
Every one of your righteous judgments endures forever.

SIN and SHIN
161 Princes have persecuted me without a cause,
but my heart stands in awe of your words.
162 I rejoice at your word,
as one who finds great plunder.
163 I hate and abhor falsehood.
I *'ahav* ·affectionately love· your *Torah* ·Teaching·.
164 Seven times a day, I praise you,
because of your righteous judgments.
165 Those who *'ahav* ·affectionately love· your *Torah* ·Teaching· have great peace.
Nothing causes them to stumble.
166 I have hoped for your *yishu'ah* ·salvation·, ADONAI .
I obey your *mitzvot* ·instructions·.
167 My soul has observed your testimonies.
I *'ahav* ·affectionately love· them exceedingly.
168 I have obeyed your precepts and your testimonies,
for all my ways are before you.

TAV
169 Let my cry come before you, ADONAI .
Give me understanding according to your word.
170 Let my supplication come before you.
Deliver me according to your word.
171 Let my lips utter *tehilah* ·praise song·,
for you teach me your statutes.
172 Let my tongue sing of your word,
for all your *mitzvot* ·instructions· are righteousness.
173 Let your hand be ready to help me,
for I have chosen your precepts.
174 I have longed for your *yishu'ah* ·salvation·, ADONAI .
Your *Torah* ·Teaching· is my delight.
175 Let my soul live, that I may praise you.
Let your judgments help me.
176 I have gone astray like a lost sheep.
Seek your servant, for I don't forget your *mitzvot* ·instructions·.

# 120

*Pilgrim Feast Songs. 1:15*

*Context: Psalm of Ascent 1:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water*

*drawing ceremony. (Location Meshech: Ez 38:3; 39:1) (Location Kedar: Jer 49:28-33)*

1 In my distress, I cried to ADONAI .
He answered me.
2 Deliver my soul, ADONAI , from lying lips,
from a deceitful tongue.
3 What will be given to you, and what will be done more to you,
you deceitful tongue?
4 Sharp arrows of the mighty,
with coals of juniper.
5 Woe is me, that I live in Meshech,
that I dwell among the tents of Kedar!
6 My soul has had her dwelling too long
with him who hates peace.
7 I am for peace,
but when I speak, they are for war.

# 121

*Pilgrim Feast Songs. 2:15*
*Context: Psalm of Ascent 2:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. Similar topic found in Isaiah 52:7-8. (Is 52:7-8)*

1 I will lift up my eyes to the hills.
Where does my help come from?
2 My help comes from ADONAI ,
who made heaven and earth.
3 He will not allow your foot to be moved.
He who keeps you will not slumber.
4 Behold, he who keeps Israel [God prevails]
will neither slumber nor sleep.
5 ADONAI is your keeper.
ADONAI is your shade on your right hand.
6 The sun will not harm you by day,
nor the moon by night.
7 ADONAI will keep you from all evil.
He will keep your soul.
8 ADONAI will keep your going out and your coming in,
from this time forward, and forever more.

# 122

*Pilgrim Feast Songs. By David [Beloved]. 3:15*
*Context: Psalm of Ascent 3:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. About Jerusalem [City of peace], which literally means [City of peace]. (No reference)*

1 I was glad when they said to me,
"Let's go to ADONAI 's house!"
2 Our feet are standing within your gates, Jerusalem [City of peace];
3 Jerusalem [City of peace], that is built as a city that is compact together;
4 where the tribes go up, even Yah's tribes,
according to a testimony for Israel [God prevails],
*yadah* ·extend hands in thankful praise· to ADONAI 's name.
5 For there are set thrones for judgment,
the thrones of David [Beloved]'s house.
6 Pray for the peace of Jerusalem [City of peace].
Those who *'ahav* ·affectionately love· you will prosper.
7 Peace be within your walls,
and prosperity within your palaces.
8 For my brothers' and companions' sakes,
I will now say, "Peace be within you."
9 For the sake of the house of *Yahweh Eloheikhem* [Yahweh our God],
I will seek your good.

# 123

*Pilgrim Feast Songs. 4:15*
*Context: Psalm of Ascent 4:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (No reference)*

1 To you I do lift up my eyes,
you who sit in the heavens.
2 Behold, as the eyes of servants look to the hand of their master,
as the eyes of a maid to the hand of her mistress;
so our eyes look to ADONAI , our God,
until he has mercy on us.
3 Have mercy on us, ADONAI , have mercy on us,
for we have endured much contempt.
4 Our soul is exceedingly filled with the scoffing of those who are at ease,
with the contempt of the proud.

# 124

*Pilgrim Feast Songs. By David [Beloved]. 5:15*
*Context: Possible shorter version of the Psalm in 2 Sam 22:1-21. (2 Sam 22:1-21)*
*Context: Psalm of Ascent 5:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.*

1 If it had not been ADONAI who was on our side,
let Israel [God prevails] now say,

2 if it had not been ADONAI who was on our side,
when men rose up against us;
3 then they would have swallowed us up alive,
when their wrath was kindled against us;
4 then the waters would have overwhelmed us,
the stream would have gone over our soul;
5 then the proud waters would have gone over our soul.
6 Blessed be ADONAI ,
who has not given us as a prey to their teeth.
7 Our soul has escaped like a bird out of the fowler's snare.
The snare is broken, and we have escaped.
8 Our help is in ADONAI 's name,
who made heaven and earth.

# 125

*Pilgrim Feast Songs. 6:15*

*Context: Psalm of Ascent 6:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (No reference)*

1 Those who trust in ADONAI are as Mount Zion [Mountain ridge, Marking],
which can't be moved, but remains forever.
2 As the mountains surround Jerusalem [City of peace],
so ADONAI surrounds his people from this time forward and forever more.
3 For the scepter of wickedness won't remain over the allotment of the upright;
so that the upright won't use their hands to do evil.
4 Do good, ADONAI , to those who are good,
to those who are upright in their hearts.
5 But as for those who turn aside to their crooked ways,
ADONAI will lead them away with the workers of iniquity.
Peace be on Israel [God prevails].

# 126

*Pilgrim Feast Songs. 7:15*

*Context: Upon the return of the exiles from Babylon [Confusion] or the reestablishment of the Temple. (Ezra 1:2-6, 3:10-13)*

*Context: Psalm of Ascent 7:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.*

1 When ADONAI brought back those who *teshuvah* ·completely returned·
to Zion [Mountain ridge, Marking],
we were like those who dream.
2 Then our mouth was filled with laughter,
and our tongue with singing.

Then they said among the nations,
"ADONAI has done great things for them."
3 ADONAI has done great things for us,
and we are glad.
4 Restore our fortunes again, ADONAI ,
like the streams in the Negev.
5 Those who sow in tears will reap in joy.
6 He who goes out weeping, carrying seed for sowing,
will certainly come again with joy, carrying his sheaves.

# 127

*Pilgrim Feast Songs. By Solomon. 8:15*
*Context: Before David's death, he charges Solomon concerning God, life, and goals. (1 Chr 22:6-19)*
*Context: Psalm of Ascent 8:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.*

1 Unless ADONAI builds the house,
they labor in vain who build it.
Unless ADONAI watches over the city,
the watchman guards it in vain.
2 It is vain for you to rise up early,
to stay up late,
eating the bread of toil;
for he gives sleep to his *yadid* ·beloved· ones.
3 Behold, children are a heritage of ADONAI .
The fruit of the womb is his reward.
4 As arrows in the hand of a mighty man,
so are the children of youth.
5 Happy is the man who has his quiver full of them.
They won't be disappointed when they speak with their enemies in the gate.

# 128

*Pilgrim Feast Songs. 9:15*
*Context: Possibly, meditation on: Lev 25:18-19; 26:3-13. (No reference)*
*Context: Psalm of Ascent 9:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.*

1 Blessed is everyone who fears ADONAI ,
who walks in his ways.
2 For you will eat the labor of your hands.
You will be happy, and it will be well with you.
3 Your wife will be as a fruitful vine,

in the innermost parts of your house;
your children like olive plants,
around your table.
4 Behold, thus is the man blessed who fears ADONAI .
5 May ADONAI bless you out of Zion [Mountain ridge, Marking],
and may you see the good of Jerusalem [City of peace] all the days of your life.
6 Yes, may you see your children's children.
Peace be upon Israel [God prevails].

# 129

*Pilgrim Feast Songs. 10:15*

*Context: Possibly, reflection on Lev 26:13 applied in the times of the Judges. (No reference)*

*Context: Psalm of Ascent 10:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.*

1 Many times they have afflicted me from my youth up.
Let Israel [God prevails] now say,
2 many times they have afflicted me from my youth up,
yet they have not prevailed against me.
3 The plowers plowed on my back.
They made their furrows long.
4 ADONAI is righteous.
He has cut apart the cords of the wicked.
5 Let them be disappointed and turned backward,
all those who hate Zion [Mountain ridge, Marking].
6 Let them be as the grass on the housetops,
which withers before it grows up;
7 with which the reaper does not fill his hand,
nor he who binds sheaves, his bosom.
8 Neither do those who go by say,
"The blessing of ADONAI be on you.
We bless you in ADONAI 's name."

# 130

*Pilgrim Feast Songs. 11:15*

*Context: Psalm of Ascent 11:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (No reference)*

1 Out of the depths I have cried to you, ADONAI .
2 Lord, *sh'ma* ·hear obey· my voice.
Let your ears be attentive to the voice of my petitions.
3 If you, Yah, kept a record of sins,

Lord, who could stand?
4 But there is forgiveness with you,
therefore you are feared.
5 I wait for ADONAI .
My soul waits.
I hope in his word.
6 My soul longs for the Lord more than watchmen long for the morning;
more than watchmen for the morning.
7 Israel [God prevails], hope in ADONAI ,
for with ADONAI there is *cheshed* ·loving-kindness·.
With him is abundant redemption.
8 He will redeem Israel [God prevails] from all their sins.

# 131

*Pilgrim Feast Songs. By David [Beloved]. 12:15*
*Context: Context: David [Beloved] is like a child to the greatness of Adonai. (1 Chr 17:16-19)*
*Context: Psalm of Ascent 12:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.*

1 ADONAI , my heart is not haughty, nor my eyes lofty;
nor do I concern myself with great matters,
or things too wonderful for me.
2 Surely I have stilled and quieted my soul,
like a weaned child with his mother,
like a weaned child is my soul within me.
3 Israel [God prevails], hope in ADONAI ,
from this time forward and forever more.

# 132

*Pilgrim Feast Songs. 13:15*
*Context: David [Beloved] vows to build a temple but Solomon completes the task. God resides with the ark in the Tent and the Temple located in Jerusalem [City of peace] called Zion [Mountain ridge, Marking].*
*Reference to events: (Ps 132:3-5) David [Beloved] vows to build temple (2 Sam 7:2). Verse 6 refers to locations the ark had been. Efrat is Bethlehem [House of Bread] (Gen 48:7) and Ja'ar is short poetic for Kirjath-jearim, where the ark remained after being returned from the land of the Philistines [To roll in dust (As an insult)] (1 Chr 13:5-13). In verse 8 David [Beloved] finally transfers the ark to the Tabernacle in Jerusalem [City of peace] (1 Chr 15:1-4+). (2 Sam 7:2; 1 Chr 13:5-13, 15:1-4+, 17:10-14; Solomon: 2 Chr 2:4-6, 5:6-14, 6:6-11, 6:40-42)*
*Context: Psalm of Ascent 13:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.*

1 ADONAI , remember David [Beloved] and all his affliction,
2 how he swore to ADONAI ,
and vowed to the *'Avir Ya'akov* [Mighty One of Supplanter]:
3 "Surely I will not come into the structure of my house,
nor go up into my bed;
4 I will not give sleep to my eyes,
or slumber to my eyelids;
5 until I find out a *place for ADONAI,*
*a dwelling for the 'Avir Ya'akov [Mighty One of Supplanter]."* *
6 Behold, we *sh'ma* ·heard obeyed· of it in Ephrathah.
We found it in the field of Jaar:
7 "We will go into his dwelling place.
We will *hawa* ·bow low, prostrate· to worship at his footstool.
8 Arise, ADONAI , into your resting place;
you, and the ark of your strength.
9 Let your priest be clothed with righteousness.
Let your saints shout for joy!"
10 For your servant David [Beloved]'s sake,
don't turn away the face of your anointed one.
11 **ADONAI** has sworn to *David [Beloved]* in truth.
He will not turn from it:
"I will set the fruit of your body on your *throne.* †
12 If your children will keep my covenant ·binding contract between two or more parties·,
my testimony that I will teach them,
their *children* ‡ also will sit on your throne forever more."
13 For ADONAI has chosen Zion [Mountain ridge, Marking].
He has desired it for his habitation.
14 "This is my resting place forever.
Here I will live, for I have desired it.
15 I will abundantly bless her provision.
I will satisfy her poor with bread.
16 Her priests I will also clothe with *yesha'* ·salvation·.
Her saints will shout aloud for joy.
17 § There I will make the horn of David [Beloved] to bud.
I have ordained a lamp for my anointed.
18 I will clothe his enemies with shame,
but on himself, his crown will be resplendent."

# 133

*Pilgrim Feast Songs. By David [Beloved]. 14:15*
*Context: Psalm of Ascent 14:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. References the anointing oil of Aaron [Light-bringer] in Ex 29:4-9. (No reference)*

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* **132:5** Quoted in Acts 7:46 † **132:11** Quoted in Luke 1:32 ‡ **132:12** Quoted in John 7:42
§ **132:17** MP: Messiah is the sprout from David's line. (Combined with Is 11:1). (Luke 1:68-70)

1 See how good and how pleasant it is
for brothers to live together in unity!
2 It is like the precious oil on the head,
that ran down on the beard,
even Aaron [Light-bringer]'s beard;
that came down on the edge of his robes;
3 like the dew of Hermon [Devoted to destruction],
that comes down on the hills of Zion [Mountain ridge, Marking]:
for there ADONAI enjoined blessing,
even life forever more.

# 134

*Pilgrim Feast Songs. 15:15*

*Context: Psalm of Ascent 15:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of Ex 23:15-17: Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (No reference)*

1 Look! Praise ADONAI , all you servants of ADONAI ,
who stand by night in ADONAI 's house!
2 Lift up your hands in the sanctuary.
Praise ADONAI !
3 May ADONAI bless you from Zion [Mountain ridge, Marking];
even he who made heaven and earth.

# 135

*Context: History accounts of Covenant relationship God to Israel [God prevails], who is mighty to save contrasted to mere idols. Context Reference Ps 135 (v3) Gen 28:10-22; (v4) Ex 19:5; (v8) Ex 11-12; (v11) Deut 2:26-3:3; all Joshua [Salvation Yah]; (v12) Gen 13:14-18; Josh 1:1-9*

*Historically, recited antiphonally with the Levites [Descendants of United with] and the People. This means performed by two semi-independent choirs in interaction, often by singing alternate musical phrases.*

1 Halleluyah ·praise Yah·!
Praise ADONAI 's name!
*Praise him, you servants* * of ADONAI ,
2 you who stand in ADONAI 's house,
in the courts of our God's house.
3 Halleluyah ·praise Yah·, for ADONAI is good.
Sing *zahmar* ·musical praise· to his name, for that is pleasant.
4 For Yah has chosen Jacob [Supplanter] for himself;
Israel [God prevails] for his own *segulah* ·special treasure·.
5 For I know that ADONAI is great,
that our Lord is above all deities.
6 Whatever ADONAI pleased, that he has done,
in heaven and in earth, in the seas and in all deeps;
7 who causes the clouds to rise from the ends of the earth;
who makes lightnings with the rain;

* **135:1** Quoted in Rev 19:5

who brings the wind out of his treasuries;
8 Who struck the firstborn of Egypt [Abode of slavery],
both of man and animal;
9 Who sent signs and wonders into the middle of you, Egypt [Abode of slavery],
on Pharaoh, and on all his servants;
10 who struck many nations,
and killed mighty kings,
11 Sihon king of the Amorites [Descendants of Talkers],
Og king of Bashan,
and all the kingdoms of Canaan [Humbled],
12 and gave their land for a heritage,
a heritage to Israel [God prevails], his people.
13 Your name, ADONAI , endures forever;
your renown, ADONAI , throughout all generations.
14 For ADONAI will judge his people,
and have compassion on his servants.
15 The *idols* of the nations are *silver and gold,*
the work of men's hands.
16 They have mouths, but they can't speak.
They have eyes, but they *can't see.*
17 They have ears, but they *can't hear;* †
neither is there any breath in their mouths.
18 Those who make them will be like them;
yes, everyone who trusts in them.
19 House of Israel [God prevails], praise ADONAI !
House of Aaron [Light-bringer], praise ADONAI !
20 House of Levi [United with], praise ADONAI !
*You who fear* ADONAI, ‡ praise ADONAI !
21 Blessed be ADONAI from Zion [Mountain ridge, Marking],
Who dwells at Jerusalem [City of peace].
Halleluyah ·praise Yah·!

# 136

*Context: Called the "Great Hallel" meaning "Great Praise".*

*Historically, sung at Sabbath morning services, at festival gatherings, and the last day of Passover. This Great Hallel is partially referenced in 2 Chr 5:13, 7:3 when Solomon is dedicating the first temple. The Levites [Descendants of United with] and people are praising God, God's manifest glory comes down and covers the temple in cloud 2 Chr 5:11-6:2. Also referenced in Ezra 3:11, when rebuilding of second temple at the laying of the foundation stone, some who recall the first dedication are crying, others are cheering Ezra 3:8-13.*

*Summary: Praise God, Sovereign Ruler over the earth, the nations, and the heavens. Context Reference Ps 136 (v5) Gen 1:6-8; (v7) Gen 1:14-19; (v10) Ex 11; (v11) Ex 12:40-41; (v12-15) Ex 14 (v16) Num 9:15-23; (v17-18) Deut 2-3; (v19-20) Deut 2:26-3:3; (v21-22) Gen 28:10-22; (v23) Ex 3; 6:6-7*

*Historically, recited antiphonally with the Levites [Descendants of United with] and the People. This means performed by two semi-independent choirs in interaction, often by singing alternate musical phrases.*

† **135:17** Quoted in Rev 9:20 ‡ **135:20** Quoted in Rev 19:5

1 *Hodu la-Yahweh ki'-tov* ·Give thanks to ADONAI for he is good·, and *yadah*
·extend hands in thankful praise·;
*ki' li-olam chas'do* ·for his loving-kindness endures forever·. *
2 *Yadah* ·Extend hands in thankful praise· to the God of deities;
for his *cheshed* ·loving-kindness· endures forever.
3 *Yadah* ·Extend hands in thankful praise· to the Lord of lords;
for his faithful love endures forever:
4 To him who alone does great wonders;
for his steadfast love endures forever:
5 To him who by understanding made the heavens;
for his loving kindness is everlasting:
6 To him who spread out the earth above the waters;
for his loyal love endures forever:
7 To him who made the great lights;
for his mercies are to eternity:
8 The sun to rule by day;
for his gracious love is everlasting;
9 The moon and stars to rule by night;
for his mercy continues forever:
10 To him who struck down the Egyptian [person from Abode of slavery]
firstborn;
for his grace endures forever;
11 And brought out Israel [God prevails] from among them;
for his loyal devotion endures forever;
12 With a strong hand, and with an outstretched arm;
for his covenant ·binding contract between two or more parties·
loyalty endures forever:
13 To him who divided the *Sea of Suf* [Reed Sea] apart;
*ki' li-olam chas'do* ·for his loving-kindness endures forever·.
14 And made Israel [God prevails] to pass through the middle of it;
for his *cheshed* ·loving-kindness· endures forever.
15 But overthrew Pharaoh and his army in the *Sea of Suf* [Reed Sea];
for his faithful love endures forever:
16 To him who led his people through the wilderness;
for his steadfast love endures forever:
17 To him who struck great kings;
for his loving kindness is everlasting:
18 And killed mighty kings;
for his loyal love endures forever:
19 Sihon king of the Amorites [Descendants of Talkers];
for his mercies are to eternity:
20 Og king of Bashan;
for his gracious love is everlasting;
21 And gave their land as an inheritance;
for his mercy continues forever:
22 Even a heritage to Israel [God prevails] his servant;
for his grace endures forever;
23 Who remembered us in our low estate;

* **136:1** Note: Verse one shows the Hebrew for this verse and this Psalm's repeated second line. Instead of repeating the second phrase 26 times, OUR Bible has utilized the rational of Hebrew poetry and repeats the same idea in multiple ways from multiple accepted translations; like many facets of a diamond.

for his loyal devotion endures forever;
24 And has delivered us from our adversaries;
for his loving kindness endures forever:
25 Who gives food to every creature;
for his *cheshed* ·loving-kindness· endures forever.
26 Oh *yadah* ·extend hands in thankful praise· to the God of heaven;
*ki' li-olam chas'do* ·for his loving-kindness endures forever·.

# 137

*Context: King Nebuchadnezzar carries Israel [God prevails] into exile. (2 Kings 24-25)*

1 By the rivers of Babylon [Confusion], there we sat down.
Yes, we wept, when we remembered Zion [Mountain ridge, Marking].
2 On the willows in that land,
we hung up our harps.
3 For there, those who led us captive asked us for songs.
Those who tormented us demanded songs of joy:
"Sing us one of the songs of Zion [Mountain ridge, Marking]!"
4 How can we sing ADONAI 's song in a foreign land?
5 If I forget you, Jerusalem [City of peace],
let my right hand forget its skill.
6 Let my tongue stick to the roof of my mouth if I don't remember you;
if I don't prefer Jerusalem [City of peace] above my chief joy.
7 Remember, ADONAI , against the children of Edom [Red],
the day of Jerusalem [City of peace];
who said, "Raze it!
Raze it even to its foundation!"
8 Daughter of Babylon [Confusion], doomed to destruction,
he will be happy who rewards you,
as you have served us.
9 Happy shall he be,
who takes and dashes your little ones against the rock.

# 138

*By David [Beloved].*

1 I will *yadah* ·extend hands in thankful praise· to with my whole heart.
Before the deities, I will sing *zahmar* ·musical praise· to you.
2 I will bow down toward your holy temple,
and *yadah* ·extend hands in thankful praise· to your Name for your *cheshed* ·loving-kindness· and for your truth;
for you have exalted your Name and your Word above all.
3 In the day that I called, you answered me.
You encouraged me with strength in my soul.
4 All the kings of the earth will *yadah* ·extend hands in thankful praise· to ADONAI ,
for they have *sh'ma* ·heard obeyed· the words of your mouth.
5 Yes, they will sing of the ways of ADONAI ;
for great is the *kavod Yahweh* ·weighty glory of He sustains breathing·.

6 For though ADONAI is high, yet he looks after the lowly;
but the proud, he knows from afar.
7 Though I walk in the middle of trouble, you will revive me.
You will stretch out your hand against the wrath of my enemies.
Your right hand will save me.
8 ADONAI will fulfill that which concerns me;
your *cheshed* ·loving-kindness·, ADONAI , endures forever.
Don't forsake the works of your own hands.

# 139

*For the Chief Musician. A Psalm by David [Beloved].*

1 ADONAI , you have searched me,
and you know me.
2 You know my sitting down and my rising up.
You perceive my thoughts from afar.
3 You search out my path and my lying down,
and are acquainted with all my ways.
4 For there is not a word on my tongue,
but, behold, ADONAI , you know it altogether.
5 You hem me in behind and before.
You laid your hand on me.
6 This knowledge is beyond me.
It's lofty.
I can't attain it.
7 Where could I go from your Spirit?
Or where could I flee from your presence?
8 If I ascend up into heaven, you are there.
If I make my bed in *Sheol* ·Place of the dead·, behold, you are there!
9 If I take the wings of the dawn,
and settle in the uttermost parts of the sea;
10 Even there your hand will lead me,
and your right hand will hold me.
11 If I say, "Surely the darkness will overwhelm me;
the light around me will be night;"
12 even the darkness does not hide from you,
but the night shines as the day.
The darkness is like light to you.
13 For you formed my inmost being.
You knit me together in my mother's womb.
14 I will *yadah* ·extend hands in thankful praise· to you,
for I am fearfully and wonderfully made.
Your works are wonderful.
My soul knows that very well.
15 My frame was not hidden from you,
when I was made in secret,
woven together in the depths of the earth.
16 Your eyes saw my body.
In your book they were all written,
the days that were ordained for me,
when as yet there were none of them.

17 How precious to me are your thoughts, God!
How vast is their sum!
18 If I would count them, they are more in number than the sand.
When I wake up, I am still with you.
19 If only you, God, would kill the wicked.
Get away from me, you bloodthirsty men!
20 For they speak against you wickedly.
Your enemies take your name in vain.
21 ADONAI , don't I hate those who hate you?
Am I not grieved with those who rise up against you?
22 I hate them with perfect hatred.
They have become my enemies.
23 * Search me, God, and know my heart.
Try me, and know my thoughts.
24 See if there is any wicked way in me,
and lead me in the everlasting way.

# 140

*For the Chief Musician. A Psalm by David [Beloved].*

1 Deliver me, ADONAI , from the evil man.
Preserve me from the violent man;
2 those who devise mischief in their hearts.
They continually gather themselves together for war.
3 They have sharpened their tongues like a serpent.
*Viper's poison is under their lips.* *
Selah ·contemplation with musical interlude·.
4 ADONAI , keep me from the hands of the wicked.
Preserve me from the violent men who have determined to trip my feet.
5 The proud have hidden a snare for me,
they have spread the cords of a net by the path.
They have set traps for me.
Selah ·contemplation with musical interlude·.
6 I said to ADONAI , "You are my God."
Listen to the cry of my petitions, ADONAI .
7 ADONAI , the Lord, the strength of my *yishu'ah* ·salvation·,
you have covered my head in the day of battle.
8 ADONAI , don't grant the desires of the wicked.
Don't let their evil plans succeed, or they will become proud.
Selah ·contemplation with musical interlude·.
9 As for the head of those who surround me,
let the mischief of their own lips cover them.

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* **139:23** MPr: Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps. 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Luke 4:16-22, 19:41-48; John 10:26-28, 10:16; Mark 16:15; Acts 1:8, 13:46-47) * **140:3** Quoted in Rom 3:13

10 Let burning coals fall on them.
Let them be thrown into the fire,
into miry pits, from where they never rise.
11 An evil speaker won't be established in the earth.
Evil will hunt the violent man to overthrow him.
12 I know that ADONAI will maintain the cause of the afflicted,
and *mishpat* ·justice· for the needy.
13 Surely the upright will *yadah* ·extend hands in thankful praise· to your name.
The upright will dwell in your presence.

# 141

*A Psalm by David [Beloved].*
*Context: Plea from David [Beloved] to be kept safe when fleeing from someone. (No reference)*

1 ADONAI , I have called on you.
Come to me quickly!
Listen to my voice when I call to you.
2 Let my *prayer* be set before you like *incense;* *
the lifting up of my hands like the evening sacrifice.
3 Set a watch, ADONAI , before my mouth.
Keep the door of my lips.
4 Don't incline my heart to any evil thing,
to practice deeds of wickedness with men who work iniquity.
Don't let me eat of their delicacies.
5 Let the upright strike me, it is kindness;
let him reprove me, it is like oil on the head;
don't let my head refuse it;
Yet my prayer is always against evil deeds.
6 Their judges are thrown down by the sides of the rock.
They will *sh'ma* ·hear obey· my words, for they are well spoken.
7 "As when one plows and breaks up the earth,
our bones are scattered at the mouth of *Sheol* ·Place of the dead·."
8 For my eyes are on you, ADONAI , the Lord.
In you, I take refuge.
Don't leave my soul destitute.
9 Keep me from the snare which they have laid for me,
from the traps of the workers of iniquity.
10 Let the wicked fall together into their own nets,
while I pass by.

# 142

*A maskil ·instructional wisdom psalm· by David [Beloved], when he was in the cave. A Prayer.*
*Context: When David [Beloved] was in the cave. Recently escaped from King Saul [Asked for], discontent men gather around David [Beloved] as leader. (1 Sam 22:1-2)*

1 I cry with my voice to ADONAI .

* **141:2** Quoted in Rev 5:8, 8:3

With my voice, I ask ADONAI for mercy.
2 I pour out my complaint before him.
I tell him my troubles.
3 When my spirit was overwhelmed within me,
you knew my route.
On the path in which I walk,
they have hidden a snare for me.
4 Look on my right, and see;
for there is no one who is concerned for me.
Refuge has fled from me.
No one cares for my soul.
5 I cried to you, ADONAI .
I said, "You are my refuge,
my portion in the land of the living."
6 Listen to my cry,
for I am in desperate need.
Deliver me from my persecutors,
For they are stronger than me.
7 Bring my soul out of prison,
that I may *yadah* ·extend hands in thankful praise· to your name.
The upright will surround me,
for you will be good to me.

# 143

*A Psalm by David [Beloved].*
*Context: A prayer of David [Beloved] when distressed and displaced. (No reference)*

1 *Sh'ma* ·Hear obey· my prayer, ADONAI .
Listen to my petitions.
In your faithfulness and righteousness, relieve me.
2 Don't enter into judgment with your servant,
*for in your sight no man living is upright.* *
3 For the enemy pursues my soul.
He has struck my life down to the ground.
He has made me live in dark places, as those who have been long dead.
4 Therefore my spirit is overwhelmed within me.
My heart within me is desolate.
5 I remember the days of old.
I meditate on all your doings.
I contemplate the work of your hands.
6 I spread out my hands to you.
My soul thirsts for you, like a parched land.
Selah ·contemplation with musical interlude·.
7 Hurry to answer me, ADONAI .
My spirit fails.
Don't hide your face from me,
so that I don't become like those who go down into the pit (of *Abbadon*,
the unrighteous side of *Sheol*).

* **143:2** Quoted in Rom 3:20; Gal 2:16

8 Cause me to *sh'ma* ·hear obey· your *cheshed* ·loving-kindness· in the morning,
for I trust in you.
Cause me to know the way in which I should walk,
for I lift up my soul to you.
9 Deliver me, ADONAI , from my enemies.
I flee to you to hide me.
10 Teach me to do your will,
for you are my God.
Your Spirit is good.
Lead me in the land of uprightness.
11 Revive me, ADONAI , for your name's sake.
In your righteousness, bring my soul out of trouble.
12 In your *cheshed* ·loving-kindness·, cut off my enemies,
and destroy all those who afflict my soul,
For I am your servant.

# 144

*By David [Beloved].*

1 Blessed be ADONAI , my rock,
who teaches my hands to war,
and my fingers to battle:
2 my *cheshed* ·loving-kindness·, my fortress,
my high tower, my deliverer,
my shield, and he in whom I take refuge;
who subdues my people under me.
3 ADONAI , what is man, that you care for him?
Or the son of man, that you think of him?
4 Man is like a breath.
His days are like a shadow that passes away.
5 Part your heavens, ADONAI , and come down.
Touch the mountains, and they will smoke.
6 Throw out lightning, and scatter them.
Send out your arrows, and rout them.
7 Stretch out your hand from above,
rescue me, and deliver me out of great waters,
out of the hands of foreigners;
8 whose mouths speak deceit,
Whose right hand is a right hand of falsehood.
9 I will sing a new song to you, God.
On a ten-stringed lyre, I will sing *zahmar* ·musical praise· to you.
10 You are he who gives salvation to kings,
who rescues David [Beloved], his servant, from the deadly sword.
11 Rescue me, and deliver me out of the hands of foreigners,
whose mouths speak deceit,
whose right hand is a right hand of falsehood.

12 Then our sons will be like well-nurtured plants,
our daughters like pillars carved to adorn a palace.
13 Our barns are full, filled with all kinds of provision.

Our sheep produce thousands and ten thousands in our fields.
14 Our oxen will pull heavy loads.
There is no breaking in, and no going away,
and no outcry in our streets.
15 Happy are the people who are in such a situation.
Happy are the people whose God is ADONAI .

# 145

*A tehilah ·praise song· by David [Beloved].*
*Context: A meditation of God's self-definition, God's self-revelation. (Ex 34:5-9) (Repeated in places like: Ex 20:5, 22:27, 33:19; Num 14:18; Deut 4:31, 5:10, 32:2-4; Jer 32:18; Joel 2:13; Mic 7:18; Nahum 1:3; Ps 86:5, 86:15-16, 103:8, 108:4; 111:4-5, 112:4, 116:5, 145:8; Lam 3:23; Jonah 4:2; Neh 9:17; 2 Chr 30:9; Rom 2:4, 5:20-21; Eph 1:7-8)*
*Historically, Jubilee song. Possibly incorporated during the 50th year of Jubilee, the Yovel year, mentioned in (Lev 25:8-13).*
*Acrostic Psalm*

1 I will exalt you, my God, the King.
I will praise your name forever and ever.
2 Every day I will praise you.
I will extol your name forever and ever.
3 Great is ADONAI , and greatly to be praised!
His greatness is unsearchable.
4 One generation will commend your works to another,
and will declare your mighty acts.
5 Of the glorious majesty of your *kavod* ·weighty glory·,
of your wondrous works, I will meditate.
6 Men will speak of the might of your awesome acts.
I will declare your greatness.
7 They will utter the memory of your great goodness,
and will sing of your righteousness.
8 ADONAI is gracious, merciful,
slow to anger, and of great *cheshed* ·loving-kindness·.
9 ADONAI is good to all.
His tender *racham* ·merciful love· is over all his works.
10 All your works will *yadah* ·extend hands in thankful praise· to you, ADONAI .
Your saints will extol you.
11 They will speak of the *kavod* ·weighty glory· of your kingdom,
and talk about your power;
12 to make known to the sons of men his mighty acts,
the *kavod* ·weighty glory· of the majesty of his kingdom.
13 Your kingdom is an everlasting kingdom.
Your dominion endures throughout all generations.
ADONAI is faithful in all his words,
and loving in all his deeds.
14 ADONAI upholds all who fall,
and raises up all those who are bowed down.
15 The eyes of all wait for you.
You give them their food in due season.

16 You open your hand,
and satisfy the desire of every living thing.
17 ADONAI is righteous in all his ways,
and gracious in all his works.
18 ADONAI is near to all those who call on him,
to all who call on him in truth.
19 He will fulfill the desire of those who fear him.
He also will *sh'ma* ·hear obey· their cry, and will save them.
20 ADONAI preserves all those who *'ahav* ·affectionately love· him,
but all the wicked he will destroy.
21 My mouth will speak the *tehilah* ·praise song· of ADONAI .
Let all flesh bless his holy name forever and ever.

# 146

1 Halleluyah ·praise Yah·!
Praise ADONAI , my soul.
2 While I live, I will praise ADONAI .
I will sing *zahmar* ·musical praise· to my God as long as I exist.
3 Don't put your trust in princes,
each a son of man in whom there is no help.
4 His spirit departs, and he *teshuvah* ·completely returns· to the earth.
In that very day, his thoughts perish.
5 Happy is he who has the God of Jacob [Supplanter] for his help,
whose hope is in ADONAI , his God:
6 *who made heaven and earth,*
*the sea, and all that is in them;* *
who keeps truth forever;
7 who executes *mishpat* ·justice· for the oppressed;
who gives food to the hungry.
ADONAI frees the prisoners.
8 ADONAI opens the eyes of the blind.
ADONAI raises up those who are bowed down.
ADONAI *'ahav* ·affectionately loves· the upright.
9 ADONAI preserves the foreigners.
He upholds the fatherless and widow,
but the way of the wicked he turns upside down.
10 ADONAI will reign forever;
your God, O Zion [Mountain ridge, Marking], to all generations.
Halleluyah ·praise Yah·!

# 147

1 Halleluyah ·praise Yah·,
for it is good to sing *tehilahot* ·praise songs· to our God;
for it is pleasant and fitting to make *zahmar* ·musical praise· unto him.
2 ADONAI builds up Jerusalem [City of peace].
He gathers together the outcasts of Israel [God prevails].
3 He heals the broken in heart,

* **146:6** Quoted in Acts 4:24, 14:15; Rev 10:6

and binds up their wounds.
4 He counts the number of the stars.
He calls them all by their names.
5 Great is our Lord, and mighty in power.
His understanding is infinite.
6 ADONAI upholds the humble.
He brings the wicked down to the ground.
7 Sing to ADONAI with thanksgiving.
Sing *zahmar* ·musical praise· on the harp to our God,
8 who covers the sky with clouds,
who prepares rain for the earth,
who makes grass grow on the mountains.
9 He provides food for the livestock,
and for the young ravens when they call.
10 He does not delight in the strength of the horse.
He takes no pleasure in the legs of a man.
11 ADONAI takes pleasure in those who fear him,
in those who hope in his *cheshed* ·loving-kindness·.
12 Praise ADONAI , Jerusalem [City of peace]!
Praise your God, Zion [Mountain ridge, Marking]!
13 For he has strengthened the bars of your gates.
He has blessed your children within you.
14 He makes peace in your borders.
He fills you with the finest of the wheat.
15 He sends his word out over the earth.
His word runs very swiftly.
16 He gives snow like wool,
and scatters frost like ashes.
17 He hurls down his hail like pebbles.
Who can stand before his cold?
18 He sends out his word, and melts them.
He causes his wind to blow, and the waters flow.
19 He shows his word to Jacob [Supplanter];
his statutes and his judgments to Israel [God prevails].
20 He has not done this for just any nation.
They don't know his judgments.
Halleluyah ·praise Yah·!

# 148

*Context: All creation praises and obeys the Creator, Elohim God. (Jer 31:35-36) (Consider also Rom 8:19-22)*

1 Halleluyah ·praise Yah·!
Praise ADONAI from the heavens!
Praise him in the heights!
2 Praise him, all his angels!
Praise him, all his army!
3 Praise him, sun and moon!
Praise him, all you shining stars!
4 Praise him, you heavens of heavens,
You waters that are above the heavens.
5 Let them praise ADONAI 's name,

For he enjoined, and they were created.
6 He has also established them forever and ever.
He has made a statute which will not pass away.
7 Praise ADONAI from the earth,
you great sea creatures, and all depths!
8 Lightning and hail, snow and clouds;
stormy wind, fulfilling his word;
9 mountains and all hills;
fruit trees and all cedars;
10 wild animals and all livestock;
small creatures and flying birds;
11 kings of the earth and all peoples;
princes and all judges of the earth;
12 both young men and maidens;
old men and children:
13 let them praise ADONAI 's name,
for his name alone is exalted.
His glory is above the earth and the heavens.
14 He has lifted up the horn of his people,
the *tehilah* ·praise song· of all his saints;
even of the children of Israel [God prevails], a people near to him.
Halleluyah ·praise Yah·!

# 149

*Context: Possible, reflection on God's judgments at the Sea of Suf [Reed Sea] and after taking possession of the land of Canaan [Humbled]. (Gen 15:14-16; Ex 15:20-21; Joshua [Salvation Yah] 2:9-11; 1 Sam 15:1-3)*

1 Praise ADONAI !
Sing to ADONAI a new song,
his *tehilah* ·praise song· in the assembly of the saints.
2 Let Israel [God prevails] rejoice in him who made them.
Let the children of Zion [Mountain ridge, Marking] be joyful in their King.
3 Let them praise his name in the dance!
Let them sing *zahmar* ·musical praise· to him with tambourine and harp!
4 For ADONAI takes pleasure in his people.
He crowns the humble with *yishu'ah* ·salvation·.
5 Let the saints rejoice in *kavod* ·weighty glory·.
Let them sing for joy on their beds.
6 May the high praises of God be in their mouths,
and a two-edged sword in their hand;
7 To execute vengeance on the nations,
and punishments on the peoples;
8 To bind their kings with chains,
and their nobles with fetters of iron;
9 to execute on them the written judgment.
All his saints have this honor.
Halleluyah ·praise Yah·!

# 150

1 Halleluyah ·praise Yah·!
Praise God in his sanctuary!
Praise him in his heavens for his acts of power!
2 Praise him for his mighty acts!
Praise him according to his excellent greatness!
3 Praise him with the sounding of the *shofar* ·ram horn·!
Praise him with harp and lyre!
4 Praise him with tambourine and dancing!
Praise him with stringed instruments and flute!
5 Praise him with loud cymbals!
Praise him with resounding cymbals!
6 Let everything that has breath Halleluyah ·praise Yah·!
Halleluyah ·praise Yah·!

# Proverbs [Sayings]
# Mishlei [Parables]

*Context: King Solomon asked of God for wisdom to rule Israel in the fear of God and the understanding that comes from God. God granted him both wisdom and riches (1 King 3; 2 Chr 1).*

*Context: Judaism teaches that Proverbs 31 was written by Abraham about his wife Sarah.*

1 The proverbs of Solomon [Peaceable, Recompense], the son of David
[Beloved], king of Israel [God prevails]:
2 to know wisdom and instruction;
to discern the words of understanding;
3 to receive instruction in wisdom,
in righteousness, *mishpat* ·justice·, and equity;
4 to give prudence to the simple,
knowledge and discretion to the young man:
5 that the wise man may *sh'ma* ·hear obey·, and increase in learning;
that the man of understanding may attain to sound counsel:
6 to understand a proverb, and parables,
the words and riddles of the wise.

7 The fear of ADONAI is the beginning of knowledge;
but the foolish despise wisdom and instruction.
8 My son, *sh'ma* ·hear obey· your father's instruction,
and don't forsake your mother's teaching:
9 for they will be a garland to *chen* ·grace· your head,
and chains around your neck.
10 My son, if sinners entice you, don't consent.
11 If they say, "Come with us,
Let's lay in wait for blood;
let's lurk secretly for the innocent without cause;
12 let's swallow them up alive like *Sheol* ·Place of the dead·,
and whole, like those who go down into the pit (of *Abbadon*, the unrighteous side of *Sheol*).
13 We'll find all valuable wealth.
We'll fill our houses with plunder.
14 You shall cast your lot among us.
We'll all have one purse."
15 My son, don't walk on the path with them.
Keep your foot from their path,
16 for *their feet* run to evil.
They *hurry to shed blood.* *
17 For in vain is the net spread in the sight of any bird:
18 but these lay wait for their own blood.
They lurk secretly for their own lives.
19 So are the ways of everyone who is greedy for gain.
It takes away the life of its owners.

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* **1:16** Quoted in Rom 3:15

20 Wisdom calls aloud in the street.
She utters her voice in the public squares.
21 She calls at the head of noisy places.
At the entrance of the city gates, she utters her words:
22 "How long, you simple ones, will you *'ahav* ·affectionately love· thoughtless living?
How long will mockers delight themselves in mockery,
and fools hate knowledge?
23 Turn at my reproof.
Behold, I will pour out my spirit on you.
I will make known my words to you.
24 Because I have called, and you have refused;
I have stretched out my hand, and no one has paid attention;
25 but you have ignored all my counsel,
and wanted none of my reproof;
26 I also will laugh at your disaster.
I will mock when calamity overtakes you;
27 when calamity overtakes you like a storm,
when your disaster comes on like a whirlwind;
when distress and anguish come on you.
28 Then will they call on me, but I will not answer.
They will seek me diligently, but they will not find me;
29 because they hated knowledge,
and didn't choose the fear of ADONAI .
30 They wanted none of my counsel.
They despised all my reproof.
31 Therefore they will eat of the fruit of their own way,
and be filled with their own schemes.
32 For the backsliding of the simple will kill them.
The careless ease of fools will destroy them.
33 But whoever *sh'ma* ·hears obeys· me will dwell securely,
and will be at ease, without fear of harm."

# 2

1 My son, if you will receive my words,
and store up my *mitzvot* ·instructions· within you;
2 So as to turn your ear to wisdom,
and apply your heart to understanding;
3 Yes, if you call out for discernment,
and lift up your voice for understanding;
4 If you seek her as silver,
and search for her as for hidden treasures:
5 then you will understand the fear of ADONAI ,
and find the knowledge of God.
6 For ADONAI gives wisdom.
Out of his mouth comes knowledge and understanding.
7 He lays up sound wisdom for the upright.
He is a shield to those who walk in integrity;
8 that he may guard the paths of *mishpat* ·justice·,
and preserve the way of his saints.
9 Then you will understand righteousness and *mishpat* ·justice·,
equity and every good path.

10 For wisdom will enter into your heart.
Knowledge will be pleasant to your soul.
11 Discretion will watch over you.
Understanding will keep you,
12 to deliver you from the way of evil,
from the men who speak perverse things;
13 who forsake the paths of uprightness,
to walk in the ways of darkness;
14 who rejoice to do evil,
and delight in the perverseness of evil;
15 who are crooked in their ways,
and wayward in their paths:
16 To deliver you from the strange woman,
even from the foreigner who flatters with her words;
17 who forsakes the friend of her youth,
and forgets the covenant ·binding contract between two or more parties· of her God:
18 for her house leads down to death,
her paths to the departed spirits.
19 None who go to her *teshuvah* ·completely return· again,
neither do they attain to the paths of life:
20 that you may walk in the way of good men,
and keep the paths of the upright.
21 For the upright will dwell in the land.
The perfect will remain in it.
22 But the wicked will be cut off from the land.
The treacherous will be rooted out of it.

# 3

1 My son, don't forget my teaching;
but keep my *mitzvot* ·instructions· in your heart:
2 for length of days, and years of life,
and peace, will they add to you.
3 Don't let *cheshed* ·loving-kindness· and truth forsake you.
Bind them around your neck.
Write them on the tablet of your heart.
4 So you will find *chen* ·grace·,
and good understanding *in the sight of God and man.* * †
5 Trust in ADONAI with all your heart,
and don't lean on your own understanding.
6 In all your ways acknowledge him,
and he will make your paths straight.
7 Don't be wise in your own eyes.
Fear ADONAI , and depart from evil.
8 It will be health to your body,
and nourishment to your bones.
9 Honor ADONAI with your substance,
with the first fruits of all your increase:
10 so your barns will be filled with plenty,

* **3:4** Greek *Septuagint* version: "So shall you find favor: and you *do* provide *what is right in the sight of Adonai and of men.*" † **3:4** Greek *Septuagint* is Quoted in Cor 8:21

and your vats will overflow with new wine.
11 *My son, don't despise* ADONAI *'s discipline,*
*neither be despondent when he corrects you:*
12 *for whom* ADONAI *'ahav ·affectionately loves·, he reproves;* ‡
even as a *father* § *reproves his son* * in whom he delights.

13 Happy is the man who finds wisdom,
the man who gets understanding.
14 For her good profit is better than getting silver,
and her *teshuvah* ·complete return· is better than fine gold.
15 She is more precious than rubies.
None of the things you can desire are to be compared to her.
16 Length of days is in her right hand.
In her left hand are riches and *kavod* ·weighty glory·.
17 Her ways are ways of pleasantness.
All her paths are peace.
18 She is a tree of life to those who lay hold of her.
Happy is everyone who retains her.
19 By wisdom ADONAI founded the earth.
By understanding, he established the heavens.
20 By his knowledge, the depths were broken up,
and the skies drop down the dew.
21 My son, let them not depart from your eyes.
Keep sound wisdom and discretion:
22 so they will be life to your soul,
and *chen* ·grace· for your neck.
23 Then you shall walk in your way securely.
Your foot won't stumble.
24 When you lie down, you will not be afraid.
Yes, you will lie down, and your sleep will be sweet.
25 Don't be afraid of sudden fear,
neither of the desolation of the wicked, when it comes:
26 for ADONAI will be your confidence,
and will keep your foot from being taken.

27 Don't withhold good from those to whom it is due,
when it is in the power of your hand to do it.
28 Don't say to your neighbor, "Go, and come again;
tomorrow I will give it to you,"
when you have it by you.
29 Don't devise evil against your neighbor,
since he dwells securely by you.
30 Don't strive with a man without cause,
if he has done you no harm.
31 Don't envy the man of violence.
Choose none of his ways.
32 For the perverse is an abomination to ADONAI ,
but his friendship is with the upright.
33 ADONAI 's curse is in the house of the wicked,
but he blesses the habitation of the upright.

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‡ **3:12** Quoted in Rev 3:19 § **3:12** Quoted in Heb 12:7 * **3:12** Quoted in Heb 12:5-6

34 Surely he *opposes the mockers,*
*but he gives chen ·grace· to the humble.* †
35 The wise will inherit *kavod* ·weighty glory·,
but shame will be the promotion of fools.

# 4

1 *Sh'ma* ·Hear obey·, sons, to a father's instruction.
Pay attention and know understanding;
2 for I give you sound learning.
Don't forsake my *Torah* ·Teaching·.
3 For I was a son to my father,
tender and an only child in the sight of my mother.
4 He taught me, and said to me:
"Let your heart retain my words.
Keep my *mitzvot* ·instructions·, and live.
5 Get wisdom.
Get understanding.
Don't forget, neither swerve from the words of my mouth.
6 Don't forsake her, and she will preserve you.
*'Ahav* ·Affectionately love· her, and she will keep you.
7 Wisdom is supreme.
Get wisdom.
Yes, though it costs all your possessions, get understanding.
8 Esteem her, and she will exalt you.
She will bring you to honor, when you embrace her.
9 She will give to your head a garland of *chen* ·grace·.
She will deliver a crown of splendor to you."

10 *Sh'ma* ·Hear obey·, my son, and receive my sayings.
The years of your life will be many.
11 I have taught you in the way of wisdom.
I have led you in straight paths.
12 When you go, your steps will not be hampered.
When you run, you will not stumble.
13 Take firm hold of instruction.
Don't let her go.
Keep her, for she is your life.
14 Don't enter into the path of the wicked.
Don't walk in the way of evil men.
15 Avoid it, and don't pass by it.
Turn from it, and pass on.
16 For they don't sleep, unless they do evil.
Their sleep is taken away, unless they make someone fall.
17 For they eat the bread of wickedness,
and drink the wine of violence.
18 But the path of the upright is like the dawning light,
that shines more and more until the perfect day.
19 The way of the wicked is like darkness.
They don't know what they stumble over.

20 My son, attend to my words.

† **3:34** Quoted in James 4:6; 1 Pet 5:5

Turn your ear to my sayings.
21 Let them not depart from your eyes.
Keep them in the center of your heart.
22 For they are life to those who find them,
and health to their whole body.
23 Keep your heart with all diligence,
for out of it is the wellspring of life.
24 Put away from yourself a perverse mouth.
Put corrupt lips far from you.
25 Let your eyes look straight ahead.
Fix your gaze directly before you.
26 *Make the path of your feet level.* *
Let all of your ways be established.
27 Don't turn to the right hand nor to the left.
Remove your foot from evil.

# 5

1 My son, pay attention to my wisdom.
Turn your ear to my understanding:
2 that you may maintain discretion,
that your lips may preserve knowledge.
3 For the lips of an adulteress drip honey.
Her mouth is smoother than oil,
4 But in the end she is as bitter as wormwood,
and as sharp as a two-edged sword.
5 Her feet go down to death.
Her steps lead straight to *Sheol* ·Place of the dead·.
6 She gives no thought to the way of life.
Her ways are crooked, and she does not know it.

7 Now therefore, my sons, *sh'ma* ·hear obey· me.
Don't depart from the words of my mouth.
8 Remove your way far from her.
Don't come near the door of her house,
9 lest you give your honor to others,
and your years to the cruel one;
10 lest strangers feast on your wealth,
and your labors enrich another man's house.
11 You will groan at your latter end,
when your flesh and your body are consumed,
12 and say, "How I have hated instruction,
and my heart despised reproof;
13 neither have I *sh'ma* ·heard obeyed· the voice of my teachers,
nor turned my ear to those who instructed me!
14 I have come to the brink of utter ruin,
among the gathered assembly."

15 Drink water out of your own cistern,
running water out of your own well.
16 Should your springs overflow in the streets,

* **4:26** Quoted in Heb 12:13

streams of water in the public squares?
17 Let them be for yourself alone,
not for strangers with you.
18 Let your spring be blessed.
Rejoice in the wife of your youth.
19 An *ahab* ·affectionately loving· doe and a *chen* ·graceful· deer—
let her breasts satisfy you at all times.
Be captivated always with her love.
20 For why should you, my son, be captivated with an adulteress?
Why embrace the bosom of another?
21 For the ways of man are before ADONAI 's eyes.
He examines all his paths.
22 The evil deeds of the wicked ensnare him.
The cords of his sin hold him firmly.
23 He will die for lack of instruction.
In the greatness of his folly, he will go astray.

# 6

1 My son, if you have become collateral for your neighbor,
if you have struck your hands in pledge for a stranger;
2 You are trapped by the words of your mouth.
You are ensnared with the words of your mouth.
3 Do this now, my son, and deliver yourself,
since you have come into the hand of your neighbor.
Go, humble yourself.
Press your plea with your neighbor.
4 Give no sleep to your eyes,
nor slumber to your eyelids.
5 Free yourself, like a gazelle from the hand of the hunter,
like a bird from the snare of the fowler.

6 Go to the ant, you sluggard.
Consider her ways, and be wise;
7 which having no chief, overseer, or ruler,
8 provides her bread in the summer,
and gathers her food in the harvest.
9 How long will you sleep, sluggard?
When will you arise out of your sleep?
10 A little sleep, a little slumber,
a little folding of the hands to sleep:
11 so your poverty will come as a robber,
and your scarcity as an armed man.

12 A worthless person, a man of iniquity,
is he who walks with a perverse mouth;
13 who winks with his eyes, who signals with his feet,
who motions with his fingers;
14 in whose heart is perverseness,
who devises evil continually,
who always sows discord.
15 Therefore his calamity will come suddenly.
He will be broken suddenly, and that without remedy.

16 There are six things which ADONAI hates;
yes, seven which are an abomination to him:
17 haughty eyes, a lying tongue,
hands that shed innocent blood;
18 a heart that devises wicked schemes,
feet that are swift in running to mischief,
19 a false witness who utters lies,
and he who sows discord among brothers.

20 My son, keep your father's *mitzvah* ·instruction·,
and don't forsake your mother's teaching.
21 Bind them continually on your heart.
Tie them around your neck.
22 When you walk, it will lead you.
When you sleep, it will watch over you.
When you awake, it will talk with you.
23 For the *mitzvah* ·instruction· is a lamp candle,
and the *Torah* ·Teaching· is light.
Reproofs of instruction are the way of life,
24 to keep you from the immoral woman,
from the flattery of the wayward wife's tongue.
25 Don't lust after her beauty in your heart,
neither let her captivate you with her eyelids.
26 For a prostitute reduces you to a piece of bread.
The adulteress hunts for your precious life.
27 Can a man scoop fire into his lap,
and his clothes not be burned?
28 Or can one walk on hot coals,
and his feet not be scorched?
29 So is he who goes in to his neighbor's wife.
Whoever touches her will not be unpunished.
30 Men don't despise a thief,
if he steals to satisfy himself when he is hungry:
31 but if he is found, he shall restore seven times.
He shall give all the wealth of his house.
32 He who commits adultery with a woman is void of understanding.
He who does it destroys his own soul.
33 He will get wounds and dishonor.
His reproach will not be wiped away.
34 For jealousy arouses the fury of the husband.
He won't spare in the day of vengeance.
35 He won't regard any ransom,
neither will he rest content, though you give many gifts.

# 7

1 My son, keep my words.
Lay up my *mitzvot* ·instructions· within you.
2 Obey my *mitzvot* ·instructions· and live!
Guard my teaching as the apple of your eye.
3 Bind them on your fingers.
Write them on the tablet of your heart.
4 Tell wisdom, "You are my sister."

Call understanding your relative,
5 that they may keep you from the strange woman,
from the foreigner who flatters with her words.
6 For at the window of my house,
I looked out through my lattice.
7 I saw among the simple ones.
I discerned among the youths a young man void of understanding,
8 passing through the street near her corner,
he went the way to her house,
9 in the twilight, in the evening of the day,
in the middle of the night and in the darkness.
10 Behold, there a woman met him with the attire of a prostitute,
and with crafty intent.
11 She is loud and defiant.
Her feet don't stay in her house.
12 Now she is in the streets, now in the squares,
and lurking at every corner.
13 So she caught him, and kissed him.
With an impudent face she said to him:
14 "Sacrifices of peace offerings are with me.
Today I have paid my vows.
15 Therefore I came out to meet you,
to diligently seek your face,
and I have found you.
16 I have spread my couch with carpets of tapestry,
with striped cloths of the yarn of Egypt [Abode of slavery].
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let's take our fill of *dod* ·loving· until the morning.
Let's solace ourselves with loving.
19 For my husband is not at home.
He has gone on a long journey.
20 He has taken a bag of money with him.
He will come home at the full moon."
21 With persuasive words, she led him astray.
With the flattering of her lips, she seduced him.
22 He followed her immediately,
as an ox goes to the slaughter,
as a fool stepping into a noose.
23 Until an arrow strikes through his liver,
as a bird hurries to the snare,
and does not know that it will cost his life.
24 Now therefore, sons, *sh'ma* ·hear obey· me.
Pay attention to the words of my mouth.
25 Don't let your heart turn to her ways.
Don't go astray in her paths,
26 for she has thrown down many wounded.
Yes, all her slain are a mighty army.
27 Her house is the way to *Sheol* ·Place of the dead·,
going down to the rooms of death.

# 8

1 Does not wisdom cry out?

Does not understanding raise her voice?
2 On the top of high places by the way,
where the paths meet, she stands.
3 Beside the gates, at the entry of the city,
at the entry doors, she cries aloud:
4 “To you men, I call!
I send my voice to the sons of mankind.
5 You simple, understand prudence.
You fools, be of an understanding heart.
6 *Sh'ma* ·Hear obey·, for I will speak excellent things.
The opening of my lips is for right things.
7 For my mouth speaks truth.
Wickedness is an abomination to my lips.
8 All the words of my mouth are in righteousness.
There is nothing crooked or perverse in them.
9 They are all plain to him who understands,
right to those who find knowledge.
10 Receive my instruction rather than silver;
knowledge rather than choice gold.
11 For wisdom is better than rubies.
All the things that may be desired can’t be compared to it.

12 “I, wisdom, have made prudence my dwelling.
Find out knowledge and discretion.
13 The fear of ADONAI is to hate evil.
I hate pride, arrogance, the evil way, and the perverse mouth.
14 Counsel and sound knowledge are mine.
I have understanding and power.
15 By me kings reign,
and princes decree justice.
16 By me princes rule;
nobles, and all the upright rulers of the earth.
17 I *'ahav* ·affectionately love· those who *'ahav* ·affectionately love· me.
Those who seek me diligently will find me.
18 With me are riches, *kavod* ·weighty glory·,
enduring wealth, and prosperity.
19 My fruit is better than gold, yes, than fine gold;
my yield than choice silver.
20 I walk in the way of righteousness,
in the middle of the paths of *mishpat* ·justice·;
21 That I may give wealth to those who *'ahav* ·affectionately love· me.
I fill their treasuries.

22 * “ ADONAI possessed me in the beginning of his work,
before his deeds of old.
23 I was set up from everlasting, from the beginning,

* **8:22** MP: This prophecy is debated between Jewish and Christian interpretations. Jewish: Wisdom in Proverbs refers to Torah itself, and therefore God’s Wisdom revealed in Torah was before the creation in (Gen 1:1). Christian: Messiah is from everlasting, for he is the incarnate wisdom of God. Therefore wisdom in Proverbs refers to Messiah. OURb Proposed: The two perspectives can be reconciled if Messiah is not wisdom itself, rather the fullness of the wisdom expressed in the Living *Torah* ·Teachings·. (John 17:5, 17:24; 1 Cor 1:24; Col 1:15-17)

before the earth existed.
24 When there were no depths, I was born,
when there were no springs abounding with water.
25 Before the mountains were settled in place,
before the hills, I was born;
26 while as yet he had not made the earth, nor the fields,
nor the beginning of the dust of the world.
27 When he established the heavens, I was there;
when he set a circle on the surface of the deep,
28 when he established the clouds above,
when the springs of the deep became strong,
29 when he gave to the sea its boundary by his statute,
that the waters should not violate the word of his mouth,
when he marked out the foundations of the earth;
30 then I was the craftsman by his side.
I was a delight day by day,
always rejoicing before him,
31 Rejoicing in his whole world.
My delight was with the sons of men.

32 “Now therefore, my sons, *sh'ma* ·hear obey· unto me,
for blessed are those who keep my ways.
33 *Sh'ma* ·Hear obey· instruction, and be wise.
Don’t refuse it.
34 Blessed is the man who *sh'ma* ·hears obeys· me,
watching daily at my gates,
waiting at my door posts.
35 For whoever finds me, finds life,
and will obtain favor from ADONAI .
36 But he who sins against me wrongs his own soul.
All those who hate me *'ahav* ·affectionately love· death.”

# 9

1 Wisdom has built her house.
She has carved out her seven pillars.
2 She has prepared her meat.
She has mixed her wine.
She has also set her table.
3 She has sent out her maidens.
She cries from the highest places of the city:
4 “Whoever is simple, let him turn in here!”
As for him who is void of understanding, she says to him,
5 “Come, eat some of my bread,
drink some of the wine which I have mixed!
6 Leave your simple ways, and live.
Walk in the way of understanding.”

7 He who corrects a mocker invites insult.
He who reproves a wicked man invites abuse.
8 Don’t reprove a scoffer, lest he hate you.
Reprove a wise man, and he will *'ahav* ·affectionately love· you.
9 Instruct a wise man, and he will be still wiser.
Teach a upright man, and he will increase in learning.

10 The fear of ADONAI is the beginning of wisdom.
The knowledge of the Holy One is understanding.
11 For by me your days will be multiplied.
The years of your life will be increased.
12 If you are wise, you are wise for yourself.
If you mock, you alone will bear it.

13 The foolish woman is loud,
undisciplined, and knows nothing.
14 She sits at the door of her house,
on a seat in the high places of the city,
15 To call to those who pass by,
who go straight on their ways,
16 "Whoever is simple, let him turn in here."
As for him who is void of understanding, she says to him,
17 "Stolen water is sweet.
Food eaten in secret is pleasant."
18 But he does not know that the departed spirits are there,
that her guests are in the depths of *Sheol* ·Place of the dead·.

# 10

1 The proverbs of Solomon [Peaceable, Recompense].
A wise son makes a glad father;
but a foolish son brings grief to his mother.
2 Treasures of wickedness profit nothing,
but righteousness delivers from death.
3 ADONAI will not allow the soul of the upright to go hungry,
but he thrusts away the desire of the wicked.
4 He becomes poor who works with a lazy hand,
but the hand of the diligent brings wealth.
5 He who gathers in summer is a wise son,
but he who sleeps during the harvest is a son who causes shame.
6 Blessings are on the head of the upright,
but violence covers the mouth of the wicked.
7 The memory of the upright is blessed,
but the name of the wicked will rot.
8 The wise in heart receives *mitzvot* ·instructions·,
but a chattering fool will fall.
9 He who walks blamelessly walks surely,
but *he who perverts his ways* *will be found out.
10 One winking with the eye causes sorrow,
but a chattering fool will fall.
11 The mouth of the upright is a spring of life,
but violence covers the mouth of the wicked.
12 Hatred stirs up strife,
but *love covers all wrongs.* †
13 Wisdom is found on the lips of him who has discernment,
but a rod is for the back of him who is void of understanding.
14 Wise men lay up knowledge,
but the mouth of the foolish is near ruin.
15 The rich man's wealth is his strong city.

* **10:9** Quoted in Acts 13:10 † **10:12** Quoted in James 5:20 1 Pet 4:8

The destruction of the poor is their poverty.
16 The labor of the upright leads to life.
The increase of the wicked leads to sin.
17 He is in the way of life who heeds correction,
but he who forsakes reproof leads others astray.
18 He who hides hatred has lying lips.
He who utters a slander is a fool.
19 In the multitude of words there is no lack of disobedience,
but he who *restrains his lips* ‡does wisely.
20 The tongue of the upright is like choice silver.
The heart of the wicked is of little worth.
21 The lips of the upright feed many,
but the foolish die for lack of understanding.
22 ADONAI 's blessing brings wealth,
and he adds no trouble to it.
23 It is a fool's pleasure to do wickedness,
but wisdom is a man of understanding's pleasure.
24 What the wicked fear, will overtake them,
but the desire of the upright will be granted.
25 When the whirlwind passes, the wicked is no more;
but the upright stand firm forever.
26 As vinegar to the teeth, and as smoke to the eyes,
so is the sluggard to those who send him.
27 The fear of ADONAI prolongs days,
but the years of the wicked shall be shortened.
28 The prospect of the upright is joy,
but the hope of the wicked will perish.
29 The way of ADONAI is a stronghold to the upright,
but it is a destruction to the workers of iniquity.
30 The upright will never be removed,
but the wicked will not dwell in the land.
31 The mouth of the upright produces wisdom,
but the perverse tongue will be cut off.
32 The lips of the upright know what is acceptable,
but the mouth of the wicked is perverse.

# 11

1 A false balance is an abomination to ADONAI ,
but accurate weights are his delight.
2 When pride comes, then comes shame,
but with humility comes wisdom.
3 The integrity of the upright shall guide them,
but the perverseness of the treacherous shall destroy them.
4 Riches don't profit in the day of wrath,
but righteousness delivers from death.
5 The righteousness of the blameless will direct his way,
but the wicked shall fall by his own wickedness.
6 The righteousness of the upright shall deliver them,
but the unfaithful will be trapped by evil desires.
7 When a wicked man dies, hope perishes,
and expectation of power comes to nothing.

‡ **10:19** Quoted in James 1:19

8 A upright person is delivered out of trouble,
and the wicked takes his place.
9 With his mouth the godless man destroys his neighbor,
but the upright will be delivered through knowledge.
10 When it goes well with the upright, the city rejoices.
When the wicked perish, there is shouting.
11 By the blessing of the upright, the city is exalted,
but it is overthrown by the mouth of the wicked.
12 One who despises his neighbor is void of wisdom,
but a man of understanding holds his peace.
13 One who brings gossip betrays a confidence,
but one who is of a trustworthy spirit is one who keeps a secret.
14 Where there is no wise guidance, the nation falls,
but in the multitude of counselors there is victory.
15 He who is collateral for a stranger will suffer for it,
but he who refuses pledges of collateral is secure.
16 A *chen* ·gracious· woman obtains *kavod* ·weighty glory·,
but violent men obtain riches.
17 The man of *cheshed* ·loving-kindness· does good to his own soul,
but he who is cruel troubles his own flesh.
18 Wicked people earn deceitful wages,
but one who sows righteousness reaps a sure reward.
19 He who is truly upright gets life.
He who pursues evil gets death.
20 Those who are perverse in heart are an abomination to ADONAI ,
but those whose ways are blameless are his delight.
21 Most certainly, the evil man will not be unpunished,
but the offspring of the upright will be delivered.
22 Like a gold ring in a pig's snout,
is a beautiful woman who lacks discretion.
23 The desire of the upright is only good.
The expectation of the wicked is wrath.
24 There is one who scatters, and increases yet more.
There is one who withholds more than is appropriate, but gains poverty.
25 The liberal soul shall be made fat.
He who waters shall be watered also himself.
26 People curse someone who withholds grain,
but blessing will be on the head of him who sells it.
27 He who diligently seeks good seeks favor,
but he who searches after evil, it shall come to him.
28 He who trusts in his riches will fall,
but the upright shall flourish as the green leaf.
29 He who troubles his own house shall inherit the wind.
The foolish shall be servant to the wise of heart.
30 The fruit of the upright is a tree of life.
He who is wise wins souls.
31 Behold, *the upright* are paid what they deserve here on earth;
how much more *the wicked and the sinner!* *

# 12

1 Whoever *'ahav* ·affectionately loves· correction loves knowledge,

* **11:31** Quoted in 1 Pet 4:18

but he who hates reproof is stupid.
2 A good man shall obtain favor from ADONAI ,
but he will condemn a man of wicked devices.
3 A man shall not be established by wickedness,
but the root of the upright shall not be moved.
4 A worthy woman is the crown of her husband,
but a disgraceful wife is as rottenness in his bones.
5 The thoughts of the upright are *mishpat* ·just·,
but the advice of the wicked is deceitful.
6 The words of the wicked are about lying in wait for blood,
but the speech of the upright rescues them.
7 The wicked are overthrown, and are no more,
but the house of the upright shall stand.
8 A man shall be commended according to his wisdom,
but he who has a linnened mind shall be despised.
9 Better is he who is lightly esteemed, and has a servant,
than he who honors himself, and lacks bread.
10 A upright man respects the life of his animal,
but the tender *racham* ·merciful love· of the wicked is cruel.
11 He who tills his land shall have plenty of bread,
but he who chases fantasies is void of understanding.
12 The wicked desires the plunder of evil men,
but the root of the upright flourishes.
13 An evil man is trapped by sinfulness of lips,
but the upright shall come out of trouble.
14 A man shall be satisfied with good by the fruit of his mouth.
The work of a man's hands shall be rewarded to him.
15 The way of a fool is right in his own eyes,
but he who is wise *sh'ma* ·hears obeys· counsel.
16 A fool shows his annoyance the same day,
but one who overlooks an insult is prudent.
17 He who is truthful testifies honestly,
but a false witness lies.
18 There is one who speaks rashly like the piercing of a sword,
but the tongue of the wise heals.
19 Truth's lips will be established forever,
but a lying tongue is only momentary.
20 Deceit is in the heart of those who plot evil,
but joy comes to the promoters of peace.
21 No mischief shall happen to the upright,
but the wicked shall be filled with evil.
22 Lying lips are an abomination to ADONAI ,
but those who do the truth are his delight.
23 A prudent man keeps his knowledge,
but the hearts of fools proclaim foolishness.
24 The hands of the diligent ones shall rule,
but laziness ends in slave labor.
25 Anxiety in a man's heart weighs it down,
but a kind word makes it glad.
26 A upright person is cautious in friendship,
but the way of the wicked leads them astray.
27 The slothful man does not roast his game,

but the possessions of diligent men are prized.
28 In the way of righteousness is life;
in its path there is no death.

# 13

1 A wise son listens to his father’s instruction,
but a scoffer does not *sh'ma* ·hear obey· rebuke.
2 By the fruit of his lips, a man enjoys good things;
but the unfaithful crave violence.
3 He who guards his mouth guards his soul.
One who opens wide his lips comes to ruin.
4 The soul of the sluggard desires, and has nothing,
but the desire of the diligent shall be fully satisfied.
5 A upright man hates lies,
but a wicked man brings shame and disgrace.
6 Righteousness guards the way of integrity,
but wickedness overthrows the sinner.
7 There are some who pretend to be rich, yet have nothing.
There are some who pretend to be poor, yet have great wealth.
8 The ransom of a man’s life is his riches,
but the poor *sh'ma* ·hear obey· no threats.
9 The light of the upright shines brightly,
but the lamp candle of the wicked is snuffed out.
10 Pride only breeds quarrels,
but with ones who take advice is wisdom.
11 Wealth gained dishonestly dwindles away,
but he who gathers by hand makes it grow.
12 Hope deferred makes the heart sick,
but when longing is fulfilled, it is a tree of life.
13 Whoever despises instruction will pay for it,
but he who respects a charge will be rewarded.
14 The teaching of the wise is a spring of life,
to turn from the snares of death.
15 Good understanding wins *chen* ·grace·;
but the way of the unfaithful is hard.
16 Every prudent man acts from knowledge,
but a fool exposes folly.
17 A wicked messenger falls into trouble,
but a trustworthy envoy gains healing.
18 Poverty and shame come to him who refuses discipline,
but he who heeds correction shall be honored.
19 Longing fulfilled is sweet to the soul,
but fools detest turning from evil.
20 One who walks with wise men grows wise,
but a companion of fools suffers harm.
21 Misfortune pursues sinners,
but prosperity rewards the upright.
22 A good man leaves an inheritance to his children’s children,
but the wealth of the sinner is stored for the upright.
23 An abundance of food is in poor people’s fields,
but *lo'mishpat* ·injustice· sweeps it away.
24 One who spares the rod hates his son,

but one who *'ahav* ·affectionately loves· him is careful to discipline him.
25 The upright one eats to the satisfying of his soul,
but the belly of the wicked goes hungry.

# 14

1 Every wise woman builds her house,
but the foolish one tears it down with her own hands.
2 He who walks in his uprightness fears ADONAI ,
but he who is perverse in his ways despises him.
3 The fool's talk brings a rod to his back,
but the lips of the wise protect them.
4 Where no oxen are, the crib is clean,
but much increase is by the strength of the ox.
5 A truthful witness will not lie,
but a false witness pours out lies.
6 A scoffer seeks wisdom, and does not find it,
but knowledge comes easily to a discerning person.
7 Stay away from a foolish man,
for you won't find knowledge on his lips.
8 The wisdom of the prudent is to think about his way,
but the folly of fools is deceit.
9 Fools mock at making atonement for sins,
but among the upright there is good will.
10 The heart knows its own bitterness and joy;
he will not share these with a stranger.
11 The house of the wicked will be overthrown,
but the tent of the upright will flourish.
12 There is a way which seems right to a man,
but in the end it leads to death.
13 Even in laughter the heart may be sorrowful,
and mirth may end in heaviness.
14 The unfaithful will be repaid for his own ways;
likewise a good man will be rewarded for his ways.
15 A simple man believes everything,
but the prudent man carefully considers his ways.
16 A wise man fears, and shuns evil,
but the fool is hot headed and reckless.
17 He who is quick to become angry will commit folly,
and a crafty man is hated.
18 The simple inherit folly,
but the prudent are crowned with knowledge.
19 The evil bow down before the good,
and the wicked at the gates of the upright.
20 The poor person is shunned even by his own neighbor,
but the rich person has many *'ahav* ·affectionate lovers, friends·.
21 He who despises his neighbor sins,
but blessed is he who has mercy on the poor.
22 Don't they go astray who plot evil?
But *cheshed* ·loving-kindness· and faithfulness belong to those who plan good.
23 In all hard work there is profit,

but the talk of the lips leads only to poverty.
24 The crown of the wise is their riches,
but the folly of fools crowns them with folly.
25 A truthful witness saves souls,
but a false witness is deceitful.
26 In the fear of ADONAI is a secure fortress,
and he will be a refuge for his children.
27 The fear of ADONAI is a fountain of life,
turning people from the snares of death.
28 In the multitude of people is the king's glory,
but in the lack of people is the destruction of the prince.
29 He who is slow to anger has great understanding,
but he who has a quick temper displays folly.
30 The life of the body is a heart at peace,
but envy rots the bones.
31 He who oppresses the poor shows contempt for his Maker,
but he who honors him shows mercy to the needy.
32 The wicked is brought down in his calamity,
but in death, the upright has a refuge.
33 Wisdom rests in the heart of one who has understanding,
and is even made known in the inward part of fools.
34 Righteousness exalts a nation,
but sin is a *cheshed* ·disgrace· to any people.
35 The king's favor is toward a servant who deals wisely,
but his wrath is toward one who causes shame.

# 15

1 A gentle answer turns away wrath,
but a harsh word stirs up anger.
2 The tongue of the wise commends knowledge,
but the mouth of fools gush out folly.
3 ADONAI 's eyes are everywhere,
keeping watch on the evil and the good.
4 A gentle tongue is a tree of life,
but deceit in it crushes the spirit.
5 A fool despises his father's correction,
but he who heeds reproof shows prudence.
6 In the house of the upright is much treasure,
but the income of the wicked brings trouble.
7 The lips of the wise spread knowledge;
not so with the heart of fools.
8 The sacrifice made by the wicked is an abomination to ADONAI ,
but the prayer of the upright is his delight.
9 The way of the wicked is an abomination to ADONAI ,
but he *'ahav* ·affectionately loves· him who follows after righteousness.
10 There is stern discipline for one who forsakes the way:
whoever hates reproof shall die.
11 *Sheol* ·Place of the dead· and *Abaddon* ·Destruction, Unrighteous side of *Sheol*· are before ADONAI,
how much more then the hearts of the children of men!
12 A scoffer does not *'ahav* ·affectionately love· to be reproved;
he will not go to the wise.

13 A glad heart makes a cheerful face;
but an aching heart breaks the spirit.
14 The heart of one who has understanding seeks knowledge,
but the mouths of fools feed on folly.
15 All the days of the afflicted are wretched,
but one who has a cheerful heart enjoys a continual feast.
16 Better is little, with the fear of ADONAI ,
than great treasure with trouble.
17 Better is a dinner of herbs, where love is,
than a fattened calf with hatred.
18 A wrathful man stirs up contention,
but one who is slow to anger appeases strife.
19 The way of the sluggard is like a thorn patch,
but the path of the upright is a highway.
20 A wise son makes a father glad,
but a foolish man despises his mother.
21 Folly is joy to one who is void of wisdom,
but a man of understanding keeps his way straight.
22 Where there is no counsel, plans fail;
but in a multitude of counselors they are established.
23 Joy comes to a man with the reply of his mouth.
How good is a word at the right time!
24 The path of life leads upward for the wise,
to keep him from going downward to *Sheol* ·Place of the dead·.
25 ADONAI will uproot the house of the proud,
but he will keep the widow's borders intact.
26 ADONAI detests the thoughts of the wicked,
but the thoughts of the pure are pleasing.
27 He who is greedy for gain troubles his own house,
but he who hates bribes will live.
28 The heart of the upright weighs answers,
but the mouth of the wicked gushes out evil.
29 ADONAI is far from the wicked,
but *he sh'ma ·hears obeys· the prayer of the upright.* *
30 The light of the eyes rejoices the heart.
Good news gives health to the bones.
31 The ear that *sh'ma* ·hears obeys· reproof lives,
and will be at home among the wise.
32 He who refuses correction despises his own soul,
but he who *sh'ma* ·hears obeys· reproof gets understanding.
33 The fear of ADONAI teaches wisdom.
Before *kavod* ·weighty glory· is humility.

# 16

1 The plans of the heart belong to man,
but the answer of the tongue is from ADONAI .
2 All the ways of a man are clean in his own eyes;
but ADONAI weighs the motives.
3 Commit your deeds to ADONAI ,
and your plans shall succeed.
4 ADONAI has made everything for its own end—

* **15:29** Quoted in John 9:31

yes, even the wicked for the day of evil.
5 Everyone who is proud in heart is an abomination to ADONAI :
they shall certainly not be unpunished.
6 By *cheshed* ·loving-kindness· and truth iniquity is atoned for.
By the fear of ADONAI men depart from evil.
7 When a man's ways please ADONAI ,
he makes even his enemies to be at peace with him.
8 Better is a little with righteousness,
than great revenues with *lo'mishpat* ·injustice·.
9 A man's heart plans his course,
but ADONAI directs his steps.
10 Inspired charges are on the lips of the king.
His mouth shall not betray his judgments.
11 *Mishpat* ·Honest· balances and scales are ADONAI 's;
all the weights in the bag are his work.
12 It is an abomination for kings to do wrong,
for the throne is established by righteousness.
13 Righteous lips are the delight of kings.
They *'ahav* ·affectionately love· one who speaks the truth.
14 The king's wrath is a messenger of death,
but a wise man will pacify it.
15 In the light of the king's face is life.
His favor is like a cloud of the spring rain.
16 How much better it is to get wisdom than gold!
Yes, to get understanding is to be chosen rather than silver.
17 The highway of the upright is to depart from evil.
He who keeps his way preserves his soul.
18 Pride goes before destruction,
and a haughty spirit before a fall.
19 It is better to be of a lowly spirit with the poor,
than to divide the plunder with the proud.
20 He who heeds the Word finds prosperity.
Whoever trusts in ADONAI is blessed.
21 The wise in heart shall be called prudent.
Pleasantness of the lips promotes instruction.
22 Understanding is a fountain of life to one who has it,
but the punishment of fools is their folly.
23 The heart of the wise instructs his mouth,
and adds learning to his lips.
24 Pleasant words are a honeycomb,
sweet to the soul, and health to the bones.
25 There is a way which seems right to a man,
but in the end it leads to death.
26 The appetite of the laboring man labors for him;
for his mouth urges him on.
27 A worthless man devises mischief.
His *speech is like* a scorching *fire.* *
28 A perverse man stirs up strife.
A whisperer separates close friends.
29 A man of violence entices his neighbor,

* **16:27** Quoted in James 3:6

and leads him in a way that is not good.
30 One who winks his eyes to plot perversities,
one who compresses his lips, is bent on evil.
31 Gray hair is a crown of glory.
It is attained by a life of righteousness.
32 One who is slow to anger is better than the mighty;
one who rules his spirit, than he who takes a city.
33 The lot is cast into the lap,
but its every *mishpat* ·decision· is from ADONAI .

## 17

1 Better is a dry morsel with quietness,
than a house full of feasting with strife.
2 A servant who deals wisely will rule over a son who causes shame,
and shall have a part in the inheritance among the brothers.
3 The refining pot is for silver, and the furnace for gold,
but ADONAI tests the hearts.
4 An evildoer heeds wicked lips.
A liar gives ear to a mischievous tongue.
5 Whoever mocks the poor reproaches his Maker.
He who is glad at calamity shall not be unpunished.
6 Children's children are the crown of old men;
the glory of children are their parents.
7 Arrogant speech is not fitting for a fool,
much less do lying lips fit a prince.
8 A bribe is a *chen* ·gracious· stone in the eyes of him who gives it;
wherever he turns, he prospers.
9 He who covers an offense promotes love;
but he who repeats a matter separates best friends.
10 A rebuke enters deeper into one who has understanding
than a hundred lashes into a fool.
11 An evil man seeks only rebellion;
therefore a cruel messenger shall be sent against him.
12 Let a bear robbed of her cubs meet a man,
rather than a fool in his folly.
13 Whoever rewards evil for good,
evil shall not depart from his house.
14 The beginning of strife is like breaching a dam,
therefore stop contention before quarreling breaks out.
15 He who justifies the wicked, and he who condemns the upright,
both of them alike are an abomination to ADONAI .
16 Why is there money in the hand of a fool to buy wisdom,
since he has no understanding?
17 A friend *'ahav* ·affectionately loves· at all times;
and a brother is born for adversity.
18 A man void of understanding strikes hands,
and becomes collateral in the presence of his neighbor.
19 He who *'ahav* ·affectionately loves· disobedience *'ahav* ·affectionately loves· strife.
One who builds a high gate seeks destruction.
20 One who has a perverse heart does not find prosperity,
and one who has a deceitful tongue falls into trouble.

21 He who becomes the father of a fool grieves.
The father of a fool has no joy.
22 A cheerful heart makes good medicine,
but a crushed spirit dries up the bones.
23 A wicked man receives a bribe in secret,
to pervert the ways of *mishpat* ·justice·.
24 Wisdom is before the face of one who has understanding,
but the eyes of a fool wander to the ends of the earth.
25 A foolish son brings grief to his father,
and bitterness to her who bore him.
26 Also to punish the upright is not good,
nor to flog officials for their integrity.
27 He who spares his words has knowledge.
He who is even tempered is a man of understanding.
28 Even a fool, when he keeps silent, is counted wise.
When he shuts his lips, he is thought to be discerning.

# 18

1 An unfriendly man pursues selfishness,
and defies all sound judgment.
2 A fool has no delight in understanding,
but only in revealing his own opinion.
3 When wickedness comes, contempt also comes,
and with shame comes disgrace.
4 The words of a man's mouth are like deep waters.
The fountain of wisdom is like a flowing brook.
5 To be partial to the faces of the wicked is not good,
nor to deprive the innocent of *mishpat* ·justice·.
6 A fool's lips come into strife,
and his mouth invites beatings.
7 A fool's mouth is his destruction,
and his lips are a snare to his soul.
8 The words of a gossip are like dainty morsels:
they go down into a person's innermost parts.
9 One who is slack in his work
is brother to him who is a master of destruction.
10 ADONAI 's name is a strong tower:
the upright run to him, and are safe.
11 The rich man's wealth is his strong city,
like an unscalable wall in his own imagination.
12 Before destruction the heart of man is proud,
but before *kavod* ·weighty glory· is humility.
13 He who gives answer before he *sh'ma* ·hears obeys·,
that is folly and shame to him.
14 A man's spirit will sustain him in sickness,
but a crushed spirit, who can bear?
15 The heart of the discerning gets knowledge.
The ear of the wise seeks knowledge.
16 A man's gift makes room for him,
and brings him before great men.
17 He who pleads his cause first seems right;
until another comes and questions him.

18 The lot settles disputes,
and keeps strong ones apart.
19 A brother offended is more difficult than a fortified city;
and disputes are like the bars of a fortress.
20 A man's stomach is filled with the fruit of his mouth.
With the harvest of his lips he is satisfied.
21 Death and life are in the power of the tongue;
those who *'ahav* ·affectionately love· it will eat its fruit.
22 Whoever finds a wife finds a good thing,
and obtains favor of ADONAI .
23 The poor plead for mercy,
but the rich answer harshly.
24 A man of many companions may be ruined,
but there is a *'ahav* ·affectionate lover, friend· who sticks closer than a brother.

# 19

1 Better is the poor who walks in his integrity
than he who is perverse in his lips and is a fool.
2 It is not good to have zeal without knowledge;
nor being hasty with one's feet and missing the way.
3 The foolishness of man subverts his way;
his heart rages against ADONAI .
4 Wealth adds many friends,
but the poor is separated from his friend.
5 A false witness shall not be unpunished.
He who pours out lies shall not go free.
6 Many will entreat the favor of a ruler,
and everyone is a friend to a man who gives gifts.
7 All the relatives of the poor shun him:
how much more do his friends avoid him!
He pursues them with pleas, but they are gone.
8 He who gets wisdom *'ahav* ·affectionately loves· his own soul.
He who keeps understanding shall find good.
9 A false witness shall not be unpunished.
He who utters lies shall perish.
10 Delicate living is not appropriate for a fool,
much less for a servant to have rule over princes.
11 The discretion of a man makes him slow to anger.
It is his glory to overlook an offense.
12 The king's wrath is like the roaring of a lion,
but his favor is like dew on the grass.
13 A foolish son is the calamity of his father.
A wife's quarrels are a continual dripping.
14 House and riches are an inheritance from fathers,
but a prudent wife is from ADONAI .
15 Slothfulness casts into a deep sleep.
The idle soul shall suffer hunger.
16 He who keeps a *mitzvah* ·instruction· keeps his soul,
but he who is contemptuous in his ways shall die.
17 He who has pity on the poor lends to ADONAI ;
he will reward him.

18 Discipline your son, for there is hope;
don't be a willing party to his death.
19 A hot-tempered man must pay the penalty,
for if you rescue him, you must do it again.
20 *Sh'ma* ·Hear obey· counsel and receive instruction,
that you may be wise in your latter end.
21 There are many plans in a man's heart,
but ADONAI 's counsel will prevail.
22 That which makes a man to be desired is his *cheshed* ·loving-kindness·.
A poor man is better than a liar.
23 The fear of ADONAI leads to life, then contentment;
he rests and will not be touched by trouble.
24 The sluggard buries his hand in the dish;
he will not so much as bring it to his mouth again.
25 Flog a scoffer, and the simple will learn prudence;
rebuke one who has understanding, and he will gain knowledge.
26 He who robs his father and drives away his mother,
is a son who causes shame and brings reproach.
27 If you stop *sh'ma* ·hearing obeying· instruction, my son,
you will stray from the words of knowledge.
28 A corrupt witness mocks *mishpat* ·justice·,
and the mouth of the wicked gulps down iniquity.
29 Penalties are prepared for scoffers,
and beatings for the backs of fools.

# 20

1 Wine is a mocker, and beer is a brawler.
Whoever is led astray by them is not wise.
2 The terror of a king is like the roaring of a lion.
He who provokes him to anger forfeits his own life.
3 It is *kavod* ·weighty glory· for a man to keep aloof from strife;
but every fool will be quarreling.
4 The sluggard will not plow by reason of the winter;
therefore he shall begin harvest, and have nothing.
5 Counsel in the heart of man is like deep water;
but a man of understanding will draw it out.
6 Many men claim to be men of *cheshed* ·loving-kindness·,
but who can find a faithful man?
7 A upright man walks in integrity.
Blessed are his children after him.
8 A king who sits on the throne of judgment
scatters away all evil with his eyes.
9 Who can *say, "I have* made my heart pure.
I am clean and *without sin?"* *
10 Differing weights and differing measures,
both of them alike are an abomination to ADONAI .
11 Even a child makes himself known by his doings,
whether his work is pure, and whether it is right.
12 The *sh'ma* ·hearing obeying· ear, and the seeing eye,
ADONAI has made even both of them.

* **20:9** Quoted in 1 John 1:8

13 Don't *'ahav* ·affectionately love· sleep, lest you come to poverty.
Open your eyes, and you shall be satisfied with bread.
14 "It's no good, it's no good," says the buyer;
but when he is gone his way, then he boasts.
15 There is gold and abundance of rubies;
but the lips of knowledge are a rare jewel.
16 Take the garment of one who puts up collateral for a stranger;
and hold him in pledge for a wayward woman.
17 Fraudulent food is sweet to a man,
but afterwards his mouth is filled with gravel.
18 Plans are established by advice;
by wise guidance you wage war!
19 He who goes about as a tale-bearer reveals secrets;
therefore don't keep company with him who opens wide his lips.
20 *Whoever curses his father or his mother,* †
his lamp candle shall be put out in blackness of darkness.
21 An inheritance quickly gained at the beginning,
won't be blessed in the end.
22 Don't say, "I will pay back evil."
Wait for ADONAI , and he will save you.
23 ADONAI detests differing weights,
and dishonest scales are not pleasing.
24 A man's steps are from ADONAI ;
how then can man understand his way?
25 It is a snare to a man to make a rash dedication,
then later to consider his vows.
26 A wise king winnows out the wicked,
and drives the threshing wheel over them.
27 The spirit of man is ADONAI 's lamp candle,
searching all his innermost parts.
28 *Cheshed* ·Loving-kindness· and faithfulness keep the king safe.
His throne is sustained by *cheshed* ·loving-kindness·.
29 The glory of young men is their strength.
The splendor of old men is their gray hair.
30 Wounding blows cleanse away evil,
and beatings purge the innermost parts.

# 21

1 The king's heart is in ADONAI 's hand like the watercourses.
He turns it wherever he desires.
2 Every way of a man is right in his own eyes,
but ADONAI weighs the hearts.
3 To do righteousness and *mishpat* ·justice·
is more acceptable to ADONAI than sacrifice.
4 A high look, and a proud heart,
the lamp candle of the wicked, is sin.
5 The plans of the diligent surely lead to profit;
and everyone who is hasty surely rushes to poverty.
6 Getting treasures by a lying tongue
is a fleeting vapor for those who seek death.

† **20:20** Quoted in Matt 15:4; Mark 7:10

7 The violence of the wicked will drive them away,
because they refuse to do what is *mishpat* ·just·.
8 The way of the guilty is devious,
but the conduct of the innocent is upright.
9 It is better to dwell in the corner of the housetop,
than to share a house with a contentious woman.
10 The soul of the wicked desires evil;
his neighbor finds no pity in his eyes.
11 When the mocker is punished, the simple gains wisdom.
When the wise is instructed, he receives knowledge.
12 The Righteous One considers the house of the wicked,
and brings the wicked to ruin.
13 Whoever stops his ears at the cry of the poor,
he will also cry out, but shall not be heard.
14 A gift in secret pacifies anger;
and a bribe in the cloak, strong wrath.
15 It is joy to the upright to do *mishpat* ·justice·;
but it is a destruction to the workers of iniquity.
16 The man who wanders out of the way of understanding
shall rest in the assembly of the departed spirits.
17 He who *'ahav* ·affectionately loves· pleasure shall be a poor man.
He who *'ahav* ·affectionately loves· wine and oil shall not be rich.
18 The wicked is a ransom for the upright;
the treacherous for the upright.
19 It is better to dwell in a desert land,
than with a contentious and fretful woman.
20 There is precious treasure and oil in the dwelling of the wise;
but a foolish man swallows it up.
21 He who follows after righteousness and *cheshed* ·loving-kindness·
finds life, righteousness, and *kavod* ·weighty glory·.
22 A wise man scales the city of the mighty,
and brings down the strength of its confidence.
23 Whoever guards his mouth and his tongue
keeps his soul from troubles.
24 The proud and haughty man, “scoffer” is his name;
he works in the arrogance of pride.
25 The desire of the sluggard kills him,
for his hands refuse to labor.
26 There are those who covet greedily all day long;
but the upright give and don’t withhold.
27 The sacrifice of the wicked is an abomination:
how much more, when he brings it with a wicked mind!
28 A false witness will perish,
and a man who *sh'ma* ·hears obeys· speaks to eternity.
29 A wicked man hardens his face;
but as for the upright, he establishes his ways.
30 There is no wisdom nor understanding
nor counsel against ADONAI .
31 The horse is prepared for the day of battle;
but victory is with ADONAI .

# 22

1 A good name is more desirable than great riches,
and loving *chen* ·grace· is better than silver and gold.
2 The rich and the poor have this in common:
ADONAI is the maker of them all.
3 A prudent man sees danger, and hides himself;
but the simple pass on, and suffer for it.
4 The result of humility and the fear of ADONAI
is wealth, *kavod* ·weighty glory·, and life.
5 Thorns and snares are in the path of the wicked:
whoever guards his soul stays from them.
6 Train up a child in the way he should go,
and when he is old he will not depart from it.
7 The rich rule over the poor.
The borrower is servant to the lender.
8 He who sows wickedness reaps trouble,
and the rod of his fury will be destroyed. * †
9 He who has a generous eye will be blessed;
for he shares his food with the poor.
10 Divorce the mocker, and strife will go out;
yes, quarrels and insults will stop.
11 He who *'ahav* ·affectionately loves· purity of heart and speaks *chen* ·gracefully·
is the king's friend.
12 ADONAI 's eyes watch over knowledge;
but he frustrates the words of the unfaithful.
13 The sluggard says, "There is a lion outside!
I will be killed in the streets!"
14 The mouth of an adulteress is a deep pit:
he who is under ADONAI 's wrath will fall into it.
15 Folly is bound up in the heart of a child:
the rod of discipline drives it far from him.
16 Whoever oppresses the poor for his own increase and whoever gives to the rich,
both come to poverty.

17 Turn your ear, and *sh'ma* ·hear obey· the words of the wise.
Apply your heart to my teaching.
18 For it is a pleasant thing if you keep them within you,
if all of them are ready on your lips.
19 That your trust may be in ADONAI ,
I teach you today, even you.
20 Haven't I written to you thirty excellent things
of counsel and knowledge,
21 To teach you truth, reliable words,
to give sound answers to the ones who sent you?

22 Don't exploit the poor, because he is poor;
and don't crush the needy in court;

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* **22:8** Greek *Septuagint* version: "He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds. *God loves a cheerful* and *generous* man; but [a man] shall fully prove the folly of his works." † **22:8** Greek *Septuagint* is Quoted in 2 Cor 9:7

23 for ADONAI will plead their case,
and plunder the life of those who plunder them.

24 Don't befriend a hot-tempered man,
and don't associate with one who harbors anger:
25 lest you learn his ways,
and ensnare your soul.

26 Don't you be one of those who strike hands,
of those who are collateral for debts.
27 If you don't have means to pay,
why should he take away your bed from under you?

28 Don't move the ancient boundary stone,
which your fathers have set up.

29 Do you see a man skilled in his work?
He will serve kings.
He won't serve obscure men.

# 23

1 When you sit to eat with a ruler,
consider diligently what is before you;
2 put a knife to your throat,
if you are a man given to appetite.
3 Don't be desirous of his dainties,
since they are deceitful food.
4 Don't weary yourself to be rich.
In your wisdom, show restraint.
5 Why do you set your eyes on that which is not?
For it certainly sprouts wings like an eagle and flies in the sky.
6 Don't eat the food of him who has a stingy eye,
and don't crave his delicacies:
7 for as he thinks about the cost, so he is.
"Eat and drink!" he says to you,
but his heart is not with you.
8 The morsel which you have eaten you shall vomit up,
and lose your good words.

9 Don't speak in the ears of a fool,
for he will despise the wisdom of your words.

10 Don't move the ancient boundary stone.
Don't encroach on the fields of the fatherless:
11 for their Defender is strong.
He will plead their case against you.

12 Apply your heart to instruction,
and your ears to the words of knowledge.
13 Don't withhold correction from a child.
If you punish him with the rod, he will not die.
14 Punish him with the rod,

and save his soul from *Sheol* ·Place of the dead·.

15 My son, if your heart is wise,
then my heart will be glad, even mine:
16 yes, my heart will rejoice,
when your lips speak what is right.
17 Don't let your heart envy sinners;
but rather fear ADONAI all the day long.
18 Indeed surely there is a future hope,
and your hope will not be cut off.
19 *Sh'ma* ·Hear obey·, my son, and be wise,
and keep your heart on the right path!
20 Don't be among ones drinking too much wine,
or those who gorge themselves on meat:
21 for the drunkard and the glutton shall become poor;
and drowsiness clothes them in rags.
22 *Sh'ma* ·Hear obey· your father who gave you life,
and don't despise your mother when she is old.
23 Buy the truth, and don't sell it.
Get wisdom, discipline, and understanding.
24 The father of the upright has great joy.
Whoever fathers a wise child delights in him.
25 Let your father and your mother be glad!
Let her who bore you rejoice!
26 My son, give me your heart;
and let your eyes keep in my ways.
27 For a prostitute is a deep pit;
and a wayward wife is a narrow well.
28 Yes, she lies in wait like a robber,
and increases the unfaithful among men.

29 Who has woe?
Who has sorrow?
Who has strife?
Who has complaints?
Who has needless bruises?
Who has bloodshot eyes?
30 Those who stay long at the wine;
those who go to seek out mixed wine.
31 Don't look at the wine when it is red,
when it sparkles in the cup,
when it goes down smoothly.
32 In the end, it bites like a snake,
and poisons like a viper.
33 Your eyes will see strange things,
and your mind will imagine confusing things.
34 Yes, you will be as he who lies down in the middle of the sea,
or as he who lies on top of the rigging:
35 "They hit me, and I was not hurt!
They beat me, and I don't feel it!
When will I wake up? I can do it again.
I can find another."

# 24

1 Don't be envious of evil men;
neither desire to be with them:
2 for their hearts plot violence,
and their lips talk about mischief.
3 Through wisdom a house is built;
by understanding it is established;
4 by knowledge the rooms are filled
with all rare and beautiful treasure.
5 A wise man has great power;
and a knowledgeable man increases strength;
6 for by wise guidance you wage your war;
and victory is in many advisers.
7 Wisdom is too high for a fool:
he does not open his mouth in the gate.
8 One who plots to do evil
will be called a schemer.
9 The schemes of folly are sin.
The mocker is detested by men.
10 If you falter in the time of trouble,
your strength is small.
11 Rescue those who are being led away to death!
Indeed, hold back those who are staggering to the slaughter!
12 If you say, "Behold, we didn't know this;"
does not he who weighs the hearts consider it?
He who keeps your soul, does not he know it?
Surely *he shall render to every man according to his work.* *
13 My son, eat honey, for it is good;
the droppings of the honeycomb, which are sweet to your taste:
14 so you shall know wisdom to be to your soul;
if you have found it, then there will be a reward,
your hope will not be cut off.
15 Don't lay in wait, wicked man, against the habitation of the upright.
Don't destroy his resting place:
16 for a upright man falls seven times, and rises up again;
but the wicked are overthrown by calamity.
17 Don't rejoice when your enemy falls.
Don't let your heart be glad when he is overthrown;
18 lest ADONAI see it, and it displease him,
and he turn away his wrath from him.
19 Don't fret yourself because of evildoers;
neither be envious of the wicked:
20 for there will be no reward to the evil man;
and the lamp candle of the wicked shall be snuffed out.
21 My son, *fear ADONAI and the king.* †
Don't join those who are rebellious:
22 for their calamity will rise suddenly;
the destruction from them both— who knows?

23 These also are sayings of the wise.

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* **24:12** Quoted in Rom 2:6; 2 Tim 4:14 † **24:21** Quoted in 1 Pet 2:17

To *show partiality* in judgment is *not* ‡good.
24 He who says to the wicked, “You are upright;”
peoples shall curse him, and nations shall abhor him—
25 but it will go well with those who convict the guilty,
and a rich blessing will come on them.
26 An honest answer
is like a kiss on the lips.
27 Prepare your work outside,
and get your fields ready.
Afterwards, build your house.
28 Don’t be a witness against your neighbor without cause.
Don’t deceive with your lips.
29 Don’t say, “I will do to him as he has done to me;
I will render to the man according to his work.”
30 I went by the field of the sluggard,
by the vineyard of the man void of understanding;
31 Behold, it was all grown over with thorns.
Its surface was covered with nettles,
and its stone wall was broken down.
32 Then I saw, and considered well.
I saw, and received instruction:
33 a little sleep, a little slumber,
a little folding of the hands to sleep;
34 so your poverty will come as a robber,
and your want as an armed man.

# 25

1 These also are proverbs of Solomon [Peaceable, Recompense], which the men of Hezekiah king of Judah [Praised] copied out.
2 It is the *kavod* ·weighty glory· of God to conceal a thing,
but the *kavod* ·weighty glory· of kings is to search out a matter.
3 As the heavens for height, and the earth for depth,
so the hearts of kings are unsearchable.
4 Take away the dross from the silver,
and material comes out for the refiner;
5 Take away the wicked from the king’s presence,
and his throne will be established in righteousness.
6 Don’t *exalt* yourself in the presence of the king,
or claim a *place* among *great* men;
7 for it is better that it be *said to you, “Come up here,”*
than that you should be *put lower* * in the presence of the prince,
whom your eyes have seen.
8 Don’t be hasty in bringing charges to court.
What will you do in the end when your neighbor shames you?
9 Debate your case with your neighbor,
and don’t betray the confidence of another;
10 lest one who *sh'ma* ·hears obeys· it put you to shame,
and your bad reputation never depart.

11 A word fitly spoken

‡ **24:23** Quoted in James 2:1 * **25:7** Quoted in Luke 14:8-10

is like apples of gold in settings of silver.
12 As an earring of gold, and an ornament of fine gold,
so is the reproof of the wise to an *sh'ma* ·hearing obedient· ear.
13 As the cold of snow in the time of harvest,
so is a faithful messenger to those who send him;
for he refreshes the soul of his masters.
14 As clouds and wind without rain,
so is he who boasts of gifts deceptively.
15 By patience a ruler is persuaded.
A soft tongue breaks the bone.
16 Have you found honey?
Eat as much as is sufficient for you,
lest you eat too much, and vomit it.
17 Let your foot be seldom in your neighbor's house,
lest he be weary of you, and hate you.
18 A man who gives false testimony against his neighbor
is like a club, a sword, or a sharp arrow.
19 Confidence in someone unfaithful in time of trouble
is like a bad tooth, or a lame foot.
20 As one who takes away a garment in cold weather,
or vinegar on soda,
so is one who sings songs to a heavy heart.
21 *If your enemy is hungry, give him food to eat.*
*If he is thirsty, give him water to drink:*
22 *for you will heap burning coals [of shame] on his head,* †
and ADONAI will reward you.
23 The north wind produces rain:
so a backbiting tongue brings an angry face.
24 It is better to dwell in the corner of the housetop,
than to share a house with a contentious woman.
25 Like cold water to a thirsty soul,
so is good news from a far country.
26 Like a muddied spring, and a polluted well,
so is a upright man who gives way before the wicked.
27 It is not good to eat much honey;
nor is it *kavod* ·weighty glory· to seek one's own *kavod* ·weighty glory·.
28 Like a city that is broken down and without walls
is a man whose spirit is without restraint.

# 26

1 Like snow in summer, and as rain in harvest,
so *kavod* ·weighty glory· is not fitting for a fool.
2 Like a fluttering sparrow,
like a darting swallow,
so the undeserved curse does not come to rest.
3 A whip is for the horse,
a bridle for the donkey,
and a rod for the back of fools!
4 Don't answer a fool according to his folly,
lest you also be like him.
5 Answer a fool according to his folly,

† **25:22** Quoted in Rom 12:20

lest he be wise in his own eyes.
6 One who sends a message by the hand of a fool
is cutting off feet and drinking violence.
7 Like the legs of the lame that hang loose:
so is a parable in the mouth of fools.
8 As one who binds a stone in a sling,
so is he who gives *kavod* ·weighty glory· to a fool.
9 Like a thorn bush that goes into the hand of a drunkard,
so is a parable in the mouth of fools.
10 As an archer who wounds all,
so is he who hires a fool
or he who hires those who pass by.
11 As *a dog* that makes *teshuvah ·completely returns· to his vomit,* *
so is a fool who repeats his folly.
12 Do you see a man wise in his own eyes?
There is more hope for a fool than for him.
13 The sluggard says, "There is a lion in the road!
A fierce lion roams the streets!"
14 As the door turns on its hinges,
so does the sluggard on his bed.
15 The sluggard buries his hand in the dish.
He is too lazy to bring it back to his mouth.
16 The sluggard is wiser in his own eyes
than seven men who answer with discretion.
17 Like one who grabs a dog's ears
is one who passes by and meddles in a quarrel not his own.
18 Like a madman who shoots torches, arrows, and death,
19 is the man who deceives his neighbor and says, "Am I not joking?"
20 For lack of wood a fire goes out.
Without gossip, a quarrel dies down.
21 As coals are to hot embers,
and wood to fire,
so is a contentious man to kindling strife.
22 The words of a whisperer are as dainty morsels,
they go down into the innermost parts.
23 Like silver dross on an earthen vessel
are the lips of a fervent one with an evil heart.
24 A malicious man disguises himself with his lips,
but he harbors evil in his heart.
25 When his speech is pleasant, don't believe him;
for there are seven abominations in his heart.
26 His malice may be concealed by deception,
but his wickedness will be exposed in the assembly.
27 Whoever digs a pit shall fall into it.
Whoever rolls a stone, it will come back on him.
28 A lying tongue hates those it hurts;
and a flattering mouth works ruin.

# 27

1 Don't boast about tomorrow;
for you don't know what a day may bring.

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* **26:11** Quoted in 2 Pet 2:22

2 Let another man praise you,
and not your own mouth;
a stranger, and not your own lips.
3 A stone is heavy,
and sand is a burden;
but a fool's provocation is heavier than both.
4 Wrath is cruel,
and anger is overwhelming;
but who is able to stand before jealousy?
5 Better is open rebuke
than hidden love.
6 Faithful are the wounds of a *'ahav* ·affectionate lover, friend·;
although the kisses of an enemy are profuse.
7 A full soul loathes a honeycomb;
but to a hungry soul, every bitter thing is sweet.
8 As a bird that wanders from her nest,
so is a man who wanders from his home.
9 Perfume and incense bring joy to the heart;
so does earnest counsel from a man's friend.
10 Don't forsake your friend and your father's friend.
Don't go to your brother's house in the day of your disaster:
better is a neighbor who is near than a distant brother.
11 Be wise, my son,
and bring joy to my heart,
then I can answer my critics.
12 A prudent man sees danger and takes refuge;
but the simple pass on, and suffer for it.
13 Take his garment when he puts up collateral for a stranger.
Hold it for a wayward woman!
14 He who blesses his neighbor with a loud voice early in the morning,
it will be taken as a curse by him.
15 A continual dropping on a rainy day
and a contentious wife are alike:
16 restraining her is like restraining the wind,
or like grasping oil in his right hand.

17 Iron sharpens iron;
so a man sharpens his friend's countenance.
18 Whoever tends the fig tree shall eat its fruit.
He who looks after his master shall be honored.
19 Like water reflects a face,
so a man's heart reflects the man.
20 *Sheol* ·Place of the dead· and *Abaddon* ·bottomless pit· are never satisfied;
and a man's eyes are never satisfied.
21 The crucible is for silver,
and the furnace for gold;
but man is refined by his praise.
22 Though you grind a fool in a mortar with a pestle along with grain,
yet his foolishness will not be removed from him.

23 Know well the state of your flocks,
and pay attention to your herds:

24 for riches are not forever,
nor does even the crown endure to all generations.
25 The hay is removed, and the new growth appears,
the grasses of the hills are gathered in.
26 The lambs are for your clothing,
and the goats are the price of a field.
27 There will be plenty of goats' milk for your food,
for your family's food,
and for the nourishment of your servant girls.

## 28

1 The wicked flee when no one pursues;
but the upright are as bold as a lion.
2 In rebellion, a land has many rulers,
but order is maintained by a man of understanding and knowledge.
3 A needy man who oppresses the poor
is like a driving rain which leaves no crops.
4 Those who forsake the *Torah* ·Teaching· praise the wicked;
but those who keep the *Torah* ·Teaching· contend with them.
5 Evil men don't understand *mishpat* ·justice·;
but those who seek ADONAI understand it fully.
6 Better is the poor who walks in his integrity,
than he who is perverse in his ways, and he is rich.
7 Whoever keeps the *Torah* ·Teaching· is a wise son;
but he who is a companion of gluttons shames his father.
8 He who increases his wealth by excessive interest
gathers it for one who has pity on the poor.
9 He who turns away his ear from *sh'ma* ·hearing obeying· the *Torah* ·Teaching·,
even his prayer is an abomination.
10 Whoever causes the upright to go astray in an evil way,
he will fall into his own trap;
but the blameless will inherit good.
11 The rich man is wise in his own eyes;
but the poor who has understanding sees through him.
12 When the upright triumph, there is great glory;
but when the wicked rise, men hide themselves.
13 He who conceals his sins does not prosper,
but whoever *yadah* ·extend hands in confession· and forsake renounces them finds *racham* ·merciful love·.
14 Blessed is the man who always fears;
but one who hardens his heart falls into trouble.
15 As a roaring lion or a charging bear,
so is a wicked ruler over helpless people.
16 A tyrannical ruler lacks judgment.
One who hates ill-gotten gain will have long days.
17 A man who is tormented by life-blood will be a fugitive until the pit (of *Abbadon*, the unrighteous side of *Sheol*);
no one will support him.
18 Whoever walks blamelessly is kept safe;
but one with perverse ways will fall suddenly.
19 One who works his land will have an abundance of food;

but one who chases fantasies will have his fill of poverty.
20 A faithful man is rich with blessings;
but one who is eager to be rich will not go unpunished.
21 To show partiality is not good;
yet a man will do wrong for a piece of bread.
22 A stingy man hurries after riches,
and does not know that poverty waits for him.
23 One who rebukes a man will afterward find more *chen* ·grace·
than one who flatters with the tongue.
24 Whoever robs his father or his mother, and says, “It’s not wrong.”
He is a partner with a destroyer.
25 One who is greedy stirs up strife;
but one who trusts in ADONAI will prosper.
26 One who trusts in himself is a fool;
but one who walks in wisdom is kept safe.
27 One who gives to the poor has no lack;
but one who closes his eyes will have many curses.
28 When the wicked rise, men hide themselves;
but when they perish, the upright thrive.

# 29

1 He who is often rebuked and stiffens his neck
will be destroyed suddenly, with no remedy.
2 When the upright thrive, the people rejoice;
but when the wicked rule, the people groan.
3 Whoever *'ahav* ·affectionately loves· wisdom brings joy to his father;
but a companion of prostitutes squanders his wealth.
4 The king by *mishpat* ·justice· makes the land stable,
but he who takes bribes tears it down.
5 A man who flatters his neighbor
spreads a net for his feet.
6 An evil man is snared by his sin,
but the upright can sing and be glad.
7 The upright care about justice for the poor.
The wicked are not concerned about knowledge.
8 Mockers stir up a city,
but wise men turn away anger.
9 If a wise man goes to court with a foolish man,
the fool rages or scoffs, and there is no peace.
10 The bloodthirsty hate a man of integrity;
and they seek the life of the upright.
11 A fool vents all of his anger,
but a wise man brings himself under control.
12 If a ruler listens to lies,
all of his officials are wicked.
13 The poor man and the oppressor have this in common:
ADONAI gives sight to the eyes of both.
14 The king who fairly judges the poor,
his throne shall be established forever.
15 The rod of correction gives wisdom,
but a child left to himself causes shame to his mother.
16 When the wicked increase, sin increases;

but the upright will see their downfall.
17 Correct your son, and he will give you peace;
yes, he will bring delight to your soul.
18 Where there is no revelation, the people cast off restraint;
but one who keeps the *Torah* ·Teaching· is blessed.
19 A servant can't be corrected by words.
Though he understands, yet he will not respond.
20 Do you see a man who is hasty in his words?
There is more hope for a fool than for him.
21 He who pampers his servant from youth
will have him become a son in the end.
22 An angry man stirs up strife,
and a wrathful man abounds in sin.
23 A man's pride brings him low,
but one of lowly spirit gains *kavod* ·weighty glory·.
24 Whoever is an accomplice of a thief is an enemy of his own soul.
He *sh'ma* ·hears obeys· an oath, but dares not testify.
25 The fear of man proves to be a snare,
but whoever puts his trust in ADONAI is kept safe.
26 Many seek the ruler's favor,
but a man's *mishpat* ·justice· comes from ADONAI .
27 A dishonest man detests the upright,
and the upright in their ways detest the wicked.

# 30

1 The words of Agur the son of Jakeh, the revelation:
the man says to Ithiel,
to Ithiel and Ucal:
2 "Surely I am the most ignorant man,
and don't have a man's understanding.
3 I have not learned wisdom,
neither do I have the knowledge of the Holy One.
4 Who has ascended up into heaven, and descended?
Who has gathered the wind in his fists?
Who has bound the waters in his garment?
Who has established all the ends of the earth?
* What is his name, and what is his son's name, if you know?

5 "Every *d'var Elohim* ·word of God· is flawless.
He is a shield to those who take refuge in him.
6 Don't you add to his words,
lest he reprove you, and you be found a liar.

7 "Two things I have asked of you;
don't deny me before I die:
8 Remove far from me falsehood and lies.
Give me neither poverty nor riches.
Feed me with the food that is *chok* ·portioned, needful· for me;
9 lest I be full, deny you, and say, 'Who is ADONAI ?'

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* **30:4** MP: Statement and question, what is the name of "Son" of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (Matt 3:16-17; John 3:13-15, 5:43 (context 5:14-47); 1 John 2:22-24)

or lest I be poor, and steal,
and so dishonor the name of my God.

10 “Don’t slander a servant to his master,
lest he curse you, and you be held guilty.
11 There is a generation that curses their father,
and does not bless their mother.
12 There is a generation that is pure in their own eyes,
yet are not washed from their filthiness.
13 There is a generation, oh how lofty are their eyes!
Their eyelids are lifted up.
14 There is a generation whose teeth are like swords,
and their jaws like knives,
to devour the poor from the earth, and the needy from among men.

15 “The leach has two daughters:
they cry, ‘Give, give.’

“There are three things that are never satisfied;
four that don’t say, ‘Enough:’
16 *Sheol* ·Place of the dead·,
the barren *racham* ·womb, bowels of compassion·;
the earth that is not satisfied with water;
and the fire that does not say, ‘Enough.’

17 “The eye that mocks at his father,
and scorns obedience to his mother:
the ravens of the valley shall pick it out,
the young eagles shall eat it.

18 “There are three things which are too amazing for me,
four which I don’t understand:
19 The way of an eagle in the air;
the way of a serpent on a rock;
the way of a ship in the middle of the sea;
and the way of a man with a maiden.

20 “So is the way of an adulterous woman:
she eats and wipes her mouth,
and says, ‘I have done nothing wrong.’

21 “For three things the earth tremble,
and under four, it can’t bear up:
22 For a servant when he is king;
a fool when he is filled with food;
23 for an unloved (wife) when her husband takes her (back);
and a servant who is heir to her mistress.

24 “There are four things which are little on the earth,
but they are exceedingly wise:
25 the ants are not a strong people,
yet they provide their food in the summer.
26 The conies are but a feeble folk,

yet make they their houses in the rocks.
27 The locusts have no king,
yet they advance in ranks.
28 You can catch a lizard with your hands,
yet it is in kings' palaces.

29 "There are three things which are stately in their march,
four which are stately in going:
30 The lion, which is mightiest among animals,
and does not turn away for any;
31 the greyhound,
the billy-goat
and the king when his army is with him.

32 "If you have done foolishly in lifting up yourself,
or if you have thought evil,
put your hand over your mouth.
33 For as the churning of milk produces butter,
and the wringing of the nose produces blood;
so the forcing of wrath produces strife."

# 31

1 The words of king Lemuel; the revelation which his mother taught him.
2 "Oh, my son!
Oh, son of my womb!
Oh, son of my vows!
3 Don't give your strength to women,
nor your ways to that which destroys kings.
4 It is not for kings, Lemuel;
it is not for kings to drink wine;
nor for princes to say, 'Where is strong drink?'
5 lest they drink, and forget the law,
and pervert the justice due to anyone who is afflicted.
6 Give strong drink to him who is ready to perish;
and wine to the bitter in soul:
7 Let him drink, and forget his poverty,
and remember his misery no more.
8 Open your mouth for the mute,
in the cause of all who are left desolate.
9 Open your mouth, judge righteously,
and serve justice to the poor and needy."

*Acrostic Psalm*

10 * Who can find a worthy woman?
For her price is far above rubies.
11 Her husband trusts in her from his heart,
and she will prove a great asset to him.
12 She does him good, and not harm,
all the days of her life.
13 She seeks wool and flax,

* **31:10** Hebrew Tradition teaches, the Proverbs 31 Woman of Valor was originally written by Abraham about his wife Sarah (Midrash Tanhuma on Gen 23).

and works eagerly with her hands.
14 She is like the merchant ships.
She brings her bread from afar.
15 She rises also while it is yet night,
gives food to her household,
and *chokim* ·portions· for her servant girls.
16 She considers a field, and buys it.
With the fruit of her hands, she plants a vineyard.
17 She arms her waist with strength,
and makes her arms strong.
18 She perceives that her merchandise is profitable.
Her lamp does not go out by night.
19 She lays her hands to the distaff,
and her hands hold the spindle.
20 She opens her arms to the poor;
yes, she extends her hands to the needy.
21 She is not afraid of the snow for her household;
for all her household are clothed with scarlet.
22 She makes for herself carpets of tapestry.
Her clothing is fine linen and purple.
23 Her husband is respected in the gates,
when he sits among the elders of the land.
24 She makes linen garments and sells them,
and delivers sashes to the merchant.
25 Strength and dignity are her clothing.
She laughs at the time to come.
26 She opens her mouth with wisdom.
Instructions of *cheshed* ·loving-kindness· is on her tongue.
27 She looks well to the ways of her household,
and does not eat the bread of idleness.
28 Her children rise up and call her blessed.
Her husband too, as he praises her:
29 “Many women have done noble things,
but you excel them all.”
30 *Chen* ·Charm, Grace· is deceitful, and beauty is vain;
but a woman who fears ADONAI , she shall be praised.
31 Give her of the fruit of her hands!
Let her works speak her praise at the city gates!

# The Book of the Prophet
# Isaiah / Yesha'yahu [Salvation of Yah]

*Context: Isaiah is a contemporary of the Prophets Hosea and Amos and he ended right before Jeremiah who saw the exile and entrance to Babylon. Isaiah's account sets God apart as the Holy One of Israel. God's just judgments are coming, the Day of Yahweh. Prophecies pertain to both contemporary events and future events, the reader must determine. Still, God will have compassion on His people still and send forth the Messianic Servant and the Messianic King. God will again comfort and collect Israel to his own glory and praise. Israel will be purified and refined in this process, the remnant remains.*

1 The vision of Isaiah [Salvation of Yah] the son of Amoz, which he saw
concerning Judah [Praised] and Jerusalem [City of peace], in the days of
Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah [Praised].
2 *Sh'ma* ·Hear obey·, heavens,
and listen, earth; for ADONAI has spoken:
"I have nourished and brought up children,
and they have rebelled against me.
3 The ox knows his owner,
and the donkey his master's crib;
but Israel [God prevails] does not know,
my people don't consider."
4 Ah sinful nation,
a people loaded with iniquity,
offspring of evildoers,
children who deal corruptly!
They have forsaken ADONAI .
They have despised the *haKadosh Isra'el* [the Holy One of God prevails].
They are estranged and backward.
5 Why should you be beaten more,
that you revolt more and more?
The whole head is sick,
and the whole heart faint.
6 From the sole of the foot even to the head there is no soundness in it:
wounds, welts, and open sores.
They haven't been closed, neither bandaged, neither soothed with oil.
7 Your country is desolate.
Your cities are burned with fire.
Strangers devour your land in your presence,
and it is desolate,
as overthrown by strangers.
8 The daughter of Zion [Mountain ridge, Marking] is left like a shelter in a
vineyard,
like a hut in a field of melons,
like a besieged city.
9 *Unless ADONAI Tzva'ot [Yahweh Commander of heaven's armies] had left
to us a* very small remnant,
*we would have been as Sodom [Burning];*

*we would have been like Gomorrah [Rebellious people, Tyrants].* *
10 *Sh'ma* ·Hear obey· ADONAI 's word, you rulers of Sodom [Burning]!
Listen to the *Torah* ·Teaching· of our God, you people of Gomorrah [Rebellious people, Tyrants]!
11 "What are the multitude of your sacrifices to me?," says ADONAI .
"I have had enough of the burnt offerings of rams,
and the fat of fed animals.
I don't delight in the blood of bulls,
or of lambs,
or of male goats.
12 When you come to appear before me,
who has required this at your hand, to trample my courts?
13 Bring no more vain offerings.
Incense is an abomination to me;
new moons, Sabbaths, and convocations:
I can't bear with evil assemblies.
14 My soul hates your New Moons and your appointed feasts.
They are a burden to me.
I am weary of bearing them.
15 When you spread out your hands, I will hide my eyes from you.
Yes, when you make many prayers, I will not *sh'ma* ·hear obey·.
Your hands are full of blood.
16 Wash yourselves, make yourself clean.
Put away the evil of your doings from before my eyes.
Cease to do evil.
17 Learn to do well.
Seek *mishpat* ·justice·.
Relieve the oppressed.
Judge the orphan.
Plead for the widow."

18 "Come now, and let us reason together," says ADONAI :
"Though your sins be as scarlet, they shall be as white as snow.
Though they be red like crimson, they shall be as wool.
19 If you are willing and *sh'ma* ·hearing obedient·,
you shall eat the good of the land;
20 but if you refuse and rebel, you shall be devoured with the sword;
for the mouth of ADONAI has spoken it."

21 How the faithful city has become a prostitute!
She was full of *mishpat* ·justice·; righteousness lodged in her,
but now murderers.
22 Your silver has become dross,
your wine mixed with water.
23 Your princes are rebellious, and companions of thieves.
Everyone *'ahav* ·affectionately loves· bribes, and follows after rewards.
They don't judge the orphan,
neither does the cause of the widow come to them.
24 Therefore the Lord, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies],
the Mighty One of Israel [God prevails], says:

* **1:9** Quoted in Rom 9:29

"Ah, I will get relief from my adversaries,
and avenge myself on my enemies;
25 and I will turn my hand on you,
thoroughly purge away your dross,
and will take away all your tin.
26 I will restore your judges as at the first,
and your counselors as at the beginning.
Afterward you shall be called 'The city of righteousness,
a faithful town.'
27 Zion [Mountain ridge, Marking] shall be redeemed with *mishpat* ·justice·,
and her converts with righteousness.
28 But the destruction of transgressors and sinners shall be together,
and those who forsake ADONAI shall be consumed.
29 For they shall be ashamed of the oaks which you have desired,
and you shall be confounded for the gardens that you have chosen.
30 For you shall be as an oak whose leaf fades,
and as a garden that has no water.
31 The strong will be like tinder,
and his work like a spark.
They will both burn together,
and no one will quench them."

## 2

1 This is what Isaiah [Salvation of Yah] the son of Amoz saw concerning Judah [Praised] and Jerusalem [City of peace].
2 * It shall happen in the latter days, that the mountain of ADONAI 's house
shall be established on the top of the mountains,
and shall be raised above the hills;
and *all nations* † shall flow to it.
3 Many peoples shall go and say,
"Come, let's go up to the mountain of ADONAI ,
to the house of the God of Jacob [Supplanter];
and he will teach us of his ways,
and we will walk in his paths."
For out of Zion [Mountain ridge, Marking] *Torah* ·Teaching· shall go forth,
and ADONAI 's word from Jerusalem [City of peace].
4 He will judge between the nations,
and will decide concerning many peoples;
and they shall beat their swords into plowshares,
and their spears into pruning hooks.
Nation shall not lift up sword against nation,
neither shall they learn war any more.

5 House of Jacob [Supplanter], come, and let us walk in the light of ADONAI .
6 For you have forsaken your people, the house of Jacob [Supplanter],
because they are filled from the east,
with those who practice divination like the Philistines [To roll in dust (As an insult)],

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* **2:2** MP: Messiah establishes an ideal and everlasting kingdom in Jerusalem that brings world-wide rein and peace. The nations come to submit to King Messiah's authority and repent of war. (Luke 24:47; 1 Cor 15:24-28) (See also Ps 2:6-7, 2:12, 8:6; Is 9:6-7; Mic 4:1-3) † **2:2** Quoted in Luke 24:47

and they clasp hands with the children of foreigners.
7 Their land is full of silver and gold,
neither is there any end of their treasures.
Their land also is full of horses,
neither is there any end of their chariots.
8 Their land also is full of idols.
They worship the work of their own hands,
that which their own fingers have made.
9 *Man* is brought low,
and mankind is humbled;
therefore don't forgive them.
10 *Enter into the rock,*
and hide in the dust,
to escape *from* the *terror of* ‡ *ADONAI*,
and from *the glory of his majesty.* §
11 The lofty looks of man will be brought low,
the haughtiness of men will be bowed down,
and ADONAI alone will be exalted in that day.
12 For there will be a day of *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] for all that is proud and haughty,
and for all that is lifted up;
and it shall be brought low:
13 For all the cedars of Lebanon, that are high and lifted up,
for all the oaks of Bashan,
14 For all the high mountains,
for all the hills that are lifted up,
15 For every lofty tower,
for every fortified wall,
16 For all the ships of Tarshish,
and for all pleasant imagery.
17 The loftiness of man shall be bowed down,
and the haughtiness of men shall be brought low;
and ADONAI alone shall be exalted in that day.
18 The idols shall utterly pass away.
19 *Men shall go into the caves of the rocks,*
*and into the holes of the earth,*
to escape *from* the *terror of* * *ADONAI*,
and *from the glory of his majesty,* †
when he arises to shake the earth mightily.
20 In that day, men shall cast away their idols of silver,
and their idols of gold,
which have been made for themselves to worship,
to the moles and to the bats;
21 To *go into the caverns of the rocks,*
and into the clefts of the ragged rocks,
to escape *from* the *terror of* ‡ *ADONAI*,
and *from the glory of his majesty,* §
when he arises to shake the earth mightily.
22 Stop trusting in man, whose breath is in his nostrils;

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‡ **2:10** Quoted in Rev 6:15-16 § **2:10** Quoted in 2 Thes 1:9 * **2:19** Quoted in Rev 6:15-16
† **2:19** Quoted in 2 Thes 1:9 ‡ **2:21** Quoted in Rev 6:15-16 § **2:21** Quoted in 2 Thes 1:9

for of what account is he?

# 3

1 For, behold, *Adon, ADONAI Tzva'ot* [Lord, Yahweh Commander of heaven's armies], takes away from Jerusalem [City of peace] and from Judah [Praised] supply and support,
the whole supply of bread,
and the whole supply of water;
2 the mighty man,
the man of war,
the judge,
the prophet,
the diviner,
the elder,
3 the captain of fifty,
the honorable man,
the counselor,
the skilled craftsman,
and the clever enchanter.
4 I will give boys to be their princes,
and children shall rule over them.
5 The people will be oppressed,
everyone by another,
and everyone by his neighbor.
The child will behave himself proudly against the old man,
and the base against the honorable.
6 Indeed a man shall take hold of his brother in the house of his father, saying,
"You have clothing, you be our ruler,
and let this ruin be under your hand."
7 In that day he will cry out, saying, "I will not be a healer;
for in my house is neither bread nor clothing.
You shall not make me ruler of the people."
8 For Jerusalem [City of peace] is ruined, and Judah [Praised] is fallen;
because their tongue and their doings are against ADONAI ,
to provoke the eyes of his *kavod* ·weighty glory·.
9 The look of their faces testify against them.
They parade their sin like Sodom [Burning].
They don't hide it.
Woe to their soul!
For they have brought disaster upon themselves.
10 Tell the upright "Good!"
For they shall eat the fruit of their deeds.
11 Woe to the wicked!
Disaster is upon them;
for the deeds of his hands will be paid back to him.
12 As for my people, children are their oppressors,
and women rule over them.
My people, those who lead you cause you to err,
and destroy the way of your paths.
13 ADONAI stands up to contend,
and stands to judge the peoples.
14 ADONAI will enter into judgment with the elders of his people,

and their leaders:
"It is you who have eaten up the vineyard.
The plunder of the poor is in your houses.
15 What do you mean that you crush my people,
and grind the face of the poor?" says the Lord, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies].
16 Moreover ADONAI said, "Because the daughters of Zion [Mountain ridge, Marking] are haughty,
and walk with outstretched necks and flirting eyes,
walking to trip as they go,
jingling ornaments on their feet;
17 therefore the Lord brings sores on the crown of the head of the women of Zion [Mountain ridge, Marking],
and ADONAI will make their scalps bald."
18 In that day the Lord will take away the beauty of their anklets, the headbands, the crescent necklaces, 19 the earrings, the bracelets, the veils, 20 the headdresses, the ankle chains, the sashes, the perfume bottles, the charms, 21 the signet rings, the nose rings, 22 the fine robes, the capes, the cloaks, the purses, 23 the hand mirrors, the fine linen garments, the tiaras, and the shawls.
24 It shall happen that instead of sweet spices, there shall be rottenness;
instead of a belt, a rope;
instead of well set hair, baldness;
instead of a robe, a wearing of sackcloth;
and branding instead of beauty.
25 Your men shall fall by the sword,
and your mighty in the war.
26 Her gates shall lament and mourn;
and she shall be desolate and sit on the ground.

# 4

1 Seven women shall take hold of one man in that day, saying, "We will eat our own bread, and wear our own clothing: only let us be called by your name. Take away our reproach."

2 In that day, ADONAI 's branch will be beautiful and *kavod* ·weighty glorious·, and the fruit of the land will be the beauty and excellent for the survivors of Israel [God prevails]. 3 It will happen, that he who is left in Zion [Mountain ridge, Marking], and he who remains in Jerusalem [City of peace], shall be called holy, even everyone who is written among the living in Jerusalem [City of peace]; 4 when the Lord shall have washed away the filth of the daughters of Zion [Mountain ridge, Marking], and shall have purged the blood of Jerusalem [City of peace] from within it, by the spirit of *mishpat* ·justice·, and by the spirit of burning. 5 ADONAI will create over the whole habitation of Mount Zion [Mountain ridge, Marking], and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the *kavod* ·weighty glory· will be a canopy. 6 There will be a *sukkah* ·temporary tent· for a shade in the daytime from the heat, and for a refuge and for a shelter from storm and from rain.

# 5

1 Let me sing for my *yadid* ·beloved· a song of my *dod* ·beloved lover· about
his *vineyard.* *
My *yadid* ·beloved· had a vineyard on a very fruitful hill.
2 He dug it up,
gathered out its stones,
planted it with the choicest vine,
built a *tower* in the middle of it,
and also cut out a *wine press* †therein.
He looked for it to yield grapes,
but it yielded wild grapes.
3 "Now, inhabitants of Jerusalem [City of peace] and men of Judah [Praised],
please judge between me and my vineyard.
4 What could have been done more to my vineyard, that I have not done
in it?
Why, when I looked for it to yield grapes, did it yield wild grapes?
5 Now I will tell you what I will do to my vineyard.
I will take away its hedge, and it will be eaten up.
I will break down its wall, and it will be trampled down.
6 I will lay it a wasteland.
It won't be pruned nor hoed,
but it will grow briers and thorns.
I will also enjoin the clouds that they rain no rain on it."
7 For the vineyard of *ADONAI Tzva'ot* [Yahweh Commander of heaven's
armies] is the house of Israel [God prevails],
and the men of Judah [Praised] his pleasant plant:
and he looked for *mishpat* ·justice·, but, behold, oppression;
for righteousness, but, behold, a cry of distress.
8 Woe to those who join house to house,
who lay field to field, until there is no room,
and you are made to dwell alone in the middle of the land!
9 In my ears, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]
says: "Surely many houses will be desolate,
even great and beautiful, unoccupied.
10 For ten acres of vineyard shall yield one bath [6 hins; 5.9 gal; 22 L],
and a homer [6.33 bushels; 59 gal; 220 L] of seed shall yield an ephah
[0.63 bushels; 5.9 gal; 22 L]."
11 Woe to those who rise up early in the morning, that they may follow
strong drink;
who stay late into the night, until wine inflames them!
12 The harp, lyre, tambourine, and flute, with wine, are at their feasts;
but they don't respect the work of ADONAI ,
neither have they considered the operation of his hands.
13 Therefore my people go into captivity for lack of knowledge.
Their honorable men are famished,
and their multitudes are parched with thirst.
14 Therefore *Sheol* ·Place of the dead· has enlarged its desire,
and opened its mouth without *chok* ·portion·;
and their glory, their multitude, their pomp, and he who rejoices
among them, descend into it.

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* **5:1** Quoted in Luke 20:9 † **5:2** Quoted in Matt 21:33; Mark 12:1

15 So man is brought low,
mankind is humbled,
and the eyes of the arrogant ones are humbled;
16 but *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is exalted
in *mishpat* ·justice·,
and God the Holy One is sanctified in righteousness.
17 Then the lambs will graze as in their pasture,
and strangers will eat the ruins of the rich.
18 Woe to those who draw iniquity with cords of falsehood,
and wickedness as with cart rope;
19 Who say, "Let him make speed, let him hasten his work, that we may
see it;
and let the counsel of the *haKadosh Isra'el* [the Holy One of God
prevails] draw near and come,
that we may know it!"
20 Woe to those who call evil good, and good evil;
who put darkness for light,
and light for darkness;
who put bitter for sweet,
and sweet for bitter!
21 Woe to those who are wise in their own eyes,
and prudent in their own sight!
22 Woe to those who are mighty to drink wine,
and champions at mixing strong drink;
23 who acquit the guilty for a bribe,
but deny justice for the innocent!
24 Therefore as the tongue of fire devours the stubble,
and as the dry grass sinks down in the flame,
so their root shall be as rottenness,
and their blossom shall go up as dust;
because they have rejected the *Torah* ·Teaching· of *ADONAI Tzva'ot*
[Yahweh Commander of heaven's armies],
and despised the word of the *haKadosh Isra'el* [the Holy One of God
prevails].
25 Therefore ADONAI 's anger burns against his people,
and he has stretched out his hand against them, and has struck them.
The mountains tremble,
and their dead bodies are as refuse in the middle of the streets.
For all this, his anger is not turned away,
but his hand is still stretched out.
26 He will lift up a banner to the nations from far,
and he will whistle for them from the end of the earth.
Behold, they will come speedily and swiftly.
27 No one shall be weary nor stumble among them;
no one shall slumber nor sleep;
neither shall the belt of their waist be untied,
nor the strap of their sandals be broken:
28 whose arrows are sharp,
and all their bows bent.
Their horses' hoofs will be like flint,
and their wheels like a whirlwind.
29 Their roaring will be like a lioness.
They will roar like young lions.

Yes, they shall roar,
and seize their prey and carry it off,
and there will be no one to deliver.
30 They will roar against them in that day like the roaring of the sea.
If one looks to the land behold, darkness and distress.
The light is darkened in its clouds.

# 6

1 In the year that king Uzziah died, I saw the Lord sitting on a throne,
high and lifted up; and his train filled the temple. 2 Above him stood the
seraphim. Each one *had six wings.* * With two he covered his face. With
two he covered his feet. With two he flew. 3 One called to another, and
said,
*"More holy than the holiest holiness is ADONAI Tzva'ot [Yahweh Commander*
*of heaven's armies]!* †
The whole earth is full of his *kavod* ·weighty glory·!"
4 The foundations of the thresholds shook at the voice of him who called,
and *the house was filled with smoke.* ‡ 5 Then I said, "Woe is me! For I am
undone, because I am a man of unclean lips, and I dwell among a people
of unclean lips: for my eyes have seen the King, *ADONAI Tzva'ot* [Yahweh
Commander of heaven's armies]!"
6 Then one of the seraphim flew to me, having a live coal in his hand,
which he had taken with the tongs from off the altar. 7 He touched my
mouth with it, and said, "Behold, this has touched your lips; and your
iniquity is taken away, and your sin forgiven."
8 I *sh'ma* ·heard obeyed· the Lord's voice, saying, "Whom shall I send,
and who will go for us?"
Then I said, "Here I am. Send me!"
9 § * He said, *'Go, and tell this people,*
*"You sh'ma ·hear obey· sh'ma ·hear obey·*
*yet still don't understand;*
*and you indeed see,*
*but don't perceive."* †
10 Make the heart of this people fat.
*Make their ears heavy, and shut their eyes;*
*lest they see with their eyes,*
*and sh'ma ·hear obey· with their ears,*
*and understand with their heart,*
*and turn again, and be healed.'* ‡ §
11 Then I said, "Lord, how long?"
He answered,
"Until cities are waste without inhabitant,
and houses without man,
and the land becomes utterly waste,
12 And ADONAI has removed men far away,
and the forsaken places are many within the land.
13 If there is a tenth left in it,

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* **6:2** Quoted in Rev 4:8 † **6:3** Quoted in Rev 4:8 ‡ **6:4** Quoted in Rev 15:8 § **6:9** MP: Seeing the glory of Messiah, Israel still hardens her heart and refuses to acknowledge him. (John 12:37-41)

* **6:9** MP: Messiah speaks in parables so people hear but never understand; see but never perceive. (Matt 13:13-17) † **6:9** Quoted in Luke 8:10 ‡ **6:10** Quoted in John 12:40 § **6:10** Quoted in Acts 28:26-27

that also will in turn be consumed:
as a terebinth, and as an oak, whose stock remains when they are felled;
so the holy seed is its stock."

# 7

1 In the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah
[Praised], Rezin the king of Syria [Elevated], and Pekah the son of Remaliah,
king of Israel [God prevails], went up to Jerusalem [City of peace] to war
against it, but could not prevail against it. 2 David [Beloved]'s house was
told, "Syria [Elevated] is allied with Ephraim [Fruit]." His heart trembled,
and the heart of his people, as the trees of the forest tremble with the
wind. 3 Then ADONAI said to Isaiah [Salvation of Yah], "Go out now to
meet Ahaz, you, and Shearjashub your son, at the end of the conduit of
the upper pool, on the highway of the fuller's field. 4 Tell him, 'Be careful,
and keep calm. Don't be afraid, neither let your heart be faint because
of these two tails of smoking torches, for the fierce anger of Rezin and
Syria [Elevated], and of the son of Remaliah. 5 Because Syria [Elevated],
Ephraim [Fruit], and the son of Remaliah, have plotted evil against you,
saying, 6 "Let's go up against Judah [Praised], and tear it apart, and let's
divide it among ourselves, and set up a king within it, even the son of
Tabeel." 7 This is what the Lord ADONAI says: "It shall not stand, neither
shall it happen." 8 For the head of Syria [Elevated] is Damascus [Bucket of
blood], and the head of Damascus [Bucket of blood] is Rezin; and within
sixty-five years Ephraim [Fruit] shall be broken in pieces, so that it shall
not be a people; 9 and the head of Ephraim [Fruit] is Samaria, and the head
of Samaria is Remaliah's son. If you will not believe, surely you shall not
be established.' "
10 ADONAI spoke again to Ahaz, saying, 11 "Ask a sign of ADONAI your
God; ask it either in the depth, or in the height above."
12 But Ahaz said, "I will not ask, neither will I tempt ADONAI ."
13 He said, "*Sh'ma* ·Hear obey· now, house of David [Beloved]. Is it not
enough for you to try the patience of men, that you will try the patience
of my God also? 14 * Therefore the Lord himself will give you *a sign.* †
Behold, *the virgin will conceive, and bear a son,* ‡ *and shall call his name*
§ *'Immanu El [God is with us].* * 15 He shall eat butter and honey when
he knows to refuse the evil, and choose the good. 16 For before the child
knows to refuse the evil, and choose the good, the land whose two kings
you abhor shall be forsaken. 17 ADONAI will bring on you, on your people,
and on your father's house, days that have not come, from the day that
Ephraim [Fruit] departed from Judah [Praised]; even the king of Assyria
[Level plain]. 18 It will happen in that day that ADONAI will whistle for the

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* **7:14** MP: A virgin female will conceive and bear a son, (combined with Gen 3:15, seed of a woman). Note on textual variations: Why a virgin female as compared to young female? In the Hebrew *Masoretic* text, the prophecy in Isaiah uses the Hebrew word *almah* [a woman of marriageable age] whereas the verse in Matthew uses the Greek word *parthenos* [a pure virgin or woman of marriageable age]. However the translators of the Greek *Septuagint*, which is older than any existing Hebrew text, used *parthenos* in their translation of the verse in Isaiah. Therefore the translators understood the verse in Isaiah as referring to a literal virgin birth. (Luke 1:27, 1:30-31)
† **7:14** Quoted in Luke 2:34 ‡ **7:14** MP: The name *Immanu'el*, meaning [God with us]. This is an attributed title, not his literal name. Consider (Is 8:7-8) also uses the Hebrew *Immanu'el*. (Matt 1:21-23; Col 2:9; Rev 21:3) § **7:14** MP: Messiah is equal to God who sent him; Immanu'el, God with us. (John 12:45; Col 2:9) * **7:14** Quoted in Matt 1:23; Rev 21:3

fly that is in the uttermost part of the rivers of Egypt [Abode of slavery],
and for the bee that is in the land of Assyria [Level plain]. 19 They shall
come, and shall all rest in the desolate valleys, in the clefts of the rocks,
on all thorn hedges, and on all pastures. 20 In that day the Lord will shave
with a razor that is hired in the parts beyond the River, even with the king
of Assyria [Level plain], the head and the hair of the feet; and it shall also
consume the beard. 21 It shall happen in that day that a man shall keep
alive a young cow, and two sheep; 22 and it shall happen, that because
of the abundance of milk which they shall give he shall eat butter: for
everyone will eat butter and honey that is left within the land. 23 It will
happen in that day that every place where there were a thousand vines at
a thousand silver shekels [25 lb; 11.34 kg], shall be for briers and thorns.
24 People will go there with arrows and with bow, because all the land will
be briers and thorns. 25 All the hills that were cultivated with the hoe, you
shall not come there for fear of briers and thorns; but it shall be for the
sending out of oxen, and for the treading of sheep."

# 8

1 ADONAI said to me, "Take a large tablet, and write on it with a
man's pen, 'For Maher Shalal Hash Baz'; 2 and I will take for myself
faithful witnesses to testify: Uriah [My light Yah] the priest, and Zechariah
[Remembered by Yah] the son of Jeberechiah."
3 I went to the prophetess, and she conceived, and bore a son. Then
ADONAI said to me, "Call his name 'Maher Shalal Hash Baz.' 4 For before
the child knows how to say, 'My father,' and, 'My mother,' the riches of
Damascus [Bucket of blood] and the plunder of Samaria will be carried
away by the king of Assyria [Level plain]."
5 ADONAI spoke to me yet again, saying, 6 "Because this people have
refused the waters of Shiloah that go softly, and rejoice in Rezin and
Remaliah's son; 7 now therefore, behold, the Lord brings upon them the
mighty flood waters of the River: the king of Assyria [Level plain] and all
his glory. It will come up over all its channels, and go over all its banks. 8 It
will sweep onward into Judah [Praised]. It will overflow and pass through;
it will reach even to the neck; and the stretching out of its wings will fill the
width of your land, *'Immanu El [God is with us].* * 9 Make an uproar, you
peoples, and be broken in pieces! Listen, all you from far countries: dress
for battle, and be shattered! Dress for battle, and be shattered! 10 Take
counsel together, and it will be brought to nothing; speak the word, and
it will not stand: for *God is with us."* † 11 For ADONAI spoke thus to
me with a strong hand, and instructed me not to walk in the way of this
people, saying, 12 "Don't say, 'A conspiracy!' concerning all about which
this people say, 'A conspiracy!' *neither fear* their threats, *nor be terrorized.*
13 *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is who you
must *respect as holy.* ‡ He is the one you must fear. He is the one you
must dread. 14 § He will be a sanctuary, but for both houses of Israel [God
prevails], he will be a *stone that causes people to stumble and a rock that
makes them fall.* * And a trap and a snare for the inhabitants of Jerusalem
[City of peace]. 15 Many will *stumble over it, fall, be broken,* † be snared,

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* **8:8** Quoted in Rev 21:3 † **8:10** Quoted in Rev 21:3 ‡ **8:13** Quoted in 1 Pet 3:14-15 § **8:14** MP: Messiah is a "stumbling stone, a rock of offense" for Israel. (Matt 21:43-44; 1 Peter 2:8) * **8:14** Quoted in Rom 9:32-33; 1 Pet 2:8 † **8:15** Quoted in Matt 21:44; Luke 2:34; 20:18

and be captured." 16 Wrap up the testimony. Seal the *Torah* ·Teaching· among my disciples. 17 I will wait for ADONAI , who hides his face from the house of Jacob [Supplanter], and *I will trust in him.* ‡ 18 Behold, *I and the children whom ADONAI has given me* § are for signs and for wonders in Israel [God prevails] from *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], who dwells in Mount Zion [Mountain ridge, Marking].

19 When they tell you, "Consult with those who have familiar spirits and with the wizards, who chirp and who mutter:" should not a people consult with their God? Should they consult the dead on behalf of the living? 20 Turn to the *Torah* ·Teaching· and to the testimony! If they don't speak according to this word, surely there is no morning for them. 21 They will pass through it, very distressed and hungry; and it will happen that when they are hungry, they will worry, and curse by their king and by their God. They will turn their faces upward, 22 and look to the earth, and see distress, darkness, and the gloom of anguish. They will be driven into thick darkness.

# 9

1 But there shall be no more gloom for her who was in anguish. * † In the former time, he brought into contempt *the land of Zebulun [Living together] and the land of Naphtali [My wrestling];* but in the latter time he has made it glorious, *by the way of the sea, beyond the Jordan [Descender], Galilee [District, Circuit] of the nations.*

2 *The people living in darkness have seen a great light.*
*Those who lived in the land of the shadow of death, on them the light has shined.* ‡ §

3 * You have multiplied the nation.
You have increased their joy.
They rejoice before you according to the joy in harvest, as men rejoice when they divide the plunder. 4 For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, you have broken as in the day of Midian [Strife]. 5 For all the armor of the armed man in the noisy battle, and the garments rolled in blood, will be for burning, fuel for the fire. 6 For to us † ‡ a child is born. To us § a son is given; and * the government will

‡ **8:17** Quoted in Heb 2:13 (Greek *Septuagint* rendering is given; the Hebrew word used means "to look for") § **8:18** Quoted in Heb 2:13 * **9:1** MP: Messiah comes from Galilee and shines upon the Galil-of-the-Goyim. Meaning his ministry begins in the Galilee and the region includes Gentiles living there. (Mark explains although Yeshua had traveled previously, He did not begin His ministry until entering Galilee, his hometown region.) (Matt 4:12-13; Mark 1:14) † **9:1** MP: Messiah is a light to the Gentiles and this causes Israel to increase and have joy as in harvest. Combined: Messiah bears spiritual light in the darkness of those born outside Torah covenant, counting them as increasing the nation of Israel. (See also Is 42:6, 49:6). (Luke 2:31-32; 1 Cor 9:19-21; Rom 3:1-2, 3:29-31; Eph 2:14-19) ‡ **9:2** Quoted in Matt 4:15-16 § **9:2** Quoted in Luke 1:79 * **9:3** MP: The light that comes to the Gentiles also enlarges Israel. (See also context of Is 9:1-2, and Is 42:6, 49:6). (John 10:16; Rom 11:25; Eph 2:14) † **9:6** MP: "a child is born," Messiah is born as a human being, a man-child. (Luke 2:11-12) ‡ **9:6** MP: "a child is born," Messiah has a human body of flesh and bone. (Luke 2:11; John 1:14) § **9:6** MP: Messiah is the Son of God, "a son is given". Hence Messiah has divine origins. (Luke 1:32, 1:35; John 1:34; Col 2:9) * **9:6** MP: Messiah comes to bear the responsibility as the prophesied heir who establishes the everlasting kingdom as the heir to the throne of David. (Luke 1:32)

be on his shoulders. His name will be called † *Peleh-Yo 'etz* [Wonderful-Counselor], ‡ *El Gibbor* [Mighty God], § *Avi-'Ad* [Everlasting Father], * *Sar-Shalom* [Prince of Peace]. 7 † ‡ The increase of his government and of peace *there shall be no end,* on *David [Beloved]'s throne,* and on *his kingdom,* § to establish it, and to uphold it with *mishpat* ·justice· and with righteousness from that time on, *even forever.* * The zeal of *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] will perform this.

8 The Lord sent a word into Jacob [Supplanter],
and it falls on Israel [God prevails].
9 All the people will know,
including Ephraim [Fruit] and the inhabitants of Samaria, who say in pride and in arrogance of heart,
10 "The bricks have fallen,
but we will build with cut stone.
The sycamore fig trees have been cut down,
but we will put cedars in their place."
11 Therefore ADONAI will set up on high against him the adversaries of Rezin,
and will stir up his enemies,
12 The Syrians in front,
and the Philistines [To roll in dust (As an insult)] behind;
and they will devour Israel [God prevails] with open mouth.
For all this, his anger is not turned away,
but his hand is stretched out still.
13 Yet the people have not turned to him who struck them,
neither have they sought *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies].
14 Therefore ADONAI will cut off from Israel [God prevails] head and tail,
palm branch and reed, in one day.
15 The elder and the honorable man is the head,
and the prophet who teaches lies is the tail.
16 For those who lead this people lead them astray;
and those who are led by them are destroyed.
17 Therefore the Lord will not rejoice over their young men,

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† **9:6** Messiah is called Wonderful Counselor, by Christian interpretation this is one name. Judaism sees this as two names. "Wonderful" as in (Judges 13:18) by the Angel of Yahweh to Judge Manoah. Also "Counselor," one who brings wisdom from God like Moses and Aaron did (Num 11:16-17). (Luke 4:22; John 7:46) ‡ **9:6** MP: Messiah is called "Mighty God," for he is mighty and strong, able to save. Hebrew *Gibbor* means Mighty or Strong. (Matt 14:27; Acts 4:12) § **9:6** MP: Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (John 5:19, 5:30, 12:49-50; Rev 1:18) * **9:6** MP: Messiah is the "Prince of Peace". This role can be understood as "The chief leader of the people establishing a peaceful covenant relationship with God". (John 12:49-50; Col 1:19-20) † **9:7** MP: Messiah son of David [Beloved] establishes a kingdom and rule that is over all and establishes righteousness and justice in accordance with Adonai, God of heaven's Armies. (Also see Is 16:5; Dan 2:44). (Luke 1:32-33, 17:20-21; Eph 1:21) Note: In the Blessing of Aaron (Num 6:26), "God will give you peace," this is called the peace of the Kingdom of David. (See also Is 16:5). ‡ **9:7** MPr: The promise of peace in the Aaronic Blessing (Num 6:26) is referred to as the peace of the Kingdom of David. Linked to (Is 9:7), "of the increase of his government and peace there shall be no end." (Is 9:7 in Siphré on Numbers Parasha 42: Num 30:1-32:42). (John 14:27; Rev 21:22-27, 22:1-5) § **9:7** Quoted in Luke 1:32-33 * **9:7** Quoted in John 12:34

neither will he have *racham* ·compassionate merciful love· on their
orphans and widows;
for everyone is profane and an evildoer,
and every mouth speaks folly.
For all this his anger is not turned away,
but his hand is stretched out still.
18 For wickedness burns like a fire.
It devours the briers and thorns;
yes, it kindles in the thickets of the forest,
and they roll upward in a column of smoke.
19 Through *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]'
wrath, the land is burned up;
and the people are the fuel for the fire.
No one spares his brother.
20 One will devour on the right hand, and be hungry;
and he will eat on the left hand, and they will not be satisfied.
Everyone will eat the flesh of his own arm:
21 Manasseh [Causing to forget], Ephraim [Fruit]; and Ephraim [Fruit],
Manasseh [Causing to forget]; and they together shall be against
Judah [Praised].
For all this his anger is not turned away,
but his hand is stretched out still.

# 10

1 Woe to those who decree unrighteous decrees, and to the writers who
write oppressive decrees; 2 to deprive the needy of their rights, and to rob
the poor among my people of *mishpat* ·justice·, that widows may be their
plunder, and that they may make the orphans their prey! 3 What will you
do in the day of visitation, and in the desolation which will come from
afar? To whom will you flee for help? Where will you leave your *kavod*
·weighty glory·?
4 They will only bow down under the prisoners,
and will fall under the slain.
For all this his anger is not turned away,
but his hand is stretched out still.
5 Alas Assyrian, the rod of my anger, the staff in whose hand is my
indignation! 6 I will send him against a profane nation, and against the
people who anger me will I give him a enjoin to take the plunder and to take
the prey, and to tread them down like the mire of the streets. 7 However
he does not mean so, neither does his heart think so; but it is in his heart
to destroy, and to cut off not a few nations. 8 For he says, "Are not all
of my princes kings? 9 Is not Calno like Carchemish? Is not Hamath like
Arpad? Is not Samaria like Damascus [Bucket of blood]?" 10 As my hand
has found the kingdoms of the idols, whose engraved images exceeded
those of Jerusalem [City of peace] and of Samaria; 11 shall I not, as I have
done to Samaria and her idols, so do to Jerusalem [City of peace] and her
idols? 12 Therefore it will happen that, when the Lord has performed his
whole work on Mount Zion [Mountain ridge, Marking] and on Jerusalem
[City of peace], I will punish the fruit of the willful proud heart of the king
of Assyria [Level plain], and the insolence of his haughty looks. 13 For he
has said, "By the strength of my hand I have done it, and by my wisdom; for
I have understanding: and I have removed the boundaries of the peoples,

and have robbed their treasures. Like a valiant man I have brought down
their rulers. 14 My hand has found the riches of the peoples like a nest, and
like one gathers eggs that are abandoned, have I gathered all the earth.
There was no one who moved their wing, or that opened their mouth, or
chirped."

15 Should an ax brag against him who chops with it? Should a saw exalt
itself above him who saws with it? As if a rod should lift those who lift it
up, or as if a staff should lift up someone who is not wood. 16 Therefore
the Lord, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], will
send among his fat ones leanness; and under his *kavod* ·weighty glory· a
burning will be kindled like the burning of fire. 17 The light of Israel [God
prevails] will be for a fire, and his Holy One for a flame; and it will burn
and devour his thorns and his briers in one day. 18 He will consume the
*kavod* ·weighty glory· of his forest, and of his fruitful field, both soul and
body. It will be as when a standard bearer faints. 19 The remnant of the
trees of his forest shall be few, so that a child could write their number.

20 It will come to pass in that day that the remnant of Israel [God prevails],
and those who have escaped from the house of Jacob [Supplanter] will no
more again lean on him who struck them, but shall lean on ADONAI , the
*haKadosh Isra'el* [the Holy One of God prevails], in truth. 21 A remnant will
make *teshuvah* ·complete return·, even the remnant of Jacob [Supplanter],
to the mighty God. 22 *For though your people, Israel [God prevails], are like
the sand of the sea, only a remnant of them will* return. A destruction
is determined, overflowing with righteousness. 23 *For* the Lord, *ADONAI
Tzva'ot* [Yahweh Commander of heaven's armies], *will make a full end,* and
that determined, *throughout all the earth.* * 24 Therefore the Lord, *ADONAI
Tzva'ot* [Yahweh Commander of heaven's armies], says "My people who
dwell in Zion [Mountain ridge, Marking], don't be afraid of the Assyrian,
though he strike you with the rod, and lift up his staff against you, as Egypt
[Abode of slavery] did. 25 For yet a very little while, and the indignation
against you will be accomplished, and my anger will be directed to his
destruction." 26 *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]
will stir up a scourge against him, as in the slaughter of Midian [Strife] at
the rock of Oreb. His rod will be over the sea, and he will lift it up like
he did against Egypt [Abode of slavery]. 27 It will happen in that day, that
his burden will depart from off your shoulder, and his yoke from off your
neck, and the yoke shall be destroyed because of the anointing oil.

28 He has come to Aiath. He has passed through Migron. At Michmash
he stores his baggage. 29 They have gone over the pass. They have taken
up their lodging at Geba. Ramah trembles. Gibeah of Saul [Asked for] has
fled. 30 Cry aloud with your voice, daughter of Gallim! Listen, Laishah!
You poor Anathoth! 31 Madmenah is a fugitive. The inhabitants of Gebim
flee for safety. 32 This very day he will halt at Nob. He shakes his hand at
the mountain of the daughter of Zion [Mountain ridge, Marking], the hill
of Jerusalem [City of peace]. 33 Behold, the Lord, *ADONAI Tzva'ot* [Yahweh
Commander of heaven's armies], will lop the boughs with terror. The tall
will be cut down, and the lofty will be brought low. 34 He will cut down the
thickets of the forest with iron, and Lebanon will fall by the Mighty One.

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* **10:23** Quoted in Rom 9:27-28

# 11

1 * A shoot will come out of the stock *of Jesse [My husband],*
and a † *netzer ·branch· out of* ‡ *his roots* § will bear fruit.
2 * *Ruach Yahweh* [Spirit of He sustains breathing] will rest on him:
† the spirit of wisdom and ‡ understanding,
§ the spirit of counsel and * might,
† the spirit of knowledge and of ‡ the fear of ADONAI .
3 § His delight will be in the fear of ADONAI .
He will not judge by the sight of his eyes,
neither decide by the hearing of his ears;
4 but with righteousness he will judge the poor,
and decide with equity for the humble of the earth.
He will *strike the* earth with the rod *of his mouth;* *
and with the *breath* of his lips he *will kill* † the wicked.
5 Justice will be the belt of his waist,
and *faithfulness the belt* of his *waist.* ‡
6 The wolf will live with the lamb,
and the leopard will lie down with the young goat;
The calf, the young lion, and the fattened calf together;
and a little child will lead them.
7 The cow and the bear will graze.
Their young ones will lie down together.
The lion will eat straw like the ox.

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* **11:1** MP: Messiah is a descendant of Jesse. (This is one specific family within the entire tribe of Judah). (See also Is 11:10). (Luke 3:32) † **11:1** MP: Messiah will grow up in Nazareth [Branch, Separated one]. This is known because the Hebrew word *netzer* ·branch· is used here. This is the only prophecy that says Messiah will come from Nazareth [Branch, Separated one]. (Consider illusion in Is 53:2). In the parallel fulfillment verse, the Greek word for Nazarene is *Nazaphnoe*, coming from the Aramaic word for twig or branch. Note on the Greek: The Greek word for a citizen of Nazareth [Branch, Separated one] is *Nazarethaios*. But Matthew uses *Nazaphnoe* ·branch·, not *Nazarethaios* [a person from Nazareth]. The King James Version of the Bible, published in 1611, translates the original Greek word as "a person from Nazareth [Branch, Separated one]" regional but modern scholars now believe this translation to be incorrect. The Bible and Matthew both make it clear Yeshua was a "citizen of Nazareth," of Galilee, in Judea. (Matt 2:22-23) ‡ **11:1** MP: "Stump of Jesse" alludes to the household exists but is not in former glory. Therefore Messiah will grow up in a poor family. In Luke 2, the offering described is detailed in (Lev 12:6-8) for the poor woman's purification after giving birth. (See also Is 11:10; Ps 132:17). (Luke 2:22-24; Rom 15:12) § **11:1** Quoted in Rom 15:12; Rev 2:16 * **11:2** MP: The Messiah possesses the complete (seven) anointing of the Spirit of God upon him. (Consider the purpose of the Spirit, Is 11:2). Special Considerations: Considerations: Seven is the number of complete fullness. (John 1:32-33; Acts 10:38; Col 2:9; Rev 3:1) Note: This phrase is repeated in (Rev 1:4, 3:1, 4:5, 5:6). All attributes listed are associated with "the Spirit of God" in Old Covenant working with humans, therefore we can liken this to the ministry of the Holy Spirit in the New Covenant because of the sameness. † **11:2** MP: Messiah has the Spirit of Wisdom (Ex 31:3). (Luke 2:40) ‡ **11:2** MP: Messiah has the Spirit of Understanding (Ex 31:3). (Luke 2:46-47) § **11:2** MP: Messiah has the Spirit of Counsel (Ex 18:10-14, 19, 23-24). (Matt 7:28-29) * **11:2** MP: Messiah has the Spirit of Might (Judges 7:18-22). (Matt 8:26-27) † **11:2** MP: Messiah has the Spirit of Knowledge of God (Ex 31:3; John 16:13). (Luke 4:14-15; John 7:15-16) ‡ **11:2** MP: Messiah has the Spirit of the Fear of God. (Deut 6:24, 10:12; Jer 32:38 context of Jer 31:31-33 covenant with a new spirit and a new heart.) (John 5:19, 5:30) § **11:3** MP: Messiah has spiritual quickening, meaning discernment, to fear God rather than people, thus making right judgments based on God's instructions (Lev 19:15). (Consider also Is 42:1, 42:1). (Mark 12:41-44) * **11:4** Quoted in Rev 19:15 † **11:4** Quoted in 1 Thes 2:8 ‡ **11:5** Quoted in Eph 6:14 (The Greek word used here is *aletheia* ·truth·)

8 The nursing child will play near a cobra's hole,
and the weaned child will put his hand on the viper's den.
9 They will not hurt nor destroy in all my holy mountain;
for the earth will be full of the knowledge of ADONAI ,
as the waters cover the sea.
10 It will happen in that day that *the nations will seek* § * the root of Jesse [My husband], † who stands as a banner of the peoples; ‡ and his resting place will be *kavod* ·weighty glorious·. 11 It will happen in that day that the Lord will set his hand again the second time to recover the remnant that is left of his people from Assyria [Level plain], from Egypt [Abode of slavery], from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea. 12 He will set up a banner for the nations, and will assemble the outcasts of Israel [God prevails], and gather together the dispersed of Judah [Praised] from the four corners of the earth. 13 The envy also of Ephraim [Fruit] will depart, and those who persecute Judah [Praised] will be cut off. Ephraim [Fruit] won't envy Judah [Praised], and Judah [Praised] won't persecute Ephraim [Fruit]. 14 They will fly down on the shoulders of the Philistines [To roll in dust (As an insult)] on the west. Together they will plunder the children of the east. They will extend their power over Edom [Red] and Moab [From father], and the children of Ammon [Tribal people] will obey them. 15 ADONAI will utterly destroy the tongue of the Sea of Egypt [Abode of slavery]; and with his scorching wind he will wave his hand over the River, and will split it into seven streams, and cause men to march over in sandals. 16 There will be a highway for the remnant that is left of his people from Assyria [Level plain], like there was for Israel [God prevails] in the day that he came up out of the land of Egypt [Abode of slavery].

# 12

1 In that day you will say, "I will give thanks to you, ADONAI ; for though you were angry with me, your anger has turned away and you comfort me. 2 Behold, God is my *yishu'ah* ·salvation·. I will trust, and will not be afraid; for Yah, ADONAI , is my strength and song; and he has become my salvation." 3 Therefore with joy you will draw *water* out of the *wells* * of *yishu'ah* ·salvation·. 4 In that day you will say, "*Yadah* ·Extend hands in thankful praise· to ADONAI ! Call on his name. Declare his doings among the peoples. Proclaim that his name is exalted! 5 Sing *zahmar* ·musical praise· to ADONAI , for he has done excellent things! Let this be known in all the earth! 6 Cry aloud and shout, you inhabitant of Zion [Mountain ridge, Marking]; for the *haKadosh Isra'el* [the Holy One of God prevails] is great among you!"

# 13

1 The burden of Babylon [Confusion], which Isaiah [Salvation of Yah] the son of Amoz saw: 2 Set up a banner on the bare mountain! Lift up

§ **11:10** MP: "Stump of Jesse" alludes to the household exists but is not in former glory. (See also Is 11:a). Therefore Messiah will grow up in a poor family. In Luke 2, the offering described is detailed in (Lev 12:6-8) for the poor woman's purification after giving birth. (See also Is 11:1; Ps 132:17). (Luke 2:22-24; Rom 15:12) * **11:10** MP: Messiah is from Jesse's household and is a banner and rallying point to the nations, the Gentiles. (See also Is 11:1, 49:6, 60:1-3). (John 3:14-15; Acts 13:47-48, 26:23; Rom 15:8-9) † **11:10** Quoted in Rev 22:16 ‡ **11:10** Quoted in Rom 15:12 * **12:3** Quoted in John 7:38

your voice to them! Wave your hand, that they may go into the gates of
the nobles. 3 I have enjoined my consecrated ones; yes, I have called my
mighty men for my anger, even my proudly exulting ones. 4 The noise
of a multitude is in the mountains, as of a great people; the noise of
an uproar of the kingdoms of the nations gathered together! *ADONAI*
*Tzva'ot* [Yahweh Commander of heaven's armies] is mustering the army
for the battle. 5 They come from a far country, from the uttermost part
of heaven, even ADONAI , and the weapons of his indignation, to destroy
the whole land. 6 Wail; for the day of ADONAI is at hand! It will come
as destruction from *Shaddai* [Almighty]. 7 Therefore all hands will be
feeble, and everyone's heart will melt. 8 They will be dismayed. Pangs
and sorrows will seize them. They will be in pain like a woman in labor.
They will look in amazement one at another. Their faces will be faces of
flame. 9 Behold, the day of ADONAI comes, cruel, with wrath and fierce
anger; to make the land a desolation, and to destroy its sinners out of it.
10 For *the stars of the sky* and its constellations will not give their light.
*The sun will be darkened* in its going out, and *the moon will not cause its*
*light to shine.* * 11 I will punish the world for their evil, and the wicked
for their iniquity. I will cause the arrogance of the proud to cease, and will
humble the haughtiness of the terrible. 12 I will make people more rare
than fine gold, even a person than the pure gold of Ophir. 13 Therefore I
will make the heavens tremble, and the earth *will be shaken out of its place*
† in *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]' *wrath,* and
in *the day of his fierce anger.* ‡ 14 It will happen that like a hunted gazelle,
and like sheep that no one gathers, they will each turn to their own people,
and will each flee to their own land. 15 Everyone who is found will be
thrust through. Everyone who is captured will fall by the sword. 16 Their
infants also will be dashed in pieces before their eyes. Their houses will
be ransacked, and their wives raped. 17 Behold, I will stir up the Medes
[Middle-land] against them, who will not value silver, and as for gold, they
will not delight in it. 18 Their bows will dash the young men in pieces; and
they shall have no *racham* ·compassionate love· on the fruit of the womb.
Their eyes will not spare children. 19 Babylon [Confusion], the glory of
kingdoms, the beauty of the Chaldeans' [Descendants of Loving-kindness]
pride, will be like when God overthrew Sodom [Burning] and Gomorrah
[Rebellious people, Tyrants]. 20 It will never be inhabited, neither will it be
lived in from generation to generation. The Arabian will not pitch a tent
there, neither will shepherds make their flocks lie down there. 21 But wild
animals of the desert will lie there, and their houses will be full of jackals.
Ostriches will dwell there, and wild goats will frolic there. 22 Wolves will
cry in their fortresses, and jackals in the pleasant palaces. Her time is near
to come, and her days will not be prolonged.

# 14

1 For ADONAI will have *racham* ·compassionate love· on Jacob [Sup-
planter], and will yet choose Israel [God prevails], and set them in their
own land. The foreigner will join himself with them, and they will unite
with the house of Jacob [Supplanter]. 2 The peoples will take them, and
bring them to their place. The house of Israel [God prevails] will possess

* **13:10** Quoted in Matt 24:29; Mark 13:24-25 † **13:13** Quoted in Rev 6:14 ‡ **13:13** Quoted in Rev 6:16-17

them in ADONAI 's land for servants and for handmaids. They will take as captives those whose captives they were; and they shall rule over their oppressors. 3 It will happen in the day that ADONAI will give you rest from your sorrow, from your trouble, and from the hard service in which you were made to serve, 4 that you will take up this parable against the king of Babylon [Confusion], and say, "How the oppressor has ceased! The golden city has ceased!" 5 ADONAI has broken the staff of the wicked, the scepter of the rulers, 6 who struck the peoples in wrath with a continual stroke, who ruled the nations in anger, with a persecution that no one restrained. 7 The whole earth is at rest, and is quiet. They break out song. 8 Yes, the cypress trees rejoice with you, with the cedars of Lebanon, saying, "Since you are humbled, no lumberjack has come up against us." 9 *Sheol* ·Place of the dead· from beneath has moved for you to meet you at your coming. It stirs up the departed spirits for you, even all the rulers of the earth. It has raised up from their thrones all the kings of the nations. 10 They all will answer and ask you, "Have you also become as weak as we are? Have you become like us?" 11 Your pomp is brought down to *Sheol* ·Place of the dead·, with the sound of your stringed instruments. Maggots are spread out under you, and worms cover you.

12 How you have fallen from heaven, morning star, son of the dawn! How you are cut down to the ground, who laid the nations low! 13 You said in your heart, "I *will ascend into heaven!* * I will exalt my throne above the stars of God! I will sit on the mountain of assembly, in the far north! 14 I will ascend above the heights of the clouds! I will make myself like *haElyon* [the Most High]!" 15 Yet you *shall be brought down to Sheol ·Place of the dead·,* † to the depths of the pit (of *Abbadon*, the unrighteous side of *Sheol*). 16 Those who see you will stare at you. They will ponder you, saying, "Is this the man who made the earth to tremble, who shook kingdoms; 17 who made the world like a wilderness, and overthrew its cities; who didn't release his prisoners to their home?"

18 All the kings of the nations, sleep in glory, everyone in his own house. 19 But you are cast away from your tomb like an abominable branch, clothed with the slain, who are thrust through with the sword, who go down to the stones of the pit (of *Abbadon*, the unrighteous side of *Sheol*); like a dead body trodden under foot. 20 You will not join them in burial, because you have destroyed your land. You have killed your people. The offspring of evildoers will not be named forever. 21 Prepare for slaughter of his children because of the iniquity of their fathers, that they not rise up and possess the earth, and fill the surface of the world with cities. 22 "I will rise up against them," says *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], "and cut off from Babylon [Confusion] name and remnant, and son and son's son," says ADONAI . 23 "I will also make it a possession for the porcupine, and pools of water. I will sweep it with the broom of destruction," says *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]. 24 *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] has sworn, saying, "Surely, as I have thought, so shall it happen; and as I have purposed, so shall it stand: 25 that I will break the Assyrian in my land, and tread him under foot on my mountains. Then his yoke will leave them, and his burden leave their shoulders. 26 This is the plan that is determined for the whole earth. This is the hand that is stretched

* **14:13** Quoted in Luke 10:15 † **14:15** Quoted in Luke 10:15

out over all the nations. 27 For *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] has planned, and who can stop it? His hand is stretched out, and who can turn it back?"

28 This burden was in the year that king Ahaz died. 29 Don't rejoice, O Philistia, all of you, because the rod that struck you is broken; for out of the serpent's root an adder will emerge, and his fruit will be a fiery flying serpent. 30 The firstborn of the poor will eat, and the needy will lie down in safety; and I will kill your root with famine, and your remnant will be killed.

31 Howl, gate! Cry, city! You are melted away, Philistia, all of you; for smoke comes out of the north, and there is no straggler in his ranks. 32 What will they answer the messengers of the nation? That ADONAI has founded Zion [Mountain ridge, Marking], and in her the afflicted of his people will take refuge.

# 15

1 The burden of Moab [From father]: for in a night, Ar of Moab [From father] is laid waste, and brought to nothing; for in a night Kir of Moab [From father] is laid waste, and brought to nothing. 2 They have gone up to Bayith, and to Dibon, to the high places, to weep. Moab [From father] wails over Nebo and over Medeba. Baldness is on all of their heads. Every beard is cut off. 3 In their streets, they clothe themselves in sackcloth. In their streets and on their housetops, everyone wails, weeping abundantly. 4 Heshbon cries out with Elealeh. Their voice is *sh'ma* ·heard obeyed· even to Jahaz. Therefore the armed men of Moab [From father] cry aloud. Their souls tremble within them. 5 My heart cries out for Moab [From father]! Her nobles flee to Zoar [Small], to Eglath Shelishiyah; for they go up by the ascent of Luhith with weeping; for on the way to Horonaim, they raise up a cry of destruction. 6 For the waters of Nimrim will be desolate; for the grass has withered away, the tender grass fails, there is no green thing. 7 Therefore they will carry away the abundance they have gotten, and that which they have stored up, over the brook of the willows. 8 For the cry has gone around the borders of Moab [From father]; its wailing to Eglaim, and its wailing to Beer Elim. 9 For the waters of Dimon are full of blood; for I will bring yet more on Dimon, a lion on those of Moab [From father] who escape, and on the remnant of the land.

# 16

1 Send the lambs for the ruler of the land from Selah ·contemplation with musical interlude· to the wilderness, to the mountain of the daughter of Zion [Mountain ridge, Marking]. 2 For it will be that as wandering birds, as a scattered nest, so will the daughters of Moab [From father] be at the fords of the Arnon. 3 Give counsel! Execute justice! Make your shade like the night in the middle of the noonday! Hide the outcasts! Don't betray the fugitive! 4* Let my outcasts dwell with you! As for Moab [From father], be a hiding place for him from the face of the destroyer. For the extortionist is brought to nothing. Destruction ceases. The oppressors are consumed out of the land. 5 A throne will be established in *cheshed* ·loving-kindness·.

* **16:4** MP: In the last days, Moab will seek Israel for refuge and the throne of the honest judge from David's line will be established. (See also Is 9:7). (Luke 1:71, 1:74-75)

One will sit on it in truth, in the tent of David [Beloved], judging, seeking *mishpat* ·justice·, and swift to do righteousness.

6 We have *sh'ma* ·heard obeyed· of the pride of Moab [From father], that he is very proud; even of his arrogance, his pride, and his wrath. His boastings are nothing. 7 Therefore Moab [From father] will wail for Moab [From father]. Everyone will wail. You will mourn for the raisin cakes of Kir Hareseth, utterly stricken. 8 For the fields of Heshbon languish with the vine of Sibmah. The lords of the nations have broken down its choice branches, which reached even to Jazer, which wandered into the wilderness. Its shoots were spread abroad. They passed over the sea. 9 Therefore I will weep with the weeping of Jazer for the vine of Sibmah. I will water you with my tears, Heshbon, and Elealeh: for on your summer fruits and on your harvest the battle shout has fallen. 10 Gladness is taken away, and joy out of the fruitful field; and in the vineyards there will be no singing, neither joyful noise. Nobody will tread out wine in the presses. I have made the shouting stop. 11 Therefore my heart sounds like a harp for Moab [From father], and my inward parts for Kir Heres. 12 It will happen that when Moab [From father] presents himself, when he wearies himself on the high place, and comes to his sanctuary to pray, that he will not prevail. 13 This is the word that ADONAI spoke concerning Moab [From father] in time past. 14 But now ADONAI has spoken, saying, "Within three years, as a worker bound by contract would count them, the glory of Moab [From father] shall be brought into contempt, with all his great multitude; and the remnant will be very small and feeble."

# 17

1 The burden of Damascus [Bucket of blood]: "Behold, Damascus [Bucket of blood] is taken away from being a city, and it will be a ruinous heap. 2 The cities of Aroer are forsaken. They will be for flocks, which shall lie down, and no one shall make them afraid. 3 The fortress shall cease from Ephraim [Fruit], and the kingdom from Damascus [Bucket of blood], and the remnant of Syria [Elevated]. They will be as the glory of the children of Israel [God prevails]," says *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]. 4 "It will happen in that day that the glory of Jacob [Supplanter] will be made thin, and the fatness of his flesh will become lean. 5 It will be like when the harvester gathers the wheat, and his arm reaps the grain. Yes, it will be like when one gleans grain in the valley of Rephaim [Descendants of Terrible one]. 6 Yet gleanings will be left there, like the shaking of an olive tree, two or three olives in the top of the uppermost bough, four or five in the outermost branches of a fruitful tree," says *Yahweh, Elohim Isra'el* [He sustains breathing, God of God prevails]. 7 In that day, people will look to their Maker, and their eyes will have respect for the *haKadosh Isra'el* [the Holy One of God prevails]. 8 They will not look to the altars, the work of their hands; neither shall they respect that which their fingers have made, either the Asherah poles, or the incense altars. 9 In that day, their strong cities will be like the forsaken places in the woods and on the mountain top, which were forsaken from before the children of Israel [God prevails]; and it will be a desolation. 10 For you have forgotten the God of your *yesha'* ·salvation·, and have not remembered the rock of your strength. Therefore you plant pleasant plants, and set out foreign seedlings. 11 In the day of your planting, you hedge it in. In the

morning, you make your seed blossom, but the harvest flees away in the day of grief and of desperate sorrow. 12 Ah, the uproar of many peoples, who roar like the roaring of the seas; and the rushing of nations, that rush like the rushing of mighty waters! 13 The nations will rush like the rushing of many waters: but he will rebuke them, and they will flee far off, and will be chased like the chaff of the mountains before the wind, and like the whirling dust before the storm. 14 At evening, behold, terror! Before the morning, they are no more. This is the portion of those who plunder us, and the lot of those who rob us.

## 18

1 Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia; 2 that sends ambassadors by the sea, even in papyrus-reed boats on the waters, saying, "Go, you swift messengers, to a nation tall and smooth, to a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide!" 3 All you inhabitants of the world, and you dwellers on the earth, when a banner is lifted up on the mountains, look! When the *shofar* ·ram horn· is blown, *sh'ma* ·hear obey·! 4 For ADONAI said to me, "I will be still, and I will see in my dwelling place, like clear heat in sunshine, like a cloud of dew in the heat of harvest." 5 For before the harvest, when the blossom is over, and the flower becomes a ripening grape, he will cut off the sprigs with pruning hooks, and he will cut down and take away the spreading branches. 6 They will be left together for the ravenous birds of the mountains, and for the animals of the earth. The ravenous birds will summer on them, and all the animals of the earth will winter on them. 7 In that time, a present will be brought to *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] from a people tall and smooth, even from a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide, to the place of the name of *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], Mount Zion [Mountain ridge, Marking].

## 19

1 The burden of Egypt [Abode of slavery]: *"Behold,* ADONAI rides *on a* swift *cloud,* * and comes to Egypt [Abode of slavery]. The idols of Egypt [Abode of slavery] will tremble at his presence; and the heart of Egypt [Abode of slavery] will melt within it. 2 I will stir up the Egyptians [people from Abode of slavery] against the Egyptians [people from Abode of slavery], and they will fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom. 3 The spirit of Egypt [Abode of slavery] will fail within it. I will destroy its counsel. They will seek the idols, the charmers, those who have familiar spirits, and the wizards. 4 I will give over the Egyptians [people from Abode of slavery] into the hand of a cruel lord. A fierce king will rule over them," says the Lord, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]. 5 The waters will fail from the sea, and the river will be wasted and become dry. 6 The rivers will become foul. The streams of Egypt [Abode of slavery] will be diminished and dried up. The reeds and flags will wither away. 7 The meadows by the Nile, by the brink of the Nile, and all the sown fields of the Nile, will become dry, be driven away, and be no more. 8 The fishermen will lament, and all those who fish in the

* **19:1** Quoted in Rev 14:14

Nile will mourn, and those who spread nets on the waters will languish.
9 Moreover those who work in combed flax, and those who weave white
cloth, will be confounded. 10 The pillars will be broken in pieces. All those
who work for hire will be grieved in soul. 11 The princes of Zoan are utterly
foolish. The counsel of the wisest counselors of Pharaoh has become stupid.
How do you say to Pharaoh, "I am the son of the wise, the son of ancient
kings?" 12 Where then are your wise men? Let them tell you now; and
let them know what *ADONAI Tzva'ot* [Yahweh Commander of heaven's
armies] has purposed concerning Egypt [Abode of slavery]. 13 The princes
of Zoan have become fools. The princes of Memphis are deceived. They
have caused Egypt [Abode of slavery] to go astray, who are the cornerstone
of her tribes. 14 ADONAI has mixed a spirit of perverseness in the middle of
her; and they have caused Egypt [Abode of slavery] to go astray in all of its
works, like a drunken man staggers in his vomit. 15 Neither shall there be
any work for Egypt [Abode of slavery], which head or tail, palm branch or
rush, may do. 16 In that day the Egyptians [people from Abode of slavery]
will be like women. They will tremble and fear because of the shaking of
*ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]'s hand, which
he shakes over them. 17 The land of Judah [Praised] will become a terror
to Egypt [Abode of slavery]. Everyone to whom mention is made of it will
be afraid, because of the plans of *ADONAI Tzva'ot* [Yahweh Commander of
heaven's armies], which he determines against it. 18 In that day, there will
be five cities in the land of Egypt [Abode of slavery] that speak the language
of Canaan [Humbled], and swear to *ADONAI Tzva'ot* [Yahweh Commander
of heaven's armies]. One will be called "The city of destruction." 19 In that
day, there will be an altar to ADONAI in the middle of the land of Egypt
[Abode of slavery], and a pillar to ADONAI at its border. 20 It will be for a
sign and for a witness to *ADONAI Tzva'ot* [Yahweh Commander of heaven's
armies] in the land of Egypt [Abode of slavery]; for they will cry to ADONAI
because of oppressors, and he will send them one to save and a defend
them, and he will deliver them. 21 ADONAI will be known to Egypt [Abode
of slavery], and the Egyptians [people from Abode of slavery] will know
ADONAI in that day. Yes, they will worship with sacrifice and offering,
and will vow a vow to ADONAI , and will perform it. 22 ADONAI will strike
Egypt [Abode of slavery], striking and healing. They will make *teshuvah*
·complete return· to ADONAI , and he will be entreated by them, and will
heal them. 23 In that day there will be a highway out of Egypt [Abode of
slavery] to Assyria [Level plain], and the Assyrian shall come into Egypt
[Abode of slavery], and the Egyptian [person from Abode of slavery] into
Assyria [Level plain]; and the Egyptians [people from Abode of slavery]
will worship with the Assyrians. 24 In that day, Israel [God prevails] will
be the third with Egypt [Abode of slavery] and with Assyria [Level plain], a
blessing within the earth; 25 because *ADONAI Tzva'ot* [Yahweh Commander
of heaven's armies] has blessed them, saying, "Blessed be Egypt [Abode of
slavery] my people, Assyria [Level plain] the work of my hands, and Israel
[God prevails] my inheritance."

# 20

1 In the year that Tartan came to Ashdod, when Sargon the king of Assyria
[Level plain] sent him, and he fought against Ashdod and took it; 2 at that
time ADONAI spoke by Isaiah [Salvation of Yah] the son of Amoz, saying,

"Go, and loosen the sackcloth from off your waist, and take your shoes from off your feet." He did so, walking naked and barefoot. 3 ADONAI said, "As my servant Isaiah [Salvation of Yah] has walked naked and barefoot three years for a sign and a wonder concerning Egypt [Abode of slavery] and concerning Ethiopia, 4 so the king of Assyria [Level plain] will lead away the captives of Egypt [Abode of slavery] and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt [Abode of slavery]. 5 They will be dismayed and confounded, because of Ethiopia their expectation, and of Egypt [Abode of slavery] their glory. 6 The inhabitants of this coast land will say in that day, 'Behold, this is our expectation, where we fled for help to be delivered from the king of Assyria [Level plain]. And we, how will we escape?' "

# 21

1 The burden of the wilderness of the sea. As whirlwinds in the South sweep through, it comes from the wilderness, from an awesome land. 2 A grievous vision is declared to me. The treacherous man deals treacherously, and the destroyer destroys. Go up, Elam; attack! I have stopped all of Media [Middle-land]'s sighing. 3 Therefore my thighs are filled with anguish. Pains have taken hold on me, like the pains of a woman in labor. I am in so much pain that I can't *sh'ma* ·hear obey·. I so am dismayed that I can't see. 4 My heart flutters. Horror has frightened me. The twilight that I desired has been turned into trembling for me. 5 They prepare the table. They set the watch. They eat. They drink. Rise up, you princes, oil the shield! 6 For the Lord said to me, "Go, set a watchman. Let him declare what he sees. 7 When he sees a troop, horsemen in pairs, a troop of donkeys, a troop of camels, he shall listen diligently with great attentiveness." 8 He cried like a lion: "Lord, I stand continually on the watchtower in the daytime, and every night I stay at my post. 9 Behold, here comes a troop of men, horsemen in pairs." He answered, *"Fallen, fallen is Babylon [Confusion];* * and all the engraved images of her deities are broken to the ground. 10 You are my threshing, and the grain of my floor!" That which I have *sh'ma* ·heard obeyed· from *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], the God of Israel [God prevails], I have declared to you.

11 The burden of Dumah. One calls to me out of Seir, "Watchman, what of the night? Watchman, what of the night?" 12 The watchman said, "The morning comes, and also the night. If you will inquire, inquire. Come back again."

13 The burden on Arabia. In the forest in Arabia you will lodge, you caravans of Dedanites. 14 They brought water to him who was thirsty. The inhabitants of the land of Tema met the fugitives with their bread. 15 For they fled away from the swords, from the drawn sword, from the bent bow, and from the heat of battle. 16 For the Lord said to me, "Within a year, as a worker bound by contract would count it, all the glory of Kedar will fail, 17 and the residue of the number of the archers, the mighty men of the children of Kedar, will be few; for *Yahweh, Elohim Isra'el* [He sustains breathing, God of God prevails], has spoken it."

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* **21:9** Quoted in Rev 14:8

# 22

1 The burden of the valley of vision. What ails you now, that you have
all gone up to the housetops? 2 You that are full of shouting, a tumultuous
city, a joyous town; your slain are not slain with the sword, neither are
they dead in battle. 3 All your rulers fled away together. They were bound
by the archers. All who were found by you were bound together. They
fled far away. 4 Therefore I said, "Look away from me. I will weep bitterly.
Don't labor to comfort me for the destruction of the daughter of my people.
5 For it is a day of confusion, and of treading down, and of perplexity,
from the Lord, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies],
in the valley of vision; a breaking down of the walls, and a crying to the
mountains." 6 Elam carried his quiver, with chariots of men and horsemen;
and Kir uncovered the shield. 7 Your choicest valleys were full of chariots,
and the horsemen set themselves in array at the gate. 8 He took away the
covering of Judah [Praised]; and you looked in that day to the armor in
the house of the forest. 9 You saw the breaches of David [Beloved]'s city,
that they were many; and you gathered together the waters of the lower
pool. 10 You counted the houses of Jerusalem [City of peace], and you broke
down the houses to fortify the wall. 11 You also made a reservoir between
the two walls for the water of the old pool. But you didn't look to him
who had done this, neither did you have respect for him who purposed it
long ago. 12 In that day, the Lord, *ADONAI Tzva'ot* [Yahweh Commander
of heaven's armies], called to weeping, and to mourning, and to baldness,
and to dressing in sackcloth: 13 and behold, joy and gladness, killing cattle
and killing sheep, eating meat and drinking wine: *"Let us eat and drink,
for tomorrow we will die."* * 14 *ADONAI Tzva'ot* [Yahweh Commander
of heaven's armies] revealed himself in my ears, "Surely this iniquity will
not be forgiven you until you die," says the Lord, *ADONAI Tzva'ot* [Yahweh
Commander of heaven's armies].

15 Thus says the Lord, *ADONAI Tzva'ot* [Yahweh Commander of heaven's
armies], "Go, get yourself to this treasurer, even to Shebna, who is over the
house, and say, 16 'What are you doing here? Who has you here, that you
have dug out a tomb here?' Cutting himself out a tomb on high, chiseling
a habitation for himself in the rock!" 17 Behold, ADONAI will overcome
you and hurl you away violently. Yes, he will grasp you firmly. 18 He will
surely wind you around and around, and throw you like a ball into a large
country. There you will die, and there the chariots of your glory will be,
you shame of your lord's house. 19 I will thrust you from your office. You
will be pulled down from your station.

20 It will happen in that day that I will call my servant Eliakim the son of
Hilkiah, 21 and I will clothe him with your robe, and strengthen him with
your belt. I will commit your government into his hand; and he will be
a father to the inhabitants of Jerusalem [City of peace], and to the house
of Judah [Praised]. 22 † I will lay *the key of David [Beloved] '*s house on his
shoulder. *He will open, and no one will shut. He will shut, and no one will
open.* ‡ 23 I will fasten him like a nail in a sure place. He will be for a
throne of glory to his father's house. 24 They will hang on him all the glory
of his father's house, the offspring and the issue, every small vessel, from

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* **22:13** Quoted in 1 Cor 15:32 † **22:22** MP: Messiah has the key of David (Is 9:7) and final authority to open or close based on his own governing decisions. (Matt 16:19; Rev 3:7) ‡ **22:22** Quoted in Rev 3:7

the cups even to all the pitchers. 25 "In that day," says *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], "the nail that was fastened in a sure place will give way. It will be cut down, and fall. The burden that was on it will be cut off, for ADONAI has spoken it."

# 23

1 The burden of Tyre. Howl, you ships of Tarshish! For it is laid waste, so that there is no house, no entering in. From the land of Kittim it is revealed to them. 2 Be still, you inhabitants of the coast, you whom the merchants of Sidon, that pass over the sea, have replenished. 3 On great waters, the seed of the Shihor, the harvest of the Nile, was her revenue. She was the market of nations. 4 Be ashamed, Sidon; for the sea has spoken, the stronghold of the sea, saying, "I have not travailed, nor given birth, neither have I nourished young men, nor brought up virgins." 5 When the report comes to Egypt [Abode of slavery], they will be in anguish at the report of Tyre. 6 Pass over to Tarshish! Wail, you inhabitants of the coast! 7 Is this your joyous city, whose antiquity is of ancient days, whose feet carried her far away to travel? 8 Who has planned this against Tyre, the giver of crowns, whose merchants are princes, whose traffickers are the honorable of the earth? 9 *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] has planned it, to stain the pride of all glory, to bring into contempt all the honorable of the earth. 10 Pass through your land like the Nile, daughter of Tarshish. There is no restraint any more. 11 He has stretched out his hand over the sea. He has shaken the kingdoms. ADONAI has enjoined the destruction of Canaan [Humbled]'s strongholds. 12 He said, "You shall rejoice no more, you oppressed virgin daughter of Sidon. Arise, pass over to Kittim. Even there you will have no rest."

13 Behold, the land of the Chaldeans [Descendants of Loving-kindness]. This people was not. The Assyrians founded it for those who dwell in the wilderness. They set up their towers. They overthrew its palaces. They made it a ruin. 14 Howl, you ships of Tarshish, for your stronghold is laid waste! 15 It will come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. After the end of seventy years it will be to Tyre like in the song of the prostitute. 16 Take a harp; go about the city, you prostitute that has been forgotten. Make sweet melody. Sing many songs, that you may be remembered. 17 It will happen after the end of seventy years that ADONAI will visit Tyre, and she shall make *teshuvah* ·complete return· to her wages, and will play the prostitute with all the kingdoms of the world on the surface of the earth. 18 Her merchandise and her wages will be holiness to ADONAI . It will not be treasured nor laid up; for her merchandise will be for those who dwell before ADONAI , to eat sufficiently, and for durable clothing.

# 24

1 Behold, ADONAI makes the earth empty, makes it waste, turns it upside down, and scatters its inhabitants. 2 It will be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest. 3 The earth will be utterly emptied and utterly laid waste; for ADONAI has spoken this word. 4 The earth mourns and fades away. The world languishes and fades away. The lofty people of the earth languish. 5 The earth also is

polluted under its inhabitants, because they have transgressed the *torot* ·teachings·, changed the statutes, and broken the everlasting covenant. 6 Therefore the curse has devoured the earth, and those who dwell therein are found guilty. Therefore the inhabitants of the earth are burned, and few men left. 7 The new wine mourns. The vine languishes. All the merry-hearted sigh. 8 The mirth of tambourines ceases. The sound of those who rejoice ends. The joy of the harp ceases. 9 They will not drink wine with a song. Strong drink will be bitter to those who drink it. 10 The confused city is broken down. Every house is shut up, that no man may come in. 11 There is a crying in the streets because of the wine. All joy is darkened. The mirth of the land is gone. 12 The city is left in desolation, and the gate is struck with destruction. 13 For it will be so within the earth among the peoples, as the shaking of an olive tree, as the gleanings when the vintage is done. 14 These shall lift up their voice. They will shout for the majesty of ADONAI . They cry aloud from the sea. 15 Therefore glorify ADONAI in the east, even the name of *Yahweh, Elohim Isra'el* [He sustains breathing, God of God prevails], in the islands of the sea! 16 From the uttermost part of the earth have we *sh'ma* ·heard obeyed· songs. Glory to the upright! But I said, "I pine away! I pine away! woe is me!" The treacherous have dealt treacherously. Yes, the treacherous have dealt very treacherously. 17 Fear, the pit, and the snare, are on you who inhabitant the earth. 18 It will happen that he who flees from the noise of the fear will fall into the pit; and he who comes up out of the middle of the pit will be taken in the snare; for the windows on high are opened, and the *foundations of the earth tremble.* 19 The earth is utterly broken. The earth is torn apart. The *earth is shaken violently.* * 20 The earth will stagger like a drunken man, and will sway back and forth like a hammock. Its disobedience will be heavy on it, and it will fall and not rise again. 21 It shall happen in that day that ADONAI will punish the army of the high ones on high, and the kings of the earth on the earth. 22 They shall be gathered together, as prisoners are gathered in the pit (of *Abbadon*, the unrighteous side of *Sheol*), and shall be shut up in the prison; and after many days shall they be visited. 23 Then *the moon shall be* confounded, and *the sun ashamed;* † for *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] will reign on Mount Zion [Mountain ridge, Marking], and in Jerusalem [City of peace]; and before his elders will be *kavod* ·weighty glory·.

# 25

1 ADONAI , you are my God. I will exalt you! I will *yadah* ·extend hands in thankful praise· to your name, for you have done wonderful things, things planned long ago, in complete faithfulness and truth. 2 For you have made a city into a heap, a fortified city into a ruin, a palace of strangers to be no city. It will never be built. 3 Therefore a strong people will glorify you. A city of awesome nations will fear you. 4 For you have been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the dreaded ones is like a storm against the wall. 5 As the heat in a dry place will you bring down the noise of strangers; as the heat by the shade of a cloud, the song of the dreaded ones will be brought low. 6 In this mountain, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] will make all peoples a feast of

* **24:19** Quoted in Rev 6:12 † **24:23** Quoted in Rev 6:12, 22:5

choice meat, a feast of choice wines, of choice meat full of marrow, of well
refined choice wines. 7 He will destroy in this mountain the surface of the
covering that covers all peoples, and the veil that is spread over all nations.
8 * He has *swallowed up death forever!* † *The Lord* ADONAI *will wipe away*
*tears from off all faces.* ‡ He will take the reproach of his people away
from off all the earth, for ADONAI has spoken it. 9 It shall be said in that
day, "Behold, this is our God! We have waited for him, and he will save us!
This is ADONAI ! We have waited for him. We will be glad and rejoice in
his *yishu'ah* ·salvation·!" 10 For in this mountain ADONAI 's hand will rest.
Moab [From father] will be trodden down in his place, even like straw is
trodden down in the water of the dunghill. 11 He will spread out his hands
in the middle of it, like one who swims spreads out hands to swim, but
his pride will be humbled together with the craft of his hands. 12 He has
brought the high fortress of your walls down, laid low, and brought to the
ground, even to the dust.

# 26

1 In that day, this song will be sung in the land of Judah [Praised]:
"We have a strong city.
God appoints *yishu'ah* ·salvation· for walls and bulwarks.
2 Open the gates, that the upright nation may enter:
the one which keeps faith.
3 You will keep whoever's mind is steadfast in perfect peace,
because he trusts in you.
4 Trust in ADONAI forever;
for in Yah, ADONAI , is an everlasting Rock.
5 For he has brought down those who dwell on high, the lofty city.
He lays it low.
He lays it low even to the ground.
He brings it even to the dust.
6 The foot shall tread it down;
Even the feet of the poor,
and the steps of the needy."
7 The way of the just is uprightness.
You who are upright make the path of the upright level.
8 Yes, in the way of your judgments, ADONAI , have we waited for you.
Your name and your renown are the desire of our soul. 9 With my
soul have I desired you in the night. Yes, with my spirit within me
will I seek you earnestly; for when your judgments are in the earth,
the inhabitants of the world learn righteousness. 10 Let favor be
shown to the wicked, yet he will not learn righteousness. In the
land of uprightness he will deal wrongfully, and will not see ADONAI
's majesty. 11 ADONAI , your hand is lifted up, yet they don't see;
but they will see your zeal for the people, and be disappointed. Yes,
*fire will consume your adversaries.* * 12 ADONAI , you will ordain
peace for us, for you have also done all our work for us. 13 *Yahweh*
*Eloheikhem* [Yahweh our God], other lords besides you have had
dominion over us, but by you only will we make mention of your

* **25:8** MP: Messiah defeats and overcomes death; His resurrection is foretold. Also this action removes the reproach of God's people, that is their sins. (Matt 28:5-7; Luke 24:45-47; Rev 1:18)
† **25:8** Quoted in 1 Cor 15:54 ‡ **25:8** Quoted in Rev 7:17, 21:4 * **26:11** Quoted in Heb 10:27

name. 14 The dead shall not live. The departed spirits shall not
rise. Therefore you have visited and destroyed them, and caused
all memory of them to perish. 15 You have increased the nation, O
ADONAI . You have increased the nation! You are glorified! You have
enlarged all the borders of the land. 16 ADONAI , in trouble they have
visited you. They poured out a prayer when your chastening was on
them. 17 Like as a woman with child, who draws near the time of
her delivery, is in pain and cries out in her pangs; so we have been
before you, ADONAI . 18 We have been with child. We have been in
pain. We gave birth, it seems, only to wind. We have not worked
any *yishu'ah* ·deliverance· in the earth; neither have the inhabitants
of the world fallen. 19 † Your *dead shall live.* ‡ My dead bodies
shall arise. Awake and sing, you who dwell in the dust; for your
dew is like the dew of herbs, and the earth will cast out the departed
spirits.
20 Come, my people, enter into your rooms, and shut your doors behind
you. Hide yourself for a little moment, until the indignation is past. 21 For,
behold, ADONAI comes out of his place to punish the inhabitants of the
earth for their iniquity. The earth also will disclose her blood, and will no
longer cover her slain.

# 27

1 In that day, ADONAI with his hard and great and strong sword will
punish leviathan, the fleeing serpent, and leviathan the twisted serpent;
and he will kill the dragon that is in the sea. 2 In that day, sing to her, "A
pleasant vineyard! 3 I, ADONAI , am its keeper. I will water it every moment.
Lest anyone damage it, I will keep it night and day. 4 Wrath is not in me,
but if I should find briers and thorns, I would do battle! I would march on
them and I would burn them together. 5 Or else let him take hold of my
strength, that he may make peace with me. Let him make peace with me."
6 In days to come, Jacob [Supplanter] will take root. Israel [God prevails]
will blossom and bud. They will fill the surface of the world with fruit.
7 Has he struck them as he struck those who struck them? Or are they
killed like those who killed them were killed? 8 In measure, when you
send them away, you contend with them. He has removed them with his
rough blast in the day of the east wind. 9 Therefore by this the iniquity of
Jacob [Supplanter] will be forgiven, and this is all the fruit of *taking away
his sin:* * that he makes all the stones of the altar as chalk stones that
are beaten in pieces, so that the Asherah poles and the incense altars shall
rise no more. 10 For the fortified city is solitary, a habitation deserted and
forsaken, like the wilderness. The calf will feed there, and there he will lie
down, and consume its branches. 11 When its boughs are withered, they
will be broken off. The women will come and set them on fire, for they
are a people of no understanding. Therefore he who made them will not
have *racham* ·compassionate love· on them, and he who formed them will
show them no favor. 12 It will happen in that day, that ADONAI will thresh
from the flowing stream of the Euphrates [Fruitful] to the brook of Egypt
[Abode of slavery]; and you will be gathered one by one, children of Israel

† **26:19** MP: The dead in Messiah will bodily resurrect at the same time Messiah is resurrected from the dead. (Fulfillment is shown in three different contexts. Matt 27:52-53; John 11:25; 1 Thes 4:16-17) ‡ **26:19** Quoted in Matt 11:5; Luke 7:22 * **27:9** Quoted in Rom 11:27

[God prevails]. 13 It will happen in that day that *a great shofar ·ram horn·* † will be blown; and those who were ready to perish in the land of Assyria [Level plain], and those who were outcasts in the land of Egypt [Abode of slavery], shall come; and they will worship ADONAI in the holy mountain at Jerusalem [City of peace].

# 28

1 Woe to the crown of pride of the drunkards of Ephraim [Fruit], and to the fading flower of his glorious beauty, which is on the head of the fertile valley of those who are overcome with wine! 2 Behold, the Lord has a mighty and strong one. Like a storm of hail, a destroying storm, and like a storm of mighty waters overflowing, he will cast them down to the earth with his hand. 3 The crown of pride of the drunkards of Ephraim [Fruit] will be trodden under foot. 4 The fading flower of his glorious beauty, which is on the head of the fertile valley, shall be like the first-ripe fig before the summer; which someone picks and eats as soon as he sees it. 5 In that day, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] will become a crown of glory, and a diadem of beauty, to the residue of his people; 6 and a spirit of *mishpat* ·justice· to him who sits in judgment, and strength to those who turn back the battle at the gate. 7 They also reel with wine, and stagger with strong drink. The priest and the prophet reel with strong drink. They are swallowed up by wine. They stagger with strong drink. They err in vision. They stumble in judgment. 8 For all tables are completely full of filthy vomit and filthiness. 9 Whom will he teach knowledge? To whom will he explain the message? Those who are weaned from the milk, and drawn from the breasts? 10 For it is precept on precept, precept on precept; line on line, line on line; here a little, there a little. 11 But *he will speak to this nation with stammering lips and in another language;* 12 *to whom he said,* "This is the resting place. Give rest to weary;" and "This is the refreshing;" *yet they would not sh'ma ·hear obey·.* * 13 Therefore ADONAI 's word will be to them precept on precept, precept on precept; line on line, line on line; here a little, there a little; that they may go, fall backward, be broken, be snared, and be taken. 14 Therefore *sh'ma* ·hear obey· ADONAI 's word, you scoffers, that rule this people in Jerusalem [City of peace]: 15 "Because you have said, 'We have made a covenant ·binding contract between two or more parties· with death, and with *Sheol* ·Place of the dead· are we in agreement. When the overflowing scourge passes through, it won't come to us; for we have made lies our refuge, and we have hidden ourselves under falsehood.' " 16 † Therefore thus says the Lord ADONAI , *"Behold, I lay in Zion [Mountain ridge, Marking]* for a foundation *stone, a* tried stone, a *precious cornerstone* of a sure foundation. *He who believes shall not act hastily.* ‡ 17 I will make *mishpat* ·justice· the measuring line, and righteousness the plumb line. The hail will sweep away the refuge of lies, and the waters will overflow the hiding place. 18 Your covenant ·binding contract between two or more parties· with death shall be annulled, and your agreement with *Sheol* ·Place of the dead· shall not stand. When the overflowing scourge passes through, then you will be trampled down by it. 19 As often as it passes through, it will

† **27:13** Quoted in Matt 24:31 * **28:12** Quoted in 1 Cor 14:21 † **28:16** MP: Messiah is the foundation stone and cornerstone set in opposition to darkness and death. (See also Is 25:8; Ps 118:26). (1 Peter 2:4-6) ‡ **28:16** Quoted in Rom 9:33, 10:11; 1 Pet 2:6

seize you; for morning by morning it will pass through, by day and by night; and it will be nothing but terror to understand the message." 20 For the bed is too short to stretch out on, and the blanket is too narrow to wrap oneself in. 21 For ADONAI will rise up as on Mount Perazim. He will be angry as in the valley of Gibeon; that he may do his work, his unusual work, and bring to pass his act, his extraordinary act. 22 Now therefore don't be scoffers, lest your bonds be made strong; for I have *sh'ma* ·heard obeyed· a decree of destruction from the Lord, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], on the whole earth.

23 Give ear, and *sh'ma* ·hear obey· my voice! Listen, and hear my speech! 24 Does he who plows to sow plow continually? Does he keep turning the soil and breaking the clods? 25 When he has leveled its surface, does not he plant the dill, and scatter the cumin seed, and put in the wheat in rows, the barley in the appointed place, and the spelt in its place? 26 For his God instructs him in right judgment, and teaches him. 27 For the dill are not threshed with a sharp instrument, neither is a cart wheel turned over the cumin; but the dill is beaten out with a stick, and the cumin with a rod. 28 Bread flour must be ground; so he will not always be threshing it. Although he drives the wheel of his threshing cart over it, his horses don't grind it. 29 This also comes out from *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies], who is wonderful in counsel, and excellent in wisdom.

# 29

1 Woe to Ariel! Ariel, the city where David [Beloved] encamped! Add year to year; let the feasts come around; 2 then I will distress Ariel, and there will be mourning and lamentation. She shall be to me as an altar hearth. 3 I will encamp against you all around you, and will lay siege against you with posted troops. I will raise siege works against you. 4 You will be brought down, and will speak out of the ground. Your speech will mumble out of the dust. Your voice will be as of one who has a familiar spirit, out of the ground, and your speech will whisper out of the dust. 5 But the multitude of your foes will be like fine dust, and the multitude of the ruthless ones like chaff that blows away. Yes, it will be in an instant, suddenly. 6 She will be visited by *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] with thunder, with earthquake, with great noise, with whirlwind and storm, and with the flame of a devouring fire. 7 The multitude of all the nations that fight against Ariel, even all who fight against her and her stronghold, and who distress her, will be like a dream, a vision of the night. 8 It will be like when a hungry man dreams, and behold, he eats; but he awakes, and his hunger is not satisfied; or like when a thirsty man dreams, and behold, he drinks; but he awakes, and behold, he is faint, and he is still thirsty. The multitude of all the nations that fight against Mount Zion [Mountain ridge, Marking] will be like that. 9 Pause and wonder! Blind yourselves and be blind! They are drunken, but not with wine; they stagger, but not with strong drink. 10 For ADONAI has poured out on you a *spirit of deep sleep, and has closed your eyes,* * the prophets; and he has covered your heads, the seers. 11 All vision has become to you like the words of a book that is sealed, which men deliver to one who is educated, saying, "Read this, please;" and he says, "I can't, for it is sealed:" 12 and the book is delivered to one who is not educated, saying, "Read this, please;" and he says, "I

* **29:10** Quoted in Rom 11:8

can't read." 13 The Lord said, "Because *this people draws near with their mouth and with their lips to honor me, but they have removed their heart far from me, and their 'fear of me' is a mitzvah ·instruction· of human origin—* † 14 therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; and *the wisdom of their wise men will perish, and the understanding of their prudent men will be hidden."* ‡
15 Woe to those who deeply hide their counsel from ADONAI , and whose deeds are in the dark, and who say, "Who sees us?" and "Who knows us?" 16 You turn things upside down! Should the potter be thought to be like clay; that the thing made should say about him who made it, "He didn't make me;" or the *thing formed say of him who formed it, "He has no understanding?"* §
17 Is not it yet a very little while, and Lebanon will be turned into a fruitful field, and the fruitful field will be regarded as a forest? 18 * In that day, the deaf will *sh'ma* ·hear obey· the words of the book, and the eyes of the blind will see out of obscurity and out of darkness. 19 The humble also will increase their joy in ADONAI , and the poor among men will rejoice in the *haKadosh Isra'el* [the Holy One of God prevails]. 20 For the ruthless is brought to nothing, and the scoffer ceases, and all those who are alert to do evil are cut off— 21 who cause a person to be indicted by a word, and lay a snare for the arbiter in the gate, and who deprive the innocent of justice with false testimony. 22 Therefore ADONAI , who redeemed Abraham [Father of a multitude], says concerning the house of Jacob [Supplanter]: "Jacob [Supplanter] shall no longer be ashamed, neither shall his face grow pale. 23 But when he sees his children, the work of my hands, in the middle of him, they will sanctify my name. Yes, they will sanctify the Holy One of Jacob [Supplanter], and will stand in awe of the God of Israel [God prevails]. 24 They also who err in spirit will come to understanding, and those who grumble will receive instruction."

# 30

1 "Woe to the rebellious children," says ADONAI , "who take counsel, but not from me; and who make an alliance, but not with my Spirit, that they may add sin to sin, 2 who set out to go down into Egypt [Abode of slavery], and have not asked my advice; to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt [Abode of slavery]! 3 Therefore the strength of Pharaoh will be your shame, and the refuge in the shadow of Egypt [Abode of slavery] your confusion. 4 For their princes are at Zoan, and their ambassadors have come to Hanes. 5 They shall all be ashamed because of a people that can't profit them, that are not a help nor profit, but a shame, and also a reproach."
6 The burden of the animals of the South. Through the land of trouble and anguish, of the lioness and the lion, the viper and fiery flying serpent, they carry their riches on the shoulders of young donkeys, and their treasures on the humps of camels, to an unprofitable people. 7 For Egypt [Abode of slavery] helps in vain, and to no purpose; therefore have I called her Rahab who sits still. 8 Now go, write it before them on a tablet, and inscribe

† **29:13** Quoted in Matt 15:8-9; Mark 7:6-7; Col 2:22 ‡ **29:14** Quoted in 1 Cor 1:19 § **29:16** Quoted in Rom 9:20 * **29:18** MP: Messiah will heal deaf and blind. (See also Is 35:5). (Mark 7:32-35, 10:46, 10:49-52)

it in a book, that it may be for the time to come forever and ever. 9 For
it is a rebellious people, lying children, children who will not *sh'ma* ·hear
obey· ADONAI 's *Torah* ·Teaching·; 10 who tell the seers, "Don't see!" and
to the prophets, "Don't prophesy to us right things. Tell us pleasant things.
Prophesy deceits. 11 Get out of the way. Turn aside from the path. Cause
the *haKadosh Isra'el* [the Holy One of God prevails] to cease from before
us." 12 Therefore thus says the *haKadosh Isra'el* [the Holy One of God
prevails], "Because you despise this word, and trust in oppression and
perverseness, and rely on it; 13 therefore this iniquity shall be to you like
a breach ready to fall, swelling out in a high wall, whose breaking comes
suddenly in an instant. 14 He will break it as a potter's vessel is broken,
breaking it in pieces without sparing, so that there won't be found among
the broken piece a piece good enough to take fire from the hearth, or
to dip up water out of the cistern." 15 For thus said the Lord ADONAI ,
the *haKadosh Isra'el* [the Holy One of God prevails], "You will be saved
in making *teshuvah* ·complete return· and rest. Your strength will be in
quietness and in confidence." You refused, 16 but you said, "No, for we will
flee on horses;" therefore you will flee; and, "We will ride on the swift;"
therefore those who pursue you will be swift. 17 One thousand will flee at
the threat of one. At the threat of five, you will flee until you are left like a
beacon on the top of a mountain, and like a banner on a hill. 18 Therefore
ADONAI will wait, that he may be gracious to you; and therefore he will
be exalted, that he may have *racham* ·merciful love· on you, for ADONAI is
a God of *mishpat* ·justice·. Blessed are all those who wait for him. 19 For
the people will dwell in Zion [Mountain ridge, Marking] at Jerusalem [City
of peace]. You will weep no more. He will surely be gracious to you at
the voice of your cry. When he *sh'ma* ·hears obeys· you, he will answer
you. 20 Though the Lord may give you the bread of adversity and the water
of affliction, yet your teachers won't be hidden any more, but your eyes
will see your teachers; 21 and when you turn to the right hand, and when
you turn to the left, your ears will *sh'ma* ·hear obey· a voice behind you,
saying, "This is the way. Walk in it." 22 You shall defile the overlaying of
your engraved images of silver, and the plating of your molten images of
gold. You shall cast them away as an unclean thing. You shall tell it, "Go
away!" 23 He will give the rain for your seed, with which you will sow the
ground; and bread of the increase of the ground will be rich and plentiful.
In that day, your livestock will feed in large pastures. 24 The oxen likewise
and the young donkeys that till the ground will eat savory feed, which has
been winnowed with the shovel and with the fork. 25 There shall be brooks
and streams of water on every lofty mountain and on every high hill in
the day of the great slaughter, when the towers fall. 26 Moreover the light
of the moon will be like the light of the sun, and the light of the sun will be
seven times brighter, like the light of seven days, in the day that ADONAI
binds up the fracture of his people, and heals the wound they were struck
with.

27 Behold, ADONAI 's name comes from far away, burning with his anger,
and in thick rising smoke. His lips are full of indignation, and his tongue is
as a devouring fire. 28 His breath is as an overflowing stream that reaches
even to the neck, to sift the nations with the sieve of destruction; and a
bridle that leads to ruin will be in the jaws of the peoples. 29 You will have
a song, as in the night when a holy feast is kept; and gladness of heart,

as when one goes with a flute to come to ADONAI 's mountain, to Israel
[God prevails]'s Rock. 30 ADONAI will cause his glorious voice to be *sh'ma*
·heard obeyed·, and will show the descent of his arm, with the indignation
of his anger, and the flame of a devouring fire, with a blast, storm, and
hailstones. 31 For through ADONAI 's voice the Assyrian will be dismayed.
He will strike him with his rod. 32 Every stroke of the rod of punishment,
which ADONAI will lay on him, will be with the sound of tambourines
and harps. He will fight with them in battles, brandishing weapons. 33 For
*Tophet* (Place of fiery torment for the dead, located in *Gehenna*), his *burning*
place, has long been ready. Yes, for the king it is prepared. He has made
its pyre deep and large with fire and much wood. ADONAI 's breath, like a
stream of *sulfur,* * kindles it.

# 31

1 Woe to those who go down to Egypt [Abode of slavery] for help,
and rely on horses,
and trust in chariots because they are many,
and in horsemen because they are very strong,
but they don't look to the *haKadosh Isra'el* [the Holy One of God
prevails],
and they don't seek ADONAI !
2 Yet he also is wise, and will bring disaster,
and will not call back his words, but will arise against the house of the
evildoers,
and against the help of those who work iniquity.
3 Now the Egyptians [people from Abode of slavery] are men, and not God;
and their horses flesh, and not spirit.
When ADONAI stretches out his hand, both he who helps shall stumble,
and he who is helped shall fall,
and they all shall be consumed together.
4 For ADONAI says to me,
"As the lion and the young lion growling over his prey,
if a multitude of shepherds is called together against him,
will not be dismayed at their voice,
nor abase himself for their noise,
so *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] will come
down to fight on Mount Zion [Mountain ridge, Marking] and on its
heights.
5 As birds hovering, so *ADONAI Tzva'ot* [Yahweh Commander of heaven's
armies] will protect Jerusalem [City of peace].
He will protect and deliver it.
He will pass over and preserve it."
6 Make *teshuvah* ·complete return· to him from whom you have deeply
revolted, children of Israel [God prevails]. 7 For in that day everyone
shall cast away his idols of silver and his idols of gold— sin which
your own hands have made for you.
8 "The Assyrian will fall by the sword, not of man;
and the sword, not of mankind, shall devour him.
He will flee from the sword,
and his young men will become subject to forced labor.
9 His rock will pass away by reason of terror,

* **30:33** Quoted in Rev 19:20

and his princes will be afraid of the banner,"
says ADONAI , whose fire is in Zion [Mountain ridge, Marking],
and his furnace in Jerusalem [City of peace].

# 32

1 Behold, a king shall reign in righteousness,
and princes shall rule in *mishpat* ·justice·.
2 A man shall be as a hiding place from the wind,
and a covert from the storm,
as streams of water in a dry place,
as the shade of a large rock in a weary land.
3 The eyes of those who see will not be dim,
and the ears of those who *sh'ma* ·hear obey· will listen.
4 The heart of the rash will understand knowledge,
and the tongue of the stammerers will be ready to speak plainly.
5 The fool will no longer be called noble,
nor the scoundrel be highly respected.
6 For the fool will speak folly,
and his heart will work iniquity,
to practice profanity,
and to utter error against ADONAI ,
To make empty the soul of the hungry,
and to cause the drink of the thirsty to fail.
7 The ways of the scoundrel are evil.
He devises wicked devices to destroy the humble with lying words,
even when the needy speaks of *mishpat* ·just judgement·.
8 But the noble devises noble things;
and he will continue in noble things.
9 Rise up, you women who are at ease! *Sh'ma* ·Hear obey· my voice!
You careless daughters, give ear to my speech!
10 For days beyond a year you will be troubled, you careless women;
for the vintage shall fail.
The harvest won't come.
11 Tremble, you women who are at ease!
Be troubled, you careless ones!
Strip yourselves, make yourselves naked,
and put sackcloth on your waist.
12 Beat your breasts for the pleasant fields,
for the fruitful vine.
13 Thorns and briers will come up on my people's land;
yes, on all the houses of joy in the joyous city.
14 For the palace will be forsaken.
The populous city will be deserted.
The hill and the watchtower will be for dens forever,
a delight for wild donkeys,
a pasture of flocks;
15 Until the Spirit is poured on us from on high,
and the wilderness becomes a fruitful field,
and the fruitful field is considered a forest.
16 Then *mishpat* ·justice· will dwell in the wilderness;
and righteousness will remain in the fruitful field.
17 The work of righteousness will be peace;

and the effect of righteousness, quietness and confidence forever.
18 My people will live in a peaceful habitation,
in safe dwellings,
and in quiet resting places.
19 Though hail flattens the forest,
and the city is leveled completely.
20 * Blessed are you who sow beside all waters,
who send out the feet of the ox and the donkey.

# 33

1 Woe to you who destroy, but you were not destroyed;
and who betray, but nobody betrayed you!
When you have finished destroying, you will be destroyed;
and when you have finished betrayal, you will be betrayed.

2 ADONAI , be gracious to us. We have waited for you.
Be our strength every morning,
our *yishu'ah* ·salvation· also in the time of trouble.
3 At the noise of the thunder, the peoples have fled.
When you lift yourself up, the nations are scattered.
4 Your plunder will be gathered as the caterpillar gathers.
Men will leap on it as locusts leap.
5 ADONAI is exalted, for he dwells on high.
He has filled Zion [Mountain ridge, Marking] with *mishpat* ·justice·
and righteousness.
6 There will be stability in your times, abundance of *yishu'ah* ·salvation·,
wisdom, and knowledge.
The fear of ADONAI is your treasure.
7 Behold, their valiant ones cry outside;
the ambassadors of peace weep bitterly.
8 The highways are desolate.
The traveling man ceases.
The covenant is broken.
He has despised the cities.
He does not respect man.
9 The land mourns and languishes.
Lebanon is confounded and withers away.
Sharon is like a desert, and Bashan and Carmel are stripped bare.
10 "Now I will arise," says ADONAI ;
"Now I will lift myself up.
Now I will be exalted.
11 You will conceive chaff.
You will give birth to stubble.
Your breath is a fire that will devour you.
12 The peoples will be like the burning of lime,
like thorns that are cut down and burned in the fire.
13 *Sh'ma* ·Hear obey·, you who are far off, what I have done;

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* **32:20** MPr: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parasha 1). (Messiah as an Ox - Matt 21:12; John 2:15; Rev 19:14 Messiah as a donkey - Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined - Matt 21:12-15)

and, you who are near, acknowledge my might."
14 The sinners in Zion [Mountain ridge, Marking] are afraid.
Trembling has seized the godless ones.
Who among us can live with the devouring fire?
Who among us can live with everlasting burning?
15 He who walks righteously,
and speaks blamelessly;
He who despises the gain of oppressions,
who gestures with his hands, refusing to take a bribe,
who stops his ears from *sh'ma* ·hearing obeying· plots of blood, *
and shuts his eyes from looking at evil—
16 he will dwell on high.
His place of defense will be the fortress of rocks.
His bread will be supplied.
His waters will be sure.
17 Your eyes will see the king in his beauty.
They will see a distant land.
18 Your heart will meditate on the terror.
Where is he who counted?
Where is he who weighed?
Where is he who counted the towers?
19 You will no longer see the fierce people,
a people of a deep speech that you can't *sh'ma* ·hear understand obey·,
with a strange language that you can't understand.
20 Look at Zion [Mountain ridge, Marking], the city of our appointed festivals.
Your eyes will see Jerusalem [City of peace], a quiet habitation,
a tent that won't be removed.
Its stakes will never be plucked up,
nor will any of its cords be broken.
21 But there ADONAI will be with us in majesty,
a place of wide rivers and streams,
in which no galley with oars will go,
neither will any gallant ship pass by there.
22 For ADONAI is our judge.
ADONAI is our lawgiver.
ADONAI is our king.
He will save us.

23 Your rigging is untied.
They couldn't strengthen the foot of their mast.
They couldn't spread the sail.
Then the prey of a great plunder was divided.
The lame took the prey.

24 The inhabitant won't say, "I am sick."
The people who dwell therein will be forgiven their iniquity.

# 34

1 Come near, you nations, to *sh'ma* ·hear obey·!
Listen, you peoples.

* **33:15** Note: Blood figuratively means murder.

Let the earth and all it contains *sh'ma* ·hear obey·*;*
the world, and everything that comes from it.
2 For ADONAI is enraged against all the nations,
and angry with all their armies.
He has utterly destroyed them.
He has given them over for slaughter.
3 Their slain will also be cast out,
and the stench of their dead bodies will come up;
and the mountains will melt in their blood.
4 All of the army of the *sky will be dissolved.* *
*The sky will be rolled up like a scroll,* †
and all its armies will fade away,
*as a* leaf fades from *off* a vine or a *fig tree.* ‡
5 For my sword has drunk its fill in the sky.
Behold, it will come down on Edom [Red],
and on the people of my curse, for judgment.
6 ADONAI 's sword is filled with blood.
It is covered with fat, with the blood of lambs and goats,
with the fat of the kidneys of rams;
for ADONAI has a sacrifice in Bozrah,
And a great slaughter in the land of Edom [Red].
7 The wild oxen will come down with them,
and the young bulls with the mighty bulls;
and their land will be drunken with blood,
and their dust made greasy with fat.
8 For ADONAI has a day of vengeance,
a year of recompense for the cause of Zion [Mountain ridge, Marking].
9 Its streams will be turned into pitch,
its dust into *sulfur,*
And its land will become *burning* pitch.
10 *It won't be quenched night nor day.*
*Its smoke will go up forever.* §
From generation to generation, it will lie waste.
No one will pass through it forever and ever.
11 But the pelican and the porcupine will possess it.
The owl and the raven will dwell in it.
He will stretch the line of confusion over it,
and the plumb line of emptiness.
12 They shall call its nobles to the kingdom, but none shall be there;
and all its princes shall be nothing.
13 Thorns will come up in its palaces,
nettles and thistles in its fortresses;
and it will be a habitation of jackals,
a court for ostriches.
14 The wild animals of the desert will meet with the wolves,
and the wild goat will cry to his fellow.
Yes, the night creature shall settle there,
and shall find herself a place of rest.
15 The arrow snake will make her nest there,
and lay, hatch, and gather under her shade.

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* **34:4** Quoted in Matt 24:29; Mark 13:25 † **34:4** Quoted in Rev 6:14 ‡ **34:4** Quoted in Rev 6:13
§ **34:10** Quoted in Rev 14:10-11, 18:18, 19:3

Yes, the kites will be gathered there, every one with her mate.
16 Search in the book of ADONAI , and read:
not one of these will be missing.
None will lack her mate.
For my mouth has enjoined,
and his Spirit has gathered them.
17 He has cast the lot for them,
and his hand has divided it to them with a measuring line.
They shall possess it forever.
From generation to generation they will dwell in it.

# 35

1 The wilderness and the dry land will be glad.
The desert will rejoice and blossom like a rose.
2 It will blossom abundantly,
and rejoice even with joy and singing.
Lebanon's *kavod* ·weighty glory· will be given to it,
the excellence of Carmel and Sharon.
They will see the *kavod Yahweh* ·weighty glory of He sustains breathing·,
the excellence of our God.
3 *Strengthen the weak hands,*
*and make firm the feeble knees.* *
4 † Tell those who have a fearful heart, "Be strong.
Don't be afraid.
Behold, your God will come with vengeance, God's retribution.
He will come and save you.
5 ‡ Then § the eyes of *the blind* will be opened,
and * the ears of *the deaf* will be unstopped.
6 Then † *the lame* ‡ man will leap like a deer,
and § the tongue of the mute will sing;
for waters will break out in the wilderness,
and streams in the desert.
7 The burning sand will become a pool,
and the thirsty ground springs of water.
Grass with reeds and rushes will be in the habitation of jackals, where they lay.
8 * A highway will be there, a road,
and it will be called The Holy Way.
The unclean shall not pass over it,
but it will be for those who walk in the Way.

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* **35:3** Quoted in Heb 12:12 † **35:4** MP: With the glory and splendor of God, Messiah brings vengeance and retribution on some and he will save others. (2 Thes 1:6-8; Rev 22:11-12 (8-12)) ‡ **35:5** MP: Signs of the Messiah include physical healing and restoration. (This is a broad brush statement). (Matt 11:3-5; Luke 7:19-21) § **35:5** MP: Blind eyes are opened. (See also Is 29:18-19). (Matt 9:27-30; Mark 8:22-25) * **35:5** MP: Deaf ears are opened. (Examples includes speech). (See also Is 29:18-19). (Mark 7:32-35, 9:24-27) † **35:6** MP: Lame legs healed. (In the example, this man was lame for 38 years). (John 5:5-9; Acts 3:2-9) ‡ **35:6** Quoted in Matt 11:5; Luke 7:22 § **35:6** MP: Mute mouth speaks praise. (See also Is 29:18-19). (Matt 9:32-33; Luke 11:14) * **35:8** MP: Pathway for the upright, those who are clean, to walk in, (waters in the desert Is 35:7) and not for those unclean. (See also Is 29:18-19). (Matt 7:13-14; Luke 13:23-24)

Wicked fools will not go there.
9 No lion will be there,
nor will any ravenous animal go up on it.
They will not be found there;
but the redeemed will walk there.
10 The ADONAI 's ransomed ones will *teshuvah* ·completely return·,
and come with singing to Zion [Mountain ridge, Marking];
and everlasting joy will be on their heads.
They will obtain gladness and joy,
and sorrow and sighing will flee away."

# 36

1 Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria [Level plain] attacked all of the fortified cities of Judah [Praised], and captured them. 2 The king of Assyria [Level plain] sent Rabshakeh from Lachish to Jerusalem [City of peace] to king Hezekiah with a large army. He stood by the aqueduct from the upper pool in the fuller's field highway. 3 Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder came out to him. 4 Rabshakeh said to them, "Now tell Hezekiah, 'Thus says the great king, the king of Assyria [Level plain], "What confidence is this in which you trust? 5 I say that your counsel and strength for the war are only vain words. Now in whom do you trust, that you have rebelled against me? 6 Behold, you trust in the staff of this bruised reed, even in Egypt [Abode of slavery], which if a man leans on it, it will go into his hand and pierce it. So is Pharaoh king of Egypt [Abode of slavery] to all who trust in him. 7 But if you tell me, 'We trust in *Yahweh Eloheikhem* [Yahweh our God],' is not that he whose high places and whose altars Hezekiah has taken away, and has said to Judah [Praised] and to Jerusalem [City of peace], 'You shall worship before this altar?' " 8 Now therefore, please make a pledge to my master the king of Assyria [Level plain], and I will give you two thousand horses, if you are able on your part to set riders on them. 9 How then can you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt [Abode of slavery] for chariots and for horsemen? 10 Have I come up now without ADONAI against this land to destroy it? ADONAI said to me, "Go up against this land, and destroy it." ' "

11 Then Eliakim, Shebna and Joah said to Rabshakeh, "Please speak to your servants in Aramaic [Elevated], for we *sh'ma* ·hear understand obey· it; and don't speak to us in the Jews' language in the hearing of the people who are on the wall."

12 But Rabshakeh said, "Has my master sent me only to your master and to you, to speak these words, and not to the men who sit on the wall, who will eat their own dung and drink their own urine with you?" 13 Then Rabshakeh stood, and called out with a loud voice in the Jews' language, and said, "*Sh'ma* ·Hear obey· the words of the great king, the king of Assyria [Level plain]! 14 Thus says the king, 'Don't let Hezekiah deceive you; for he will not be able to deliver you. 15 Don't let Hezekiah make you trust in ADONAI , saying, "ADONAI will surely deliver us. This city won't be given into the hand of the king of Assyria [Level plain]." ' 16 Don't *sh'ma* ·hear obey· Hezekiah, for thus says the king of Assyria [Level plain], 'Make your peace with me, and come out to me; and each of you eat from his vine, and

each one from his fig tree, and each one of you drink the waters of his own cistern; 17 until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards. 18 Beware lest Hezekiah persuade you, saying, "ADONAI will deliver us." Have any of the deities of the nations delivered their lands from the hand of the king of Assyria [Level plain]? 19 Where are the deities of Hamath and Arpad? Where are the deities of Sepharvaim? Have they delivered Samaria from my hand? 20 Who are they among all the deities of these countries that have delivered their country out of my hand, that ADONAI should deliver Jerusalem [City of peace] out of my hand?' "

21 But they remained silent, and said nothing in reply, for the king's order was, "Don't answer him."

22 Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with their clothes torn, and told him the words of Rabshakeh.

# 37

1 When king Hezekiah *sh'ma* ·heard obeyed· it, he tore his clothes, covered himself with sackcloth, and went into ADONAI 's house. 2 He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah [Salvation of Yah] the prophet, the son of Amoz. 3 They said to him, "Thus says Hezekiah, 'Today is a day of trouble, and of rebuke, and of rejection; for the children have come to the birth, and there is no strength to give birth. 4 It may be ADONAI your God will *sh'ma* ·hear obey· the words of Rabshakeh, whom the king of Assyria [Level plain] his master has sent to defy the *Elohim Chayim* [Living God], and will rebuke the words which ADONAI your God has *sh'ma* ·heard obeyed·. Therefore lift up your prayer for the remnant that is left.' " 5 So the servants of king Hezekiah came to Isaiah [Salvation of Yah].

6 Isaiah [Salvation of Yah] said to them, "Tell your master, 'ADONAI says, "Don't be afraid of the words that you have *sh'ma* ·heard obeyed·, with which the servants of the king of Assyria [Level plain] have blasphemed me. 7 Behold, I will put a spirit in him and he will *sh'ma* ·hear obey· news, and will *teshuvah* ·completely return· to his own land. I will cause him to fall by the sword in his own land." ' "

8 So Rabshakeh make *teshuvah* ·complete return·, and found the king of Assyria [Level plain] warring against Libnah, for he had *sh'ma* ·heard obeyed· that he was departed from Lachish. 9 He *sh'ma* ·heard obeyed· news concerning Tirhakah king of Ethiopia, "He has come out to fight against you." When he *sh'ma* ·heard obeyed· it, he sent messengers to Hezekiah, saying, 10 "Thus you shall speak to Hezekiah king of Judah [Praised], saying, 'Don't let your God in whom you trust deceive you, saying, "Jerusalem [City of peace] won't be given into the hand of the king of Assyria [Level plain]." 11 Behold, you have *sh'ma* ·heard obeyed· what the kings of Assyria [Level plain] have done to all lands, by destroying them utterly. Shall you be delivered? 12 Have the deities of the nations delivered them, which my fathers have destroyed, Gozan, Haran [Mountaineer], Rezeph, and the children of Eden who were in Telassar? 13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?' "

14 Hezekiah received the letter from the hand of the messengers and read
it. Then Hezekiah went up to ADONAI 's house, and spread it before ADONAI
. 15 Hezekiah prayed to ADONAI , saying, 16 " *ADONAI Tzva'ot* [Yahweh
Commander of heaven's armies], the God of Israel [God prevails], who is
enthroned among the cherubim, you are the God, even you alone, of all
the kingdoms of the earth. You have made heaven and earth. 17 Turn your
ear, ADONAI , and *sh'ma* ·hear obey·. Open your eyes, ADONAI , and behold.
*Sh'ma* ·Hear obey· all of the words of Sennacherib, who has sent to defy
the *Elohim Chayim* [Living God]. 18 Truly, ADONAI , the kings of Assyria
[Level plain] have destroyed all the countries and their land, 19 and have
cast their deities into the fire; for they were no *elohim* ·deities, judges·, but
the work of men's hands, wood and stone; therefore they have destroyed
them. 20 Now therefore, *Yahweh Eloheikhem* [Yahweh our God], save us
from his hand, that all the kingdoms of the earth may know that you are
ADONAI , even you only."

21 Then Isaiah [Salvation of Yah] the son of Amoz sent to Hezekiah,
saying, "*Yahweh, Elohim Isra'el* [He sustains breathing, God of God prevails]
says, 'Because you have prayed to me against Sennacherib king of Assyria
[Level plain], 22 this is the word which ADONAI has spoken concerning him.
The virgin daughter of Zion [Mountain ridge, Marking] has despised you
and ridiculed you. The daughter of Jerusalem [City of peace] has shaken
her head at you. 23 Whom have you defied and blasphemed? Against whom
have you exalted your voice and lifted up your eyes on high? Against the
*haKadosh Isra'el* [the Holy One of God prevails]. 24 By your servants, have
you defied the Lord, and have said, "With the multitude of my chariots I
have come up to the height of the mountains, to the innermost parts of
Lebanon. I will cut down its tall cedars and its choice cypress trees. I will
enter into its farthest height, the forest of its fruitful field. 25 I have dug
and drunk water, and with the sole of my feet I will dry up all the rivers
of Egypt [Abode of slavery]." 26 Have you not *sh'ma* ·heard obeyed· how I
have done it long ago, and formed it in ancient times? Now I have brought
it to pass, that it should be yours to destroy fortified cities, turning them
into ruinous heaps. 27 Therefore their inhabitants had little power. They
were dismayed and confounded. They were like the grass of the field, and
like the green herb, like the grass on the housetops, and like a field before
its crop has grown. 28 But I know your sitting down, your going out, your
coming in, and your raging against me. 29 Because of your raging against
me, and because your arrogance has come up into my ears, therefore will
I put my hook in your nose and my bridle in your lips, and I will turn
you back by the way by which you came. 30 This shall be the sign to you.
You will eat this year that which grows of itself, and in the second year
that which springs from the same; and in the third year sow and reap
and plant vineyards, and eat their fruit. 31 The remnant that is escaped
of the house of Judah [Praised] will again take root downward, and bear
fruit upward. 32 For out of Jerusalem [City of peace] a remnant will go out,
and survivors will escape from Mount Zion [Mountain ridge, Marking].
The zeal of *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] will
perform this.' 33 Therefore ADONAI says concerning the king of Assyria
[Level plain], 'He will not come to this city, nor shoot an arrow there,
neither will he come before it with shield, nor cast up a mound against
it. 34 By the way that he came, by the same he shall *teshuvah* ·completely

return·, and he shall not come to this city,' says ADONAI . 35 'For I will
defend this city to save it, for my own sake, and for my servant David
[Beloved]'s sake.' "
36 *Ha mal'ak Yahweh* [The Angel of He sustains breathing] went out and
struck one hundred and eighty-five thousand men in the camp of the
Assyrians. When men arose early in the morning, behold, these were all
dead bodies. 37 So Sennacherib king of Assyria [Level plain] departed, went
away, *teshuvah* ·completely returned· to Nineveh [Offspring's Habitation],
and stayed there. 38 As he was worshiping in the house of Nisroch his deity,
Adrammelech and Sharezer his sons struck him with the sword; and they
escaped into the land of Ararat. Esar Haddon his son reigned in his place.

# 38

1 In those days was Hezekiah sick and near death. Isaiah [Salvation of
Yah] the prophet, the son of Amoz, came to him, and said to him, "ADONAI
says, 'Enjoin your house, set it in order, for you will die, and not live.' "
2 Then Hezekiah turned his face to the wall and prayed to ADONAI , 3 and
said, "Remember now, ADONAI , I beg you, how I have walked before you
in truth and with a perfect heart, and have done that which is good in your
sight." Hezekiah wept bitterly.
4 Then ADONAI 's word came to Isaiah [Salvation of Yah], saying, 5 "Go,
and tell Hezekiah, 'ADONAI says, the God of David [Beloved] your father, "I
have *sh'ma* ·heard obeyed· your prayer. I have seen your tears. Behold, I
will add fifteen years to your life. 6 I will deliver you and this city out of the
hand of the king of Assyria [Level plain], and I will defend this city. 7 This
shall be the sign to you from ADONAI , that ADONAI will do this thing that
he has spoken. 8 Behold, I will cause the shadow on the sundial, which
has gone down on the sundial of Ahaz with the sun, to make *teshuvah*
·complete return· backward ten steps. So the sun returned ten steps on
the sundial on which it had gone down." ' "
9 The writing of Hezekiah king of Judah [Praised], when he had been
sick, and had recovered of his sickness.
10 I said, "In the middle of my life I go into the gates of *Sheol* ·Place of
the dead·.
I am deprived of the residue of my years."
11 I said, "I won't see Yah,
Yah in the land of the living.
I will see man no more with the inhabitants of the world.
12 My dwelling is removed,
and is carried away from me like a shepherd's tent.
I have rolled up, like a weaver, my life.
He will cut me off from the loom.
From day even to night you will make an end of me.
13 I waited patiently until morning.
He breaks all my bones like a lion.
From day even to night you will make an end of me.
14 I chattered like a swallow or a crane.
I moaned like a dove.
My eyes weaken looking upward.
Lord, I am oppressed.
Be my security."
15 What will I say?

He has both spoken to me, and himself has done it.
I will walk carefully all my years because of the anguish of my soul.
16 Lord, men live by these things;
and my spirit finds life in all of them:
you restore me, and cause me to live.
17 Behold, for peace I had great anguish,
but you have in *chasak* ·desire, to make bands· for my soul delivered it from the pit of corruption;
for you have cast all my sins behind your back.
18 For *Sheol* ·Place of the dead· can't *yadah* ·extend hands in thankful praise· unto you.
Death can't celebrate you.
Those who go down into the pit (of *Abbadon*, the unrighteous side of *Sheol*) can't hope for your truth.
19 The living, the living, he shall *yadah* ·extend hands in thankful praise· to you, as I do today.
The father shall make known your truth to the children.
20 ADONAI will save me.
Therefore we will sing my songs with stringed instruments all the days of our life in ADONAI 's house.
21 Now Isaiah [Salvation of Yah] had said, "Let them take a cake of figs, and lay it for a poultice on the boil, and he shall recover." 22 Hezekiah also had said, "What is the sign that I will go up to ADONAI 's house?"

# 39

1 At that time, Merodach Baladan the son of Baladan, king of Babylon [Confusion], sent letters and a present to Hezekiah; for he *sh'ma* ·heard obeyed· that he had been sick, and had recovered. 2 Hezekiah was pleased with them, and showed them the house of his precious things, the silver, and the gold, the spices, and the precious oil, and all the house of his armor, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, that Hezekiah didn't show them. 3 Then Isaiah [Salvation of Yah] the prophet came to king Hezekiah, and asked him, "What did these men say? Where did they come from to you?"

Hezekiah said, "They have come from a country far from me, even from Babylon [Confusion]."

4 Then he asked, "What have they seen in your house?"

Hezekiah answered, "They have seen all that is in my house. There is nothing among my treasures that I have not shown them."

5 Then Isaiah [Salvation of Yah] said to Hezekiah, "*Sh'ma* ·Hear obey· the *Davar Yahweh Tzva'ot* [Word of He sustains breathing Commander of heaven's armies]: 6 'Behold, the days are coming when all that is in your house, and that which your fathers have stored up until today, will be carried to Babylon [Confusion]. Nothing will be left,' says ADONAI . 7 'They will take away your sons who will issue from you, whom you shall father, and they will be eunuchs in the king of Babylon [Confusion]'s palace.' "

8 Then Hezekiah said to Isaiah [Salvation of Yah], "ADONAI 's word which you have spoken is good." He said moreover, "For there will be peace and truth in my days."

# 40

1 “Comfort, comfort my people,” says your God. 2 “Speak comfortably
to Jerusalem [City of peace]; and call out to her that her warfare is
accomplished, that her iniquity is pardoned, that she has received of
ADONAI ’s hand double for all her sins.”
3 * *The voice of one who calls out,*
† *“Prepare the way of ADONAI in the wilderness!*
*Make a level highway in the desert for* ‡ our God.
4 *Every valley shall be exalted,*
*and every mountain and hill shall be made low.*
*The uneven shall be made level,*
*and the rough places a plain.*
5 *ADONAI ’s kavod* ·weighty glory· shall be revealed,
and *all flesh shall see it* § together;
for the mouth of ADONAI has spoken it.” 6 The voice of one saying,
“Cry!”
One said, “What shall I cry?”
*“All* flesh *is like grass,*
*and all its cheshed* ·*loving-kindness*· *is like the flower of the field.*
7 *The grass withers,*
*the flower fades,* *
because ADONAI ’s breath blows on it.
Surely *the people are like grass.*
8 *The grass withers,*
*the flower fades;*
but *the word* of our *God stands forever.”* † ‡

9 You who tell good news to Zion [Mountain ridge, Marking], go up on a
high mountain.
You who tell good news to Jerusalem [City of peace], lift up your voice
with strength.
Lift it up. Don’t be afraid.
§ Say to the cities of Judah [Praised], “Behold, your God!”
10 * Behold, the Lord ADONAI will come as a mighty one,
and his arm will rule for him.
Behold, his *reward is with him,*
and his *recompense* † before him.
11 ‡ He will feed his flock like a shepherd.
He will gather the lambs in his arm,
and carry them in his bosom.
He will gently lead those who have their young.

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* **40:3** MP: A messenger is sent by God to comfort Israel by announcing and preparing a way for the Messiah. (See also Mal 3:1). (Matt 3:1-5; John 1:22-23) † **40:3** MP: Messiah has the titles of Yahweh and God associated with him (similar to the Angel of Yahweh in Ex 23:20-21). (See also Index of The Angel of Yahweh). (John 1:14) ‡ **40:3** Quoted in Matt 3:3; Mark 1:2-3; Luke 1:76 § **40:5** Quoted in Luke 3:4-6 * **40:7** Quoted in James 1:10 † **40:8** Quoted in 1 Pet 24-25 ‡ **40:8** Quoted in Matt 24:35; Mark 13:31; 1 Pet 1:23 § **40:9** MP: Messiah has the titles of Yahweh and God associated with him (similar to the Angel of Yahweh in Ex 23:20-21). (See also Index: “The Angel of Yahweh). (John 1:14) * **40:10** MP: Messiah comes bearing strength and rewards accordingly. (John 5:23-24; Rev 22:12) † **40:10** Quoted in Rev 22:12 ‡ **40:11** MP: Messiah is likened to a Shepard. (John 10:11)

12 Who has measured the waters in the hollow of his hand,
and marked off the sky with his span [9 in; 22.86 cm],
and calculated the dust of the earth in a measuring basket,
and weighed the mountains in scales,
and the hills in a balance?
13 *Who has directed Ruach Yahweh [Spirit of He sustains breathing]*
*or has taught him as his counselor?* §
14 Who did he take counsel with,
and who instructed him,
and taught him in the path of *mishpat* ·justice·,
and taught him knowledge,
and showed him the way of understanding?
15 Behold, the nations are like a drop in a bucket,
and are regarded as a speck of dust on a balance.
Behold, he lifts up the islands like a very little thing.
16 Lebanon is not sufficient to burn,
nor its animals sufficient for a burnt offering.
17 All the nations are like nothing before him.
They are regarded by him as less than nothing, and vanity.
18 To whom then will you liken God?
Or what likeness will you compare to him?
19 A workman has cast an image,
and the goldsmith overlays it with gold,
and casts silver chains for it.
20 He who is too impoverished for such an offering chooses a tree that will not rot.
He seeks a skillful workman to set up an engraved image for him that will not be moved.

21 Haven't you known?
Haven't you *sh'ma* ·heard obeyed·, yet?
Haven't you been told from the beginning?
Haven't you understood from the foundations of the earth?
22 It is he who sits above the circle of the earth,
and its inhabitants are like grasshoppers;
who stretches out the heavens like a curtain,
and spreads them out like a tent to dwell in;
23 who brings princes to nothing;
who makes the judges of the earth like meaningless.
24 They are planted scarcely.
They are sown scarcely.
Their stock has scarcely taken root in the ground.
He merely blows on them, and they wither,
and the whirlwind takes them away as stubble.

25 "To whom then will you liken me?
Who is my equal?" says the Holy One.
26 Lift up your eyes on high,
and see who has created these,
who brings out their army by number.
He calls them all by name.

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§ **40:13** Quoted in Rom 11:34; 1 Cor 2:16

By the greatness of his might,
and because he is strong in power,
Not one is lacking.
27 Why do you say, Jacob [Supplanter],
and speak, Israel [God prevails],
"My way is hidden from ADONAI ,
and the *mishpat* ·justice· due to me is passed over by my God?"
28 Haven't you known?
Haven't you *sh'ma* ·heard obeyed·?
The everlasting God, ADONAI ,
The Creator of the ends of the earth, does not faint.
He is not weary.
His understanding is unsearchable.
29 He gives power to the weak.
He increases the strength of him who has no might.
30 Even the youths faint and get weary,
and the young men utterly fall;
31 But those who wait for ADONAI will renew their strength.
They will mount up with wings like eagles.
They will run, and not be weary.
They will walk, and not faint.

# 41

1 "Keep silent before me, islands,
and let the peoples renew their strength.
Let them come near,
then let them speak.
Let's meet together for judgment.
2 Who has raised up one from the east?
Who called him to his foot in righteousness?
He hands over nations to him,
and makes him rule over kings.
He gives them like the dust to his sword,
like the driven stubble to his bow.
3 He pursues them,
and passes by safely,
Even by a way that he had not gone with his feet.
4 Who has worked and done it,
calling the generations from the beginning?
*I,* ADONAI, *the first, and with the last, I am* * he."

5 The islands have seen, and fear.
The ends of the earth tremble.
They approach, and come.
6 Everyone helps his neighbor.
They say to their brothers, "Be strong!"
7 So the carpenter encourages the goldsmith.
He who smooths with the hammer encourages him who strikes the anvil,
saying of the soldering, "It is good;"
and he fastens it with nails, that it might not totter.

* **41:4** Quoted in Rev 1:8, 1:17, 21:6, 22:13

8 “But you, Israel [God prevails], my servant,
Jacob [Supplanter] whom I have chosen,
*the offspring of Abraham [Father of a multitude] my 'ahav ·affectionate lover, friend·,* †
9 You whom *I have taken hold of* ‡ from the ends of the earth,
and called from its corners,
and said to you, ‘You are my servant, I have chosen you and not cast you away;’
10 Don’t you be afraid, for I am with you.
Don’t be dismayed, for I am your God.
I will strengthen you.
Yes, I will help you.
Yes, I will uphold you with the right hand of my righteousness.
11 Behold, all those who are incensed against you will be disappointed and confounded.
Those who strive with you will be like nothing, and shall perish.
12 You will seek them, and won’t find them,
even those who contend with you.
Those who war against you will be as nothing,
as a non-existent thing.
13 For I, ADONAI your God, will hold your right hand,
saying to you, ‘Don’t be afraid.
I will help you.’
14 Don’t be afraid, you worm Jacob [Supplanter],
and you men of Israel [God prevails].
I will help you,” says ADONAI ,
“and your Redeemer is the *haKadosh Isra'el* [the Holy One of God prevails].
15 Behold, I have made you into a new sharp threshing instrument with teeth.
You will thresh the mountains,
and beat them small,
and will make the hills like chaff.
16 You will winnow them,
and the wind will carry them away,
and the whirlwind will scatter them.
You will rejoice in ADONAI .
You will glory in the *haKadosh Isra'el* [the Holy One of God prevails].
17 The poor and needy seek water, and there is none.
Their tongue fails for thirst.
I, ADONAI , will answer them.
I, the God of Israel [God prevails], will not forsake them.
18 I will open rivers on the bare heights,
and springs in the middle of the valleys.
I will make the wilderness a pool of water,
and the dry land springs of water.
19 I will put cedar, acacia, myrtle, and oil trees in the wilderness.
I will set cypress trees, pine, and box trees together in the desert;
20 that they may see, know, consider, and understand together,
that ADONAI ’s hand has done this,
and the *haKadosh Isra'el* [the Holy One of God prevails] has created it.

† **41:8** Quoted in James 2:23 ‡ **41:9** Quoted in Heb 2:16

21 Produce your cause," says ADONAI .
"Bring out your strong reasons," says the King of Jacob [Supplanter].
22 "Let them announce, and declare to us what shall happen.
Declare the former things, what they are,
that we may consider them, and know the latter end of them;
or *sh'ma* ·hear obey· unto us things to come.
23 Declare the things that are to come hereafter,
that we may know that you are deities.
Yes, do good, or do evil,
that we may be dismayed,
and see it together.
24 Behold, you are of nothing,
and your work is of nothing.
He who chooses you is an abomination.

25 "I have raised up one from the north, and he has come;
from the rising of the sun, one who calls on my name;
and he shall come on rulers as on mortar,
and as the potter treads clay.
26 Who has declared it from the beginning, that we may know?
And before, that we may say, 'He is right?'
Surely, there is no one who declares.
Surely, there is no one who *sh'ma* ·hears obeys, declares·.
Surely, there is no one who *sh'ma* ·hears obeys· your words.
27 I am the first to say to Zion [Mountain ridge, Marking], 'Behold, look at them;'
and I will give one who brings good news to Jerusalem [City of peace].
28 When I look, there is no man;
even among them there is no counselor who, when I ask of them, can answer a word.
29 Behold, all of them, their deeds are vanity and nothing.
Their molten images are wind and confusion.

# 42

1 * *"Behold, my servant, whom I uphold;*
† *my chosen, in whom my soul delights—*
‡ *I have put my Spirit on him.*
§ *He will bring mishpat ·justice· to the nations.*
2 * *He will not shout,*
*nor raise his voice,*
*nor cause it to be sh'ma ·heard· in the street.*
3 † *He won't break a bruised reed.*
*He won't quench a dimly burning wick.*
He will faithfully bring *mishpat* ·justice·.
4 He will not fail nor be discouraged,
*until he has set mishpat ·justice·* ‡ *in the earth,*

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* **42:1** MP: Messiah is God's chosen servant that brings delight to his Lord. (Matt 12:17-18) † **42:1** MP: Messiah pleases God. (Matt 3:16-17, 17:5) ‡ **42:1** MP: Messiah has the Spirit of God upon him. (See also Is 61:1-2). (Matt 3:16; Acts 10:38) § **42:1** MP: Messiah provides "justice" to the Gentiles. (See also Is 11:3-4). (Matt 12:18, 24:14) * **42:2** MP: Messiah will not draw attention to himself. (Matt 12:19) † **42:3** MP: Messiah will have compassion for "the bruised reed," the poor, the weak, the needy, and broken hearted. (See also Is 61:1-2). (Matt 12:11-13, 12:20) ‡ **42:4** Quoted in Rom 15:12

§ *and the islands will* * wait for his *torot* ·teachings·."
5 Thus says God ADONAI ,
he who created the heavens and stretched them out,
he who spread out the earth and that which comes out of it,
he who gives breath to its people and spirit to those who walk in it.
6 † "I, ADONAI , have called you in righteousness,
‡ and will hold your hand,
and will keep you,
§ and make you a covenant ·binding contract between two or more parties· for the people,
as a light for the nations;
7 * to open the blind eyes,
to bring the prisoners out of the dungeon,
and those who sit in darkness out of the prison.

8 "I am ADONAI .
That is my name.
I will not give my *kavod* ·weighty glory· to another,
nor my *tehilah* ·praise song· to engraved images.
9 † Behold, the former things have happened,
and I declare new things.
I *sh'ma* ·hear obey, declare· to you about them before they come up."

10 Sing to ADONAI a new song,
and his *tehilah* ·praise song· from the end of the earth,
you who go down to the sea,
and all that is therein,
the islands and their inhabitants.
11 Let the wilderness and its cities raise their voices,
with the villages that Kedar inhabits.
Let the inhabitants of Sela sing.
Let them shout from the top of the mountains!
12 Let them give *kavod* ·weighty glory· to ADONAI ,
and declare his *tehilah* ·praise song· in the islands.
13 ADONAI will go out like a mighty man.
He will stir up zeal like a man of war.
He will raise a war cry.
Yes, he will shout aloud.
He will triumph over his enemies.

14 "I have been silent a long time.
I have been quiet and restrained myself.
Now I will cry out like a travailing woman. I will both gasp and pant.

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§ **42:4** MP: The Gentiles / Coast lands wait for Messiah's instructions. (See also Is 49:1). (Acts 13:4, 14:26; Eph 2:17) * **42:4** Quoted in Matt 12:18-21 † **42:6** MP: God leads and guides the Messiah in righteous. (John 5:19-20) ‡ **42:6** MP: Messiah is God's covenant with the people; he was trained and formed by God to accomplish this purpose. (See also Is 49:8). (Matt 26:27-28; Eph 2:5-6; Heb 12:23-24) § **42:6** MP: Messiah is a light to the Gentiles and the world. (See also context of Is 9:1-2, and Is 9:3, 49:6). (Luke 2:30-32; John 8:12) * **42:7** MP: Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6). (Matt 9:27-30; Luke 4:18 (16-22); John 9:39-41 (Context all ch. 9)) † **42:9** MP: Messiah declares things before they happen. (John 13:19)

15 I will destroy mountains and hills,
and dry up all their herbs.
I will make the rivers islands,
and will dry up the pools.
16 I will bring the blind by a way that they don't know.
I will lead them in paths that they don't know.
I will make darkness light before them,
and crooked places straight.
I will do these things,
and I will not forsake them.

17 "Those who trust in engraved images,
who tell molten images,
'You are our deities'
will be turned back.
They will be utterly disappointed.

18 "*Sh'ma* ·Hear obey·, you deaf,
and look, you blind,
that you may see.
19 Who is blind, but my servant?
Or who is as deaf as my messenger whom I send?
Who is as blind as he who is at peace,
and as blind as ADONAI 's servant?
20 You see many things, but don't observe.
His ears are open, but he does not *sh'ma* ·hear obey·.
21 It pleased ADONAI , for his righteousness' sake, to magnify the *Torah* ·Teaching·,
and make it honorable.
22 But this is a robbed and plundered people.
All of them are snared in holes,
and they are hidden in prisons.
They have become captives, and no one delivers;
and a plunder, and no one says, 'Restore them!'
23 Who is there among you who will give ear to this?
Who will listen and *sh'ma* ·hear obey· for the time to come?
24 Who gave Jacob [Supplanter] as plunder,
and Israel [God prevails] to the robbers?
Didn't ADONAI , he against whom we have sinned?
For they would not walk in his ways,
and they did not *sh'ma* ·hear obey· his *Torah* ·Teaching·.
25 Therefore he poured the fierceness of his anger on him,
and the strength of battle;
and it set him on fire all around, but he didn't know;
and it burned him, but he didn't take it to heart."

# 43

1 But now ADONAI who created you, Jacob [Supplanter],
and he who formed you, Israel [God prevails] says:
"Don't be afraid, for I have redeemed you.
I have called you by your name.
You are mine.
2 When you pass through the waters, I will be with you;

and through the rivers, they will not overflow you.
When you walk through the fire, you will not be burned,
and flame will not scorch you.
3 For I am ADONAI your God,
the *haKadosh Isra'el* [the Holy One of God prevails],
the One who saves you.
I have given Egypt [Abode of slavery] as your ransom,
Ethiopia and Seba in your place.
4 Since you have been precious and honored in my sight,
and I have *'ahav* ·affectionately loved· you;
therefore I will give people in your place,
and nations instead of your life.
5 Don't be afraid; for I am with you.
I will bring your offspring from the east,
and gather you from the west.
6 I will tell the north, 'Give them up!'
and tell the south, 'Don't hold them back!
Bring *my sons* from far,
*and my daughters* * from the ends of the earth—
7 everyone who is called by my name,
and whom I have created for my *kavod* ·weighty glory·,
whom I have formed,
yes, whom I have made.' "

8 Bring out the blind people who have eyes,
and the deaf who have ears.
9 Let all the nations be gathered together,
and let the peoples be assembled.
Who among them can declare this,
and *sh'ma* ·hear obey, declare· us former things?
Let them bring their witnesses, that they may be justified;
or let them *sh'ma* ·hear obey·, and say, "That is true."

10 "You are my witnesses," says ADONAI ,
"With my servant whom I have chosen;
that you may know and believe me,
and understand that I am he.
Before me there was no deity formed,
neither will there be after me.
11 † I myself am ADONAI ;
and besides me there is no one providing salvation.
12 I have declared, I have saved, and I have *sh'ma* ·heard obeyed·;
and there was no strange deity among you.
Therefore you are my witnesses,"
says ADONAI , "and I am God.
13 Yes, since the day was I am he;
and there is no one who can deliver out of my hand.
I will work, and who can hinder it?"

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* **43:6** Quoted in 2 Cor 6:18 † **43:11** Yahweh is the only Savior. God is responsible for anything related to redeeming humans, which includes the work of His Servant (Is 43:10). The Servant is the Messiah. (Matt 11:27; Acts 4:12)

14 ADONAI , your Redeemer, the *haKadosh Isra'el* [the Holy One of God prevails] says: "For your sake, I have sent to Babylon [Confusion], and I
will bring all of them down as fugitives, even the Chaldeans [Descendants
of Loving-kindness], in the ships of their rejoicing. 15 I am ADONAI , your
Holy One, the Creator of Israel [God prevails], your King."
16 ADONAI , who makes a way in the sea,
and a path in the mighty waters says:
17 who brings out the chariot and horse,
the army and the mighty man
(they lie down together, they shall not rise;
they are extinct, they are quenched like a wick):
18 "Don't remember the former things,
and don't consider the things of old.
19 *Behold, I will do a new thing.* ‡
It springs out now.
Don't you know it?
I will even make a way in the wilderness,
and rivers in the desert.
20 The animals of the field shall honor me,
the jackals and the ostriches;
because I give water in the wilderness and rivers in the desert,
to give drink to *my people, my chosen,*
21 *the people which I formed for myself,* §
that they might declare my *tehilah* ·praise song·.
22 Yet you have not called on me, Jacob [Supplanter];
but you have been weary of me, Israel [God prevails].
23 You have not brought me of your sheep for burnt offerings;
neither have you honored me with your sacrifices.
I have not burdened you with offerings,
nor wearied you with frankincense.
24 You have bought me no sweet cane with money,
nor have you filled me with the fat of your sacrifices;
but you have *abad* ·served· me with your sins.
You have wearied me with your iniquities.
25 I, even I, am he who blots out your transgressions for my own sake;
and I will not remember your sins.
26 Put me in remembrance.
Let us plead together.
Declare your case,
that you may be justified.
27 Your first father sinned,
and your teachers have transgressed against me.
28 Therefore I will profane the princes of the sanctuary;
and I will make Jacob [Supplanter] a curse,
and Israel [God prevails] an insult."

# 44

1 Yet *sh'ma* ·hear obey· now, Jacob [Supplanter] my servant,
and Israel [God prevails], whom I have chosen.
2 This is what ADONAI who made you,

‡ **43:19** Quoted in Rev 21:5 § **43:21** Quoted in 1 Pet 2:9

and formed you from the womb,
who will help you says:
"Don't be afraid, Jacob [Supplanter] my servant;
and you, Jeshurun [Upright one], whom I have chosen.
3 For I will pour *water* * on him who is thirsty,
and streams on the dry ground.
I will pour my *Spirit* † on your descendants,
and my blessing on your offspring:
4 and they will spring up among the grass,
as willows by the watercourses.
5 One will say, 'I am ADONAI 's;'
and another will be called by the name of Jacob [Supplanter];
and another will write with his hand 'to ADONAI ,'
and honor the name of Israel [God prevails]."

6 This is what ADONAI , the King of Israel [God prevails],
and his Redeemer, *ADONAI Tzva'ot [Yahweh Commander of heaven's armies], says:*
*"I am the first, and I am the last;* ‡
and besides me there are no *elohim* ·gods, judges·.
7 Who is like me?
Who will call,
and will declare it,
and set it in order for me,
since I established the ancient people?
Let them declare the things that are coming,
and that will happen.
8 Don't fear,
neither be afraid.
Haven't I *sh'ma* ·heard obeyed, declared· it to you long ago,
and shown it?
You are my witnesses.
Is there a God besides me?
Indeed, there is not.
I don't know any other Rock."

9 Everyone who makes an engraved image is vain.
The things that they delight in will not profit.
Their own witnesses don't see, nor know, that they may be disappointed.
10 Who has fashioned a deity,
or molds an image that is profitable for nothing?
11 Behold, all his fellows will be disappointed;
and the workmen are mere men.
Let them all be gathered together.
Let them stand up.
They will fear.
They will be put to shame together.
12 The blacksmith takes an ax,
works in the coals,
fashions it with hammers,

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* **44:3** Quoted in John 7:38 † **44:3** Quoted in John 7:39 ‡ **44:6** Quoted in Rev 1:8, 1:17, 21:6, 22:13

and works it with his strong arm.
He is hungry,
and his strength fails;
he drinks no water,
and is faint.
13 The carpenter stretches out a line.
He marks it out with a pencil.
He shapes it with planes.
He marks it out with compasses,
and shapes it like the figure of a man,
with the beauty of a man,
to reside in a house.
14 He cuts down cedars for himself,
and takes the cypress and the oak,
and strengthens for himself one among the trees of the forest.
He plants a cypress tree,
and the rain nourishes it.
15 Then it will be for a man to burn;
and he takes some of it, and warms himself.
Yes, he burns it, and bakes bread.
Yes, he makes a deity, and worships it;
he makes it an engraved image, and falls down to it.
16 He burns part of it in the fire.
With part of it, he eats meat.
He roasts a roast, and is satisfied.
Yes, he warms himself,
and says, “Aha! I am warm. I have seen the fire.”
17 The rest of it he makes into a deity,
even his engraved image.
He bows down to it and worships,
and prays to it, and says, “Deliver me; for you are my deity!”
18 They don’t know, neither do they consider:
for he has shut their eyes, that they can’t see;
and their hearts, that they can’t understand.
19 No one thinks,
neither is there knowledge nor understanding to say,
“I have burned part of it in the fire.
Yes, I have also baked bread on its coals.
I have roasted meat and eaten it.
Shall I make the rest of it into an abomination?
Shall I bow down to a tree trunk?”
20 He feeds on ashes.
A deceived heart has turned him aside;
and he can’t deliver his soul,
nor say, “Is not there a lie in my right hand?”
21 Remember these things, Jacob [Supplanter] and Israel [God prevails];
for you are my servant.
I have formed you.
You are my servant.
Israel [God prevails], you will not be forgotten by me.
22 I have blotted out, as a thick cloud, your transgressions,
and, as a cloud, your sins.
*Teshuvah* ·Completely return· to me, for I have redeemed you.

23 Sing, you heavens, for ADONAI has done it!
Shout, you lower parts of the earth!
Break out into singing, you mountains, O forest, all of your trees,
for ADONAI has redeemed Jacob [Supplanter],
and will glorify himself in Israel [God prevails].
24 ADONAI , your Redeemer,
and he who formed you from the womb says:
"I am ADONAI , who makes all things;
who alone stretches out the heavens;
who spreads out the earth by myself;
25 who frustrates the signs of the liars,
and makes diviners mad;
who turns *wise men* backward,
and makes *their knowledge foolish;* §
26 who confirms the word of his servant,
and performs the counsel of his messengers;
who says of Jerusalem [City of peace], 'She will be inhabited;'
and of the cities of Judah [Praised], 'They will be built,'
and 'I will raise up its waste places;'
27 who says to the deep, 'Be dry,'
and 'I will dry up your rivers;'
28 Who says of Cyrus [Sun], 'He is my shepherd, and shall perform all my pleasure,'
even saying of Jerusalem [City of peace], 'She will be built;'
and of the temple, 'Your foundation will be laid.' "

# 45

1 ADONAI says to his anointed, to Cyrus [Sun], whose right hand I have held, to subdue nations before him, and strip kings of their armor; to open the doors before him, and the gates shall not be shut:
2 "I will go before you,
and make the rough places smooth.
I will break the doors of bronze in pieces,
and cut apart the bars of iron.
3 I will give you the treasures of darkness,
and hidden riches of secret places,
that you may know that it is I, ADONAI , who call you by your name,
even the God of Israel [God prevails].
4 For Jacob [Supplanter] my servant's sake,
and Israel [God prevails] my chosen,
I have called you by your name.
I have given you a title,
though you have not known me.
5 I am ADONAI , and there is no one else.
Besides me, there are no *elohim* ·gods, judges·.
I will strengthen you,
though you have not known me;
6 that they may know from the rising of the sun,
and from the west,
that there is no one besides me.
I am ADONAI , and there is no one else.

§ **44:25** Quoted in 1 Cor 1:20

7 I form the light,
and create darkness.
I make peace,
and create calamity.
I am ADONAI ,
who does all these things.
8 Rain, you heavens, from above,
and let the skies pour down righteousness.
Let the earth open, that it may produce *yesha'* ·salvation·,
and let it cause righteousness to spring up with it.
I, ADONAI , have created it.
9 Woe to him who strives with his Maker—
a clay pot among the clay pots of the earth!
*Shall the clay ask him who fashions it,* * 'What are you making?'
or your work, 'He has no hands?'
10 Woe to him who says to a father, 'What have you become the father of?'
or to a mother, 'To what have you given birth?' "
11 ADONAI , the *haKadosh Isra'el* [the Holy One of God prevails],
and his Maker says:
"You ask me about the things that are to come, concerning my sons,
and you enjoin me concerning the work of my hands!
12 I have made the earth, and created man on it.
I, even my hands, have stretched out the heavens;
and I have enjoined all their army.
13 I have raised him up in righteousness,
and I will make straight all his ways.
He shall build my city,
and he shall let my exiles go free,
not for price nor reward," says *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies].
14 ADONAI says: "The labor of Egypt [Abode of slavery],
and the merchandise of Ethiopia,
and the Sabeans, men of stature, shall come over to you,
and they shall be yours.
They will go after you.
They shall come over in chains;
and they will bow down to you.
They will make supplication to you:
'Surely God is in you; and there is no one else.
There is no other *Elohim* ·Deity, Judge·.
15 Most certainly you are a God who hidden yourself,
God of Israel [God prevails], the One who saves.' "
16 They will be disappointed,
yes, confounded, all of them.
Those who are makers of idols will go into confusion together.
17 Israel [God prevails] will be saved by ADONAI with an everlasting salvation.
You will not be disappointed nor confounded to ages everlasting.
18 For ADONAI who created the heavens,
the God who formed the earth and made it,
who established it and didn't create it a waste,

* **45:9** Quoted in Rom 9:20

who formed it to be inhabited says:
"I am ADONAI ;
and there is no other.
19 I have not spoken in secret,
in a place of the land of darkness.
I didn't say to the offspring of Jacob [Supplanter], 'Seek me in vain.'
I, ADONAI , speak righteousness.
I declare things that are right.

20 "Assemble yourselves and come.
Draw near together, you who have escaped from the nations.
Those have no knowledge who carry the wood of their engraved image,
and pray to a deity that can't save.
21 Declare and present it.
Yes, let them take counsel together.
Who has *sh'ma* ·heard obeyed, declared· this from ancient time?
Who has declared it of old?
Haven't I, ADONAI ?
There is no other *Elohim* ·Deity, Judge· besides me, a just God and able to save;
There is no one besides me.

22 "Look to me, and be saved, all the ends of the earth;
for I am God, and there is no other.
23 *I have sworn by myself.*
The word has gone out of my mouth in righteousness, and will not be revoked,
that *to me every knee shall bow,*
*every tongue shall swear* † 24 about me,
'There is righteousness and strength only in ADONAI .' "
Even to him shall men come;
and all those who raged against him shall be disappointed.
25 All the offspring of Israel [God prevails] will be justified in ADONAI ,
and will rejoice!

# 46

1 Bel bows down.
Nebo stoops.
Their idols are carried by animals,
and on the livestock.
The things that you carried around are heavy loads,
a burden for the weary.
2 They stoop and they bow down together.
They could not deliver the burden,
but they have gone into captivity.

3 "*Sh'ma* ·Hear obey· me, house of Jacob [Supplanter],
and all the remnant of the house of Israel [God prevails],
that have been carried from their birth,
that have been carried from the *racham* ·womb, bowels of compassion·.
4 Even to old age I am he,

† **45:23** Quoted in Rom 14:11; Phil 2:10-11

and even to gray hairs I will carry you.
I have made, and I will bear.
Yes, I will carry, and will deliver.

5 “To whom will you liken me, and consider my equal,
and compare me, that we may be equal?
6 Some pour out gold from the bag,
and weigh silver in the balance.
They hire a goldsmith,
and he makes it a deity.
They fall down—
yes, they worship.
7 They bear it on their shoulder.
They carry it, and set it in its place, and it stands there.
It cannot move from its place.
Yes, one may cry to it, yet it cannot answer.
It cannot save him out of his trouble.

8 “Remember this, and show yourselves men.
Bring it to mind again, you transgressors.
9 Remember the former things of old:
for I am God, and there is no other.
I am God, and there is none like me.
10 I declare the end from the beginning,
and from ancient times things that are not yet done.
I say: My counsel will stand,
and I will do all that I please.
11 I call a ravenous bird from the east,
the man of my counsel from a far country.
Yes, I have spoken.
I will also bring it to pass.
I have planned.
I will also do it.
12 *Sh'ma* ·Hear obey· me, you stubborn-hearted,
who are far from righteousness!
13 I bring my righteousness near.
It is not far off,
and my salvation will not wait.
I will grant salvation to Zion [Mountain ridge, Marking],
my glory to Israel [God prevails].

# 47

1 “Come down, and sit in the dust, virgin daughter of Babylon [Confusion].
Sit on the ground without a throne, daughter of the Chaldeans [Descendants of Loving-kindness].
For you will no longer be called tender and delicate.
2 Take the millstones, and grind flour.
Remove your veil, lift up your skirt, uncover your legs,
and wade through the rivers.
3 Your nakedness will be uncovered.
Yes, your shame will be seen.

I will take vengeance,
and will spare no one."

4 Our Redeemer, *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies]
is his name,
is the *haKadosh Isra'el* [the Holy One of God prevails].

5 "Sit in silence, and go into darkness,
daughter of the Chaldeans [Descendants of Loving-kindness].
For you shall no longer be called
the mistress of kingdoms.
6 I was angry with my people.
I profaned my inheritance,
and gave them into your hand.
You showed them no *racham* ·merciful love·.
You laid a very heavy yoke on the aged.
7 You said, *'I will be a* princess forever;'
so that you did not lay these things to your heart,
nor did you remember the results.

8 "Now therefore *sh'ma* ·hear obey· this, you who are given to pleasures,
who sit securely,
*who say in your heart,*
'I am, and there is no one else besides me.
*I shall not sit as a widow,*
*neither shall I* know the loss of children.'
9 But these two things shall come to you in a moment *in one day,*
the *loss of children* *and widowhood.
They will come on you in their full measure,
in the multitude of your sorceries,
and the great abundance of your enchantments.
10 For you have trusted in your wickedness.
You have said, 'No one sees me.'
Your wisdom and your knowledge has perverted you.
You have said in your heart, 'I am, and there is no one else besides me.'
11 Therefore disaster will come on you.
You won't know when it dawns.
Mischief will fall on you.
You won't be able to put it away.
Desolation will come on you suddenly,
which you don't understand.

12 "Stand now with your enchantments,
and with the multitude of your sorceries,
in which you have labored from your youth;
as if you might profit;
as if you might prevail.
13 You are wearied in the multitude of your counsels.
Now let the astrologers, the stargazers, and the monthly prognosticators, stand up and save you from the things that will come on you.

* **47:9** Quoted in Rev 18:7-8

14 Behold, they shall are like stubble.
The fire will burn them.
They won't deliver themselves from the power of the flame.
It won't be a coal to warm at
or a fire to sit by.
15 The things that you labored in will be like this:
those who have trafficked with you from your youth will each wander in his own way.
There will be no one to save you.

# 48

1 "*Sh'ma* ·Hear obey· this, house of Jacob [Supplanter],
you who are called by the name of Israel [God prevails],
and have come out of the waters of Judah [Praised].
You swear by ADONAI 's name,
and make mention of the God of Israel [God prevails],
but not in truth, nor in righteousness
2 (for they call themselves citizens of the holy city,
and rely on the God of Israel [God prevails];
*ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is his name):
3 I have declared the former things from of old;
yes, they went out of my mouth, and I *sh'ma* ·heard obeyed, declared· them.
I did them suddenly, and they happened.
4 Because I knew that you are obstinate,
and your neck is an iron sinew,
and your brow bronze;
5 therefore I have declared it to you from of old;
before it came to pass I *sh'ma* ·heard obeyed, declared· it to you;
lest you should say, 'My idol has done them, and my engraved image, and my molten image, has enjoined them.'
6 You have *sh'ma* ·hear obey· it;
see all this.
And you, won't you declare it?

"I have *sh'ma* ·hear obey, declared· you new things from this time,
even hidden things, which you have not known.
7 They are created now, and not from of old;
and before today you didn't *sh'ma* ·hear obey· them;
lest you should say, 'Behold, I knew them.'
8 Yes, you didn't *sh'ma* ·hear obey·;
yes, you didn't know;
yes, from of old your ear was not opened:
for I knew that you dealt very treacherously,
and were called a transgressor from the womb.
9 For my name's sake, I will defer my anger,
and for my *tehilah* ·praise song· I hold it back for you,
so that I don't cut you off.
10 Behold, I have refined you,
but not as silver.
I have chosen you in the furnace of affliction.

11 For my own sake,
for my own sake, I will do it;
for how would my name be profaned?
I will not give my *kavod* ·weighty glory· to another.

12 "*Sh'ma* ·Hear obey· me, O Jacob [Supplanter],
and Israel [God prevails] my called:
I am he;
* *I am the first,*
*I am also the last.* †
13 Yes, my hand has laid the foundation of the earth,
and my right hand has spread out the heavens.
When I call to them, they stand up together.

14 "Assemble yourselves, all of you, and *sh'ma* ·hear obey·;
who among them has declared these things?
He whom ADONAI *'ahav* ·affectionately loves· will do what he likes to Babylon [Confusion],
and his arm will be against the Chaldeans [Descendants of Loving-kindness].
15 I, even I, have spoken;
yes, I have called him.
I have brought him,
and he shall make his way prosperous.
16 ‡ "Come near to me and *sh'ma* ·hear obey· this:

§ * "From the beginning I have not spoken in secret;
from the time that it happened, I was there."

† Now the Lord ADONAI has sent me,
with his Spirit.

17 ADONAI ,
your Redeemer,
the *haKadosh Isra'el* [the Holy One of God prevails] says:
"I am ADONAI your God,
who teaches you to profit,
who leads you by the way that you should go.
18 Oh that you had listened to my *mitzvot* ·instructions·!
Then your peace would have been like a river,
and your righteousness like the waves of the sea.
19 Your offspring also would have been as the sand,
and the descendants of your body like its grains.
His name would not be cut off nor destroyed from before me."
20 Leave Babylon [Confusion]!

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* **48:12** MP: Messiah holds the title of *alef tav* (Hebrew), *alpha omega* (Greek), *'urim thumin* (starting with Hebrew letters *alef* then *tav*), The first and the last. (Rev 1:8, 22:13) † **48:12** Quoted in Rev 1:17 ‡ **48:16** MP: Messiah speaks nothing in secret. (John 18:20-21) § **48:16** MP: In all of creation, Messiah participated in and holds it all together. "From the beginning … at the time it happened, I was there." (Col 1:15-17) * **48:16** MP: Messiah is from everlasting just as Yahweh God is eternal. (John 1:1-2, 17:5) † **48:16** MP: The Messiah will come and bring God's Spirit along with him. (Acts 10:37-38)

Flee from the Chaldeans [Descendants of Loving-kindness]!
With a voice of singing *sh'ma* ·hear obey, declare· this,
tell it even to the end of the earth:
say, "ADONAI has redeemed his servant Jacob [Supplanter]!"
21 They didn't thirst when he led them through the deserts.
He caused the waters to flow out of the rock for them.
He split the rock also, and the waters gushed out.

22 "There is no peace," says ADONAI , "for the wicked."

# 49

1 * *Sh'ma* ·Hear obey·, islands, to me.
Listen, you peoples, from afar:
† ADONAI has called me from the womb;
‡ from the inside of my mother he has mentioned my name.
2 § He has made my mouth like a sharp sword.
He has hidden me in the shadow of his hand.
He has made me a polished shaft.
He has kept me close in his quiver.
3 * He said to me, "You are my servant;
† Israel [God prevails], ‡ in whom I will be glorified."
4 § But I said, "I have labored in vain.
I have spent my strength in vain for nothing;
yet surely the *mishpat* ·justice· due to me is with ADONAI ,
and my reward with my God."
5 * Now ADONAI says, he who formed me from the womb to be his servant,
† to bring Jacob [Supplanter] again to him,
and to gather Israel [God prevails] to him,
for I am honorable in ADONAI 's eyes,
and my God has become my strength.
6 ‡ § Indeed, he says, "It is too light a thing that you should be my servant
to raise up the tribes of Jacob [Supplanter],
and to restore the preserved of Israel [God prevails]?
*I will also give you as a light to the nations,*
* *that you may be my yishu'ah ·salvation·to the end of the earth."* †
7 ‡ ADONAI , the *Go'eil Isra'el* [Redeemer of God prevails], and his Holy One,

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* **49:1** MP: Messiah comes for all people. (See also Is 42:4). (Matt 28:18; 1 Tim 2:3-6; Eph 2:12-14) † **49:1** MP: Messiah is called to God's service from the womb. (Matt 1:20-21; Luke 2:11) ‡ **49:1** MP: Messiah was named before his birth. (Matt 1:21) § **49:2** MP: The Messiah's words are as a sharp sword. (To divide is an idiom referring to his teachings, it will not unite everyone). (Luke 12:51; Heb 4:12) * **49:3** MP: Messiah is God's servant. (John 4:34, 6:38; Phil 2:7) † **49:3** MP: Messiah is called Israel. Messiah comes from the nation of Israel [God prevails]. Messiah is also called Israel as the patriarch Jacob was renamed Israel (Gen 32:28). Being called Israel as a relationship role, Messiah is the example of right relationship with Yahweh for all Israel to emulate. (John 8:54-55, 12:49-50) ‡ **49:3** MP: The work that Messiah does will glorify God. (Matt 15:30-31; John 12:27-29, 17:1-5) § **49:4** MP: Messiah's work among Israel's tribes appears to be in vain. (Luke 19:41-42) * **49:5** MP: Messiah is God's servant. (John 4:34, 6:38; Phil 2:7) † **49:5** MP: Messiah will restore and raise up Israel, turning them back to God. (Matt 10:5-6, 15:24) ‡ **49:6** MP: Messiah is a light to the nations, the Gentiles. (See also Is 60:1-3). (See also context of Is 9:1-2, and Is 9:3, 42:6). (Luke 2:31-32; Acts 13:47-48; Rom 3:22) § **49:6** MP: Messiah is God's servant. (John 4:34, 6:38; Phil 2:7) * **49:6** MP: Messiah will bring salvation to the ends of the earth. (Matt 28:19; Acts 13:47) † **49:6** Quoted in Acts 13:47 ‡ **49:7** MP: Messiah is despised. (See also Ps 69:4). (John 15:23-25)

says to him whom man despises, to him whom the nation abhors, to a servant of rulers:
"Kings shall see and rise up;
princes, and they shall *hawa* ·bow low, prostrate· to worship;
because of ADONAI who is faithful, even the *haKadosh Isra'el* [the Holy One of God prevails], who has chosen you."
8 ADONAI says, *"In an acceptable time I have answered you,*
and *in a day of yishu'ah ·salvation· I have helped you.* §
* I will preserve you, and give you for a covenant ·binding contract between two or more parties· of the people,
to raise up the land, to make them inherit the desolate heritage:
9 saying to those who are bound, 'Come out!';
to those who are in darkness, 'Show yourselves!'
"They shall feed along the paths,
and their pasture shall be on all treeless heights.
10 *They shall not hunger nor thirst;*
*neither shall the heat nor sun strike them:* †
for he who has *racham* ·merciful love· towards them *will lead them.*
*He will guide them by springs of water.* ‡
11 I will make all my mountains a road,
and my highways shall be exalted.
12 Behold, these shall come from afar;
and behold, these from the north and from the west;
and these from the land of Sinim."
13 Sing, heavens; and be joyful, earth;
and break out into singing, mountains:
for ADONAI has comforted his people,
and will have *racham* ·compassionate love· on his afflicted.
14 But Zion [Mountain ridge, Marking] said, "ADONAI has forsaken me,
and the Lord has forgotten me."
15 "Can a woman forget her nursing child,
that she should not have *racham* ·compassionate love· on the son of her womb?
Yes, these may forget,
yet I will not forget you!
16 Behold, I have engraved you on the palms of my hands.
Your walls are continually before me.
17 Your children hurry.
Your destroyers and those who devastated you will leave you.
18 Lift up your eyes all around, and see:
all these gather themselves together, and come to you.
As I live," says ADONAI , "you shall surely clothe yourself with them all as with an ornament,
and dress yourself with them, like a bride.
19 "For, as for your waste and your desolate places,

§ **49:8** Quoted in 2 Cor 6:2 * **49:8** MP: "Preserved you as a covenant for the people" - the restoring the land and distributing inheritance was anticipated at Messiah's coming (see in Luke 24:21 and Acts 1:6). The national-political redemption is yet to come at the demise of the anti-Messiah and the establishment of Messiah's eternal kingdom. (Rev 19:11-21 is describing Ezekiel 38-39 and Daniel 11). Judaism in the days of Yeshua expected political redemption with the Messiah (Luke 24:21; Acts 1:6). (Matt 26:28) (Also referenced: Luke 24:21; Acts 1:6; 2 Cor 6:2; Rev 19:11-21+; Ezekiel 38-39 and Daniel 11). † **49:10** Quoted in Rev 7:16 ‡ **49:10** Quoted in Rev 7:17

and your land that has been destroyed,
surely now that land will be too small for the inhabitants,
and those who swallowed you up will be far away.
20 The children of your bereavement will say in your ears,
'This place is too small for me.
Give me a place to live in.'
21 Then you will say in your heart, 'Who has conceived these for me, since
I have been bereaved of my children,
and am solitary, an exile, and wandering back and forth?
Who has brought these up?
Behold, I was left alone. Where were these?' "
22 Thus says the Lord ADONAI , "Behold, I will lift up my hand to the nations,
and lift up my banner to the peoples;
and they shall bring your sons in their bosom,
and your daughters shall be carried on their shoulders.
23 Kings shall be your foster fathers,
and their queens your nursing mothers.
They will bow down to you with their faces to the earth,
and lick the dust of your feet;
Then you will know that I am ADONAI ;
and those who wait for me shall not be disappointed."
24 Shall the plunder be taken from the mighty,
or the lawful captives be delivered?
25 But ADONAI says, "Even the captives of the mighty shall be taken away,
and the plunder retrieved from the fierce;
for I will contend with him who contends with you,
and I will save your children.
26 I will feed those who oppress you with their own flesh;
and they will be drunk on their own blood, as with sweet wine.
Then all flesh shall know that I, ADONAI , am the One who saves you,
and your Redeemer, the *'Avir Ya'akov* [Mighty One of Supplanter]."

# 50

1 ADONAI says, "Where is the bill of your mother's divorce, with which I
have put her away?
or to which of my creditors have I sold you?
Behold, you were sold for your iniquities,
and your mother was put away for your transgressions.
2 Why, when I came, was there no one?
when I called, why was there no one to answer?
Is my hand shortened at all, that it can't redeem?
or have I no power to deliver?
Behold, at my rebuke I dry up the sea.
I make the rivers a wilderness:
their fish stink, because there is no water, and die for thirst.
3 I clothe the heavens with blackness,
and I make *sackcloth their covering."* *

4 † The Lord ADONAI has given me the tongue of those who are taught,

* **50:3** Quoted in Rev 6:12 † **50:4** MP: The Messiah speaks with knowledge taught to him from God, not from men. (Matt 7:29; Mark 1:27; Luke 4:32, 4:36; John 12:49-50)

‡ that I may know how to sustain with words him who is weary.
He wakens morning by morning,
he wakens my ear to *sh'ma* ·hear obey· as those who are taught.
5 § The Lord ADONAI has opened my ear,
and I was not rebellious.
I have not turned back.
6 * I gave my back to those who *beat me,*
† and my cheeks to those who plucked off the hair.
‡ I didn't hide my *face from insult* § and *spitting.* *
7 For the Lord ADONAI will help me.
Therefore I have not been confounded.
† Therefore I have set my face like a flint,
and I know that I shall not be disappointed.
8 ‡ He who declares me righteous me is near.
Who will bring charges against me?
Let us stand up together.
Who is my *mishpat* · adversary·?
Let him come near to me.
9 Behold, the Lord ADONAI will help me!
Who is he who will condemn me?
Behold, they will all grow old like a garment.
The moths will eat them up.
10 § Who among you fears ADONAI ,
and *sh'ma* ·hears obeys· the voice of his servant?
* He who walks in darkness,
and has no light,
let him trust in ADONAI 's name,
and rely on his God.
11 Behold, all you who kindle a fire,
who adorn yourselves with torches around yourselves;
walk in the flame of your fire,
and among the torches that you have kindled.
You will have this from my hand:
You will lie down in sorrow.

# 51

1 "*Sh'ma* ·Hear obey· to me, you who follow after righteousness,
you who seek ADONAI :
look to the rock you were cut from,
and to the quarry you were dug from.
2 Look to Abraham [Father of a multitude] your father,

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‡ **50:4** Messiah's teachings can sustain the weary. (Matt 11:28) § **50:5** MP: Messiah is not rebellious to God's will. (John 12:27) * **50:6** MP: Messiah's back is whipped. "I gave my back to the smiters." (John 19:1) † **50:6** MP: Messiah's face is beaten according to the Greek *Septuagint* translation. The Hebrew *Masoretic* text reads plucking out the beard. Note: In (2 Sam 10:4), plucking out the beard is a great insult. Both interpretations can be valid as prophecy. (Mark 14:65 with 2 Sam 10:4) ‡ **50:6** MP: Messiah is mocked to his face. "I did not hide my face from insult". (Matt 26:67) § **50:6** MP: Messiah is spat upon in his face. "I did not hide my face from... spitting". (Matt 26:67, 27:30) * **50:6** Quoted in Matt 26:67; Mark 10:34 † **50:7** Messiah's face is set like flint, steadfast. (Luke 9:51) ‡ **50:8** MP: Messiah is justified, no negative charges against him are valid. (Luke 23:2-4; Heb 8:33-34) § **50:10** MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (John 5:23, 14:1, 15:24, 17:3; 1 John 2:23) * **50:10** MP: Trusting in the servant sent brings light and direction from God. (John 11:9, 12:35-36, 12:46)

and to Sarah [Princess] who bore you;
for when he was but one I called him,
and I blessed him,
and made him many.
3 For ADONAI has comforted Zion [Mountain ridge, Marking].
He has comforted all her waste places,
and has made her wilderness like Eden [Delight],
and her desert like the garden of ADONAI .
Joy and gladness will be found therein,
thanksgiving, and the voice of melody.

4 “Listen to me, my people;
and hear me, my nation:
for the *Torah* ·Teaching· will go out from me,
and I will establish my *mishpat* ·justice· for a light to the peoples.
5 My righteousness is near.
My *yesha'* ·salvation· has gone out,
and my arms will judge the peoples.
The islands will wait for me,
and they will trust my arm.
6 Lift up your eyes to the heavens,
and look on the earth beneath;
for the heavens will vanish away like smoke,
and the earth will wear out like a garment;
and its inhabitants will die in the same way:
but my *yishu'ah* ·salvation· will be forever,
and my righteousness will not be abolished.

7 “*Sh'ma* ·Hear obey· to me, you who know righteousness,
the people in whose heart is my *Torah* ·Teaching·:
Don’t fear the reproach of men,
and don’t be dismayed at their insults.
8 For the moth will eat them up like a garment,
and the worm will eat them like wool;
but my righteousness will be forever,
and my *yishu'ah* ·salvation· to all generations.”

9 Awake, awake, put on strength, arm of ADONAI !
Awake, as in the days of old,
the generations of ancient times.
Is not it you who cut Rahab in pieces,
who pierced the monster?
10 Is not it you who dried up the sea,
the waters of the great deep;
who made the depths of the sea a way for the redeemed to pass over?
11 Those ransomed by ADONAI will *teshuvah* ·completely return·,
and come with singing to Zion [Mountain ridge, Marking];
and everlasting joy shall be on their heads.
They will obtain gladness and joy.
Sorrow and sighing shall flee away.

12 “I, even I, am he who comforts you.

Who are you, that you are afraid of man who shall die,
and of the son of man who will be made as grass?
13 Have you forgotten *Yahweh 'Oseinu* [Yahweh our Maker],
who stretched out the heavens,
and laid the foundations of the earth?
Do you live in fear continually all day because of the fury of the oppressor,
when he prepares to destroy?
Where is the fury of the oppressor?
14 The captive exile will speedily be freed;
and he will not die and go down into the pit,
and his bread will not fail.
15 For I am ADONAI your God, who stirs up the sea,
so that its waves roar:
*ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is his name.
16 I have put my words in your mouth,
and have covered you in the shadow of my hand,
that I may plant the heavens,
and lay the foundations of the earth,
and tell Zion [Mountain ridge, Marking], 'You are my people.' "

17 Awake, awake!
Stand up, Jerusalem [City of peace],
you who have drunk from ADONAI 's hand the cup of his wrath.
You have drunken the bowl of the cup of staggering,
and drained it.
18 There is no one to guide her among all the sons to whom she has given birth;
and there is no one who takes her by the hand among all the sons who she has brought up.
19 These two things have happened to you—
who will grieve with you?—
desolation and destruction,
and famine and the sword.
How can I comfort you?
20 Your sons have fainted.
They lie at the head of all the streets,
like an antelope in a net.
They are full of the ADONAI 's wrath,
the rebuke of your God.
21 Therefore now *sh'ma* ·hear obey· this, you afflicted,
and drunken, but not with wine:
22 Thus says your Lord ADONAI ,
your God who pleads the cause of his people,
"Behold, I have taken out of your hand the cup of staggering,
even the bowl of *the cup of my wrath.*
You *will* not *drink* *it any more:
23 and I will put it into the hand of those who afflict you,
who have said to your soul, 'Bow down, that we may walk over you;'
and you have laid your back as the ground,
like a street to those who walk over."

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* **51:22** Quoted in Rev 14:10

# 52

1 Awake, awake! Put on your strength, Zion [Mountain ridge, Marking].
Put on your beautiful garments, Jerusalem [City of peace], the holy city:
for from now on the uncircumcised and the *unclean* will no more *come into* * you.
2 Shake yourself from the dust!
Arise, sit up, Jerusalem [City of peace]!
Release yourself from the bonds of your neck, captive daughter of Zion [Mountain ridge, Marking]!
3 For ADONAI says, "You were sold for nothing;
and you will be redeemed without money."

4 For thus says the Lord ADONAI :
"My people went down at the first into Egypt [Abode of slavery] to live there:
and the Assyrian has oppressed them without cause.

5 "Now therefore, what do I do here," says ADONAI ,
"seeing that my people are taken away for nothing?
Those who rule over them mock," says ADONAI ,
"and *my name is blasphemed continually all the day.* †
6 Therefore my people shall know my name.
Therefore they shall know in that day that I am he who speaks.
Behold, it is I."

7 *How beautiful on the mountains are the feet of him who brings good news,* ‡
who *sh'ma* ·hear obey, declares· peace,
who brings good news,
who *sh'ma* ·hear obey, proclaims· *yishu'ah* ·salvation·,
who says to Zion [Mountain ridge, Marking], "Your God reigns!"
8 Your watchmen lift up their voice,
together they sing;
for they shall see eye to eye, when ADONAI makes *teshuvah* ·complete return· to Zion [Mountain ridge, Marking].
9 Break out into joy,
sing together, you waste places of Jerusalem [City of peace];
for ADONAI has comforted his people.
He has redeemed Jerusalem [City of peace].
10 ADONAI has made bare his holy arm in the eyes of all the nations;
and all the ends of the earth have seen the *yishu'ah* ·salvation· of our God.

11 *Depart, depart, go out from there; touch no unclean thing!* §
*Go out from among her!* *
Cleanse yourselves, you who carry ADONAI 's temple equipment.
12 For you shall not go out in haste,
neither shall you go by flight:
for ADONAI will go before you;

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* **52:1** Quoted in Rev 21:27 † **52:5** Quoted in Rom 2:24 ‡ **52:7** Quoted in Rom 10:15; Eph 6:15
§ **52:11** Quoted in 2 Cor 6:17 * **52:11** Quoted in Rev 18:4

and the God of Israel [God prevails] will be your rear guard.

13 † Behold, my servant will deal wisely.
He will be exalted and lifted up,
and will be very high.
14 ‡ Just as many were astonished at you
(his appearance was marred more than any man, and his form more than the sons of men),
15 so he will cleanse many nations.
§ Kings will shut their mouths at him:
for *they will see that which had not been told them;*
and that which *they did not sh'ma ·hear obey· they will consider and understand.* *

# 53

1 * *Who has believed our message?* †
*To whom has the arm of ADONAI been revealed?* ‡
2 § For he grew up before him as a tender plant,
and as a root out of dry ground.
* He has no good looks or majesty.
When we see him, there is no beauty that we should desire him.
3 † He was despised,
‡ and rejected by men;
a *man of suffering,* §
* and acquainted with disease.
He was despised † as one from whom men hide their face;
and we didn't respect him.

4 ‡ Surely *he has borne our sickness,* §
and carried our suffering;

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† **52:13** MP: Messiah, as God's Servant, will be highly exalted. (John 12:27-32; Phil 2:7-11) ‡ **52:14** MP: Messiah's appearance is greatly marred, (consider too Is 50:6, 53:5), while bearing the sins of humanity in himself (Is 53:15). Scripture does not say how his marring is much more than any other human. Consider that his face may be covered in scars that alter and mar his appearance. Yet consider, Yeshua who endured such a beating before death, was recognized by everyone who saw him after the resurrection. (Luke 24:16, 24:31; 1 Cor 15:5-8). (Matt 26:67; Mark 14:65; Luke 22:62-64) § **52:15** MP: Messiah will proclaim a message that is new to the Gentiles. (Matt 28:19-20; Rom 15:20-21; 1 Cor 1:22-24) * **52:15** Quoted in Rom 15:21; 1 Cor 2:9 * **53:1** MP: The Messiah's own people do not believe he is the Messiah. (John 12:37-38) † **53:1** Quoted in Rom 10:16 ‡ **53:1** Quoted in John 12:38 § **53:2** MP: Messiah will grow up in "dry ground," an idiom for "a poor family". Luke 2:7 identifies the poorest offering after childbirth being used (Lev 12:6-8). (See also Is 11:1 – Jesse's tree was cut off at the trunk— not thriving family). (Consider illusion in Is 11:1). (Luke 2:7, 2:22, 2:24) * **53:2** MP: Messiah appears like an ordinary man. His betrayer identified Messiah in the garden by kissing him, because Messiah was not comely or handsome in appearance. (Matt 26:48-49; Phil 2:7) † **53:3** MP: Messiah is despised. (Luke 4:28-29) ‡ **53:3** MP: Messiah is rejected by his own Jewish people, "we did not esteem him". Yet (Is 49:6 and 60:1-3) says the Messiah's light draws the Gentiles to Him. (Matt 12:24; Luke 23:10-19; John 1:11, 12:32; Acts 13:47-48) § **53:3** Quoted in Luke 24:46 * **53:3** MP: Messiah sympathizes with great sorrow and grief. (Luke 19:41-44; John 11:33-36; Heb 4:15) † **53:3** MP: Men would hide their faces from Messiah. (Mark 14:50, 14:69-71) ‡ **53:4** MP: Messiah bears (removes, heals) our "diseases, sickness, sorrows". (Matt 8:16-17, 9:35) § **53:4** Quoted in Matt 8:17; 1 Pet 2:24

* yet we considered him plagued,
† struck by God, and afflicted.
5 ‡ But he was pierced for our transgressions.
§ He was crushed for our iniquities.
* The punishment that brought our peace was on him;
† and *by his stripes and wounds we are healed and made whole.* ‡
6 § All we like *sheep* have *gone astray.*
Everyone *has turned to* * his own way;
† and ADONAI has laid on him the iniquity of us all.
7 ‡ He was oppressed,
yet when he was afflicted he didn't open his mouth.
§ *As a lamb that is led to the slaughter,* *
*and as a sheep that before its shearers is silent,*
*so he didn't open his mouth.* †
8 ‡ *After forcible arrest and* § *sentencing, he was taken away;*
*and none of his generation protested*
* *his being cut off out of the land of the living* †
for the crimes of my people, who deserved the punishment themselves.
9 ‡ They made his grave with the wicked,
§ and with a rich man in his death;

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* **53:4** MP: Messiah perceived to be cursed by God. (See also Ps 22:1, 118:17-18). (Matt 27:41-44; John 19:7) † **53:4** MPr: The Messiah bears the name of "Leprous" or "Leper Scholar" as it says, "smitten by God" (Is 53:4). (Talmud Sanhedrin 98B on Isaiah 53). (Luke 5:12-14; Mark 1:40-44, 2:15-17) ‡ **53:5** MP: Messiah is "pierced / wounded for our transgressions". Note: There is no Bible punishment or law for death that specifically involves piercing; stoning or banishment is more common. (Matt 20:28; John 19:34; Rom 4:25) § **53:5** MP: Messiah bears and carries the sins of others. (1 Peter 2:24) * **53:5** Messiah's chastening brings us peace (with God). Implied by the context, this peace is in relationship with our Creator not other humans. (Rom 4:25; 5:15-18; Col 1:20) † **53:5** MP: "By his stripes we are healed / made whole." Messiah's atonement brings wholeness and healing to those in association with him. (This healing could be physical, spiritual or both.) (Matt 8:16-17; John 17:17-19; 1 Peter 2:24) ‡ **53:5** Quoted in 1 Peter 2:24 § **53:6** MP: We have strayed like sheep away from our atonement. (1 Peter 2:25) * **53:6** Quoted in 1 Peter 2:25 † **53:6** MP: Messiah bears the sins for all mankind, like the scapegoat removed from the camp on *Yom Kippur* [Day of Atonement] (Lev 16:10). (Rom 5:17-18 (Rom 5:6-10, 5:15-21); Heb 9:28) (Also referenced in: 1 Cor 15:3; 2 Cor 5:21; 1 Peter 2:24; 1 John 2:2, 3:5, 4:10) ‡ **53:7** MP: Messiah is oppressed and afflicted but does not speak out in his own defense. (Matt 27:11-14) § **53:7** MP: Messiah, in likeness of a sacrificial lamb, is silent before his accusers. (See also Ps 35:11). (Matt 27:12-14; John 1:29; 1 Peter 1:18-19, 2:23) * **53:7** Quoted in Rev 5:6 † **53:7** Quoted in 1 Peter 2:23 ‡ **53:8** MP: Messiah is confined and oppressed without opposition. (Mark 14:53-65; Acts 8:27-35) § **53:8** MP: Messiah is confined and judged. (John 18:12-13, 18:19-24) * **53:8** MP: Messiah is killed / "cut off" as just punishment in place of the people's transgressions. (Acts 8:33; 2 Cor 5:21; 1 Peter 1:18-19) † **53:8** Quoted in Acts 8:32-33 ‡ **53:9** MP: By being killed along with other criminals, Messiah is assigned a grave with the wicked. (Matt 27:38) § **53:9** MP: Buried in a rich man's grave. Evidence: Raymond Brown comments on Roman attitudes to the bodies of the crucified. The Digest of Justinian 48:24 (200 CE) gives two Roman political legal people's decisions about criminals executed. Ulpian: "The bodies of those who suffer capital punishment are not to be refused to their relatives." Julius Paulus adds: "Nor to any who seek them for burial." Ulpian states this might be refused if the criminal was executed for treason. Therefore Yeshua was not convicted of Roman treason, but likely killed for a political motive. (The Burial of Yeshua Mark 15:42-47 by Raymond Brown (1988)). (Matt 27:57-60)

* † although *he had done no* violence,
*nor was any deceit in his mouth.* ‡

10 § Yet it pleased ADONAI to bruise him.
He has caused him to suffer.
* To see if he would † present himself as a guilt offering.
If he does, he will see his offspring,
‡ and he will prolong his days,
and ADONAI 's pleasure will prosper in his hand.
11 § After this ordeal, he will see satisfaction
"By his knowing [pain and sacrifice].
* My righteous † servant will justify many;
for it is their sins that he suffers.
12 ‡ Therefore will I give him a portion with the great,
§ and he will divide the spoils with the strong;
because * he exposed himself to death,
† and *was counted with the transgressors;* ‡
§ while actually *bearing the sin of many,* *
† and interceding for the offenders.

# 54

1 *"Sing, barren, you who didn't give birth;*
*break out into singing, and cry aloud, you who did not travail with child:*
*for the deserted wife will have more children than the children of the married wife,"* * says ADONAI .

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* **53:9** MP: Messiah is innocent, having done no violence or deceit, persoanlly or politically. (Luke 23:13-15; 1 Peter 2:21-23) † **53:9** MP: Messiah's character is without blame, even when provoked. (Luke 23:14; 1 Peter 2:23) ‡ **53:9** Quoted in 1 Pet 2:22 § **53:10** MP: God will afflict the Messiah, in association with bearing sin. (John 12:7-33; Gal 1:4; 1 Peter 2:24) * **53:10** MP: Messiah offers himself as a sin offering. (Matt 20:28; Eph 5:2) † **53:10** MP: God's desire is fulfilled in Messiah being a sin offering. This end goal is God's purpose. In context, God pleasure is linked to a sin offering being provided. An atonement, a redemption, and a covering for sin was accomplished through that offering for all people who are associated (see Is 53:5-6, 53:11) bringing God pleasure. Being associated with the sin offering is seen in (Lev 4:4, 4:15, 4:24, 4:29, 4:33). (John 17:1-5; Rom 4:25; Eph 1:16-23; Heb 10:9-10; 1 John 2:2) ‡ **53:10** MP: Messiah is resurrected from death and has life beyond the grave. "He will prolong / lengthen his days". (Luke 24:6-7, 24:46; Acts 2:24) § **53:11** MP: God is fully satisfied with the suffering of the Messiah. By accepting this, it infers the sin offering is accepted. Acceptance of the sin offering is seen in (Lev 4:20). Read in context of (Lev 4:2-7). (John 10:17-18; Gal 1:4; 1 Peter 2:24) * **53:11** MP: Messiah has intimate knowledge of the anguish and suffering of the sin that his atonement is covering. (Heb 2:17-18; 4:15, 9:28) † **53:11** MP: Messiah is God's servant. (John 6:38; Romans 6:19) ‡ **53:12** MP: Because of making his atonement offering, Messiah is greatly exalted by God and reaps rewards. (Matt 28:18; Eph 1:20-22; Heb 1:3) § **53:12** MP: "He will divide the spoils." By being an atonement for many, Messiah is the Redeemer and therefore enjoys the benefits / spoils of this conquest; redeeming people from their former master who rules thru sin to the new Master who is Yahweh. (Luke 11:21-23; John 15:15, Rom 6:11-18, 8:1-4, 8:14-17; Gal 4:3-8; Eph 4:8-9) * **53:12** MP: Obedient even unto death. (Matt 16:21-23; Phil 2:8) † **53:12** MP: Messiah is grouped with criminals at his death. (Mark 15:27-28; Luke 22:37) ‡ **53:12** Quoted in Mark 15:28 § **53:12** MP: Messiah is the atonement that covers the sins of those who transgress God's *Torah* [Teaching]. (Romans 2:23-26; Col 2:14; 1 John 2:2) * **53:12** Quoted in 1 Cor 15:3; Heb 9:28; 1 Pet 2:24 † **53:12** MP: Messiah will pray / intercede unto God on behalf of the transgressors. See parallel with Priestly breastplate bearing the tribes names before God (Ex 28:28) and Priest as intercessor (Ex 28:36-38). (Luke 22:32, 23:34; Heb 7:25; 1 John 2:1-2) * **54:1** Quoted in Luke 23:29; Gal 4:27

2 “Enlarge the place of your tent,
and let them stretch out the curtains of your habitations;
don’t spare: lengthen your cords, and strengthen your stakes.
3 For you will spread out on the right hand and on the left;
and your offspring will possess the nations,
and settle in desolate cities.

4 “Don’t be afraid; for you will not be ashamed.
Don’t be confounded; for you will not be disappointed.
For you will forget the shame of your youth;
and the reproach of your widowhood you shall remember no more.
5 For your Maker is your husband; *ADONAI Tzva'ot* [Yahweh Commander of heaven’s armies] is his name.
The *haKadosh Isra'el* [the Holy One of God prevails] is your Redeemer.
He will be called the God of the whole earth.
6 For ADONAI has called you as a wife forsaken and grieved in spirit,
even a wife of youth, when she is cast off,” says your God.

7 “For a small moment have I forsaken you;
but with great *racham* ·merciful love· will I gather you.
8 In overflowing wrath I hid my face from you for a moment;
but with everlasting *cheshed* ·loving-kindness· I will have *racham* ·merciful love· on you,” says ADONAI your Redeemer.

9 “For this is *like the* waters *of Noah [Rest]* † to me;
for as I have sworn that the waters of Noah [Rest] will no more go over the earth,
so have I sworn that I will not be angry with you, nor rebuke you.
10 For the *mountains* may depart,
and the hills be *removed;* ‡
but my *cheshed* ·loving-kindness· will not depart from you,
and my covenant ·binding contract between two or more parties· of peace will not be removed,”
says ADONAI who has mercy on you.

11 “You afflicted, tossed with storms, and not comforted,
behold, I will set your stones in beautiful colors,
and lay your foundations with sapphires.
12 I will make your pinnacles of rubies,
your gates of sparkling jewels,
and all your walls of precious stones.
13 All your children *will be taught by* ADONAI; §
and your children’s peace will be great.
14 In righteousness you will be established.
You will be far from oppression,
for you will not be afraid;
and far from terror,
for it shall not come near you.
15 Behold, they may gather together, but not by me.
Whoever gathers together against you will fall because of you.

† **54:9** Quoted in Matt 24:37 ‡ **54:10** Quoted in Rev 6:14 § **54:13** Quoted in John 6:45

16 “Behold, I have created the blacksmith who fans the coals into flame,
and forges a weapon for his work;
and I have created the destroyer to destroy.
17 No weapon that is formed against you will prevail;
and you will condemn every tongue that rises against you in judgment.
This is the heritage of ADONAI ’s servants,
and their righteousness is of me,” says ADONAI .

# 55

1 * “Hey! *Come, everyone who thirsts, to the waters!* †
Come, he who has no money, buy, and eat!
Yes, come, buy wine and milk *without money and without price.* ‡
2 Why do you spend money for that which is not bread,
and your labor for that which does not satisfy?
*Sh'ma* ·Hear obey· *sh'ma* ·hear obey· unto me, and eat that which is good,
and let your soul delight itself in richness.
3 § Turn your ear, and come to me.
*Sh'ma* ·Hear obey·, and your soul will live:
and *I will make an everlasting covenant ·binding contract between two or more parties· with you, even to give you the cheshed* ·loving-kindness· shown *to David [Beloved].* *
4 † Behold, I have given him for a witness to the peoples,
a leader and enjoiner unto the peoples.
5 Behold, you shall call a nation that you don’t know;
and a nation that didn’t know you shall run to you,
because of ADONAI your God,
and for the *haKadosh Isra'el* [the Holy One of God prevails];
for he has glorified you.”

6 Seek ADONAI while he may be found.
Call on him while he is near.
7 Let the wicked forsake his way,
and the unrighteous man his thoughts.
Let him make *teshuvah* ·complete return· to ADONAI , and he will have
*racham* ·merciful love· on him;

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* **55:1** MP: By quotation, Messiah is declaring himself a parallel Feast Day fulfillment. “Every one come who is thirsty” (John 7:37-39) is applied Messiah’s ministry. (John 7:37-39; Rev 22:17) Culture Note: By quoting the first lines of this chapter, Messiah is referencing the entire chapter (as was a common custom of rabbis of his day because all Jews memorized the whole of Bible books), therefore the entire chapter is used to allude to his Messianic claim and be as a witness to this prophetic fulfillment. By quoting this passage, the Messiah applied the Tabernacles Water Pouring ceremony and the intention of the ceremony to himself and to the effusion and permeation of the Holy Spirit (Is 44:3). The Holy Spirit is promised to be given by Messiah and even accompanying His ministry. Bishop Lowth, in 1846, quoted an undefined passage in Jerusalem Talmud, concluding that the song in (Num 21:16-18) is to be sung in the times of the Messiah, possibly at this ceremony. The water is said to be “drawn from the wells of salvation” (Is 12:3), signifying the influences of the Holy Spirit to be given in the days of Messiah. † **55:1** Quoted in John 7:37; Rev 22:17 ‡ **55:1** Quoted in Rev 21:6, 22:17 § **55:3** MP: Messiah establishes a new covenant, continuing in the same authority as God with King David, and is for a witness and a leader and commander like unto David. (See also Jer 31:31-34). (Luke 22:20; Heb 8:6; Rev 1:5, 2:14-16) * **55:3** Quoted in Acts 13:34 † **55:4** MP; Gentiles / Non-Jews will be drawn unto Messiah because of the glory God bestows on him. (See Isaiah 53:12). (Luke 7:2-3, 7:9 (7:1-10); John 12:27-32; Acts 13:46-48)

and to our God, for he will freely pardon.

8 “For my thoughts are not your thoughts,
and your ways are not my ways,” says ADONAI .
9 “For as the heavens are higher than the earth,
so are my ways higher than your ways,
and my thoughts than your thoughts.
10 For as the rain comes down and the snow from the sky,
and does not *teshuvah* ·completely return· there, but waters the earth,
and makes it grow and bud,
and gives seed to the sower and bread to the eater;
11 so is my word that goes out of my mouth:
it will not *teshuvah* ·completely return· to me void,
but it will accomplish that which I please,
and it will prosper in the thing I sent it to do.
12 For you shall go out with joy,
and be led out with peace.
The mountains and the hills will break out before you into singing;
and all the trees of the fields will clap their hands.
13 Instead of the thorn the cypress tree will come up;
and instead of the brier the myrtle tree will come up:
and it will make a name for ADONAI ,
for an everlasting sign that will not be cut off.”

# 56

1 ADONAI says,
“Maintain *mishpat* ·justice·,
and do what is right;
for my *yishu'ah* ·salvation· is near,
and my righteousness will soon be revealed.
2 Blessed is the man who does this,
and the son of man who holds it fast;
who keeps the *Sabbath* ·To cease· without profaning it,
and keeps his hand from doing any evil.”

3 Let no foreigner, who has joined himself to ADONAI , speak, saying,
“ADONAI will surely separate me from his people.”
Do not let the eunuch say, “Behold, I am a dry tree.”

4 For ADONAI says, “To the eunuchs who keep my Sabbaths,
and choose the things that please me,
and hold fast to my covenant ·binding contract between two or more parties·:
5 I will give them in my house and within my walls a memorial and a name
better than of sons and of daughters.
I will give them an everlasting name, that will not be cut off.
6 Also the foreigners who join themselves to ADONAI ,
to serve him,
and to *'ahav* ·affectionately love· ADONAI ’s name,
to be his servants,
everyone who keeps the *Sabbath* ·To cease· from profaning it,

and holds fast my covenant ·binding contract between two or more parties·;
7 I will bring these to my holy mountain,
and make them joyful in my house of prayer.
Their burnt offerings and their sacrifices will be accepted on my altar;
for *my house will be called a house of prayer* * *for all peoples."* †
8 The Lord ADONAI , who gathers the outcasts of Israel [God prevails], says,
"I will yet gather others to him,
besides his own who are gathered."

9 All you animals of the field,
come to devour,
all you animals in the forest.
10 His watchmen are blind.
They are all without knowledge.
They are all mute dogs.
They can't bark;
dreaming, lying down, *'ahav* ·affectionately loving· slumber.
11 Yes, the dogs are greedy.
They can never have enough.
They are shepherds who can't understand.
They have all turned to their own way,
each one to his gain, from every quarter.
12 "Come," say they, "I will get wine,
and we will fill ourselves with strong drink;
and tomorrow will be as today,
great beyond measure."

# 57

1 The upright perish,
and no one lays it to heart.
Men of *cheshed* ·loving-kindness· are taken away,
and no one considers that the upright is taken away from the evil.
2 He enters into peace.
They rest in their beds,
each one who walks in his uprightness.

3 "But draw near here, you sons of a sorceress,
you offspring of adulterers and prostitutes.
4 Whom do you mock?
Against whom do you make a wide mouth,
and stick out your tongue?
Are not you children of disobedience,
and offspring of falsehood,
5 you who inflame yourselves among the oaks,
under every green tree;
who kill the children in the valleys,
under the clefts of the rocks?
6 Among the smooth stones of the valley is your portion;
they, they are your lot.

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* **56:7** Quoted in Matt 21:13; Luke 19:46 † **56:7** Quoted in Mark 11:17

You have even poured a drink offering to them.
You have offered an offering.
Shall I be appeased for these things?
7 On a high and lofty mountain you have set your bed.
You also went up there to offer sacrifice.
8 You have set up your memorial behind the doors and the posts;
for you have exposed yourself to someone besides me,
and have gone up;
you have enlarged your bed,
and made you a covenant with them.
You *'ahav* ·affectionately loved· what you saw on their bed.
9 You went to the king with oil,
and increased your perfumes,
and sent your ambassadors far off,
and degraded yourself even to *Sheol* ·Place of the dead·.
10 You were wearied with the length of your ways;
yet you didn't say, 'It is in vain.'
You found a reviving of your strength;
therefore you were not faint.

11 "Whom have you dreaded and feared,
so that you lie,
and have not remembered me, nor laid it to your heart?
Haven't I held my peace for a long time,
and you don't fear me?
12 I will declare your righteousness;
and as for your works, they will not benefit you.
13 When you cry,
let those whom you have gathered deliver you;
but the wind will take them.
A breath will carry them all away:
but he who takes refuge in me will possess the land,
and will inherit my holy mountain."

14 He will say, "Build up, build up, prepare the way!
Remove the stumbling-block out of the way of my people."
15 For thus says the high and lofty One who inhabits eternity,
whose name is Holy:
"I dwell in the high and holy place, with him also who is of a contrite and humble spirit,
to revive the spirit of the humble,
and to revive the heart of the contrite.
16 For I will not contend forever, neither will I be always angry;
for the spirit would faint before me,
and the souls whom I have made.
17 I was angry because of the iniquity of his covetousness, and struck him;
I hid myself and was angry;
and he went on backsliding in the way of his heart.
18 I have seen his ways, and will heal him:
I will lead him also,
and restore comforts to him and to his mourners.
19 I create the fruit of the lips:

*Peace, peace, to him who is far off and to him who is near,"* *
says ADONAI ; "and I will heal them."
20 But the wicked are like the troubled divorced sea;
for it can't rest, and its waters dirge up mire and mud.
21 "There is no peace," says my God,
"for the wicked."

# 58

1 "Cry aloud, don't spare.
Lift up your voice like a *shofar* ·ram horn·.
Declare to my people their disobedience,
and to the house of Jacob [Supplanter] their sins.
2 Yet they seek me daily,
and delight to know my ways.
As a nation that did righteousness,
and didn't forsake the judgments of their God,
they ask of me upright judgments.
They delight to draw near to God.
3 'Why have we fasted,' say they, 'and you don't see?
Why have we afflicted our soul, and you don't notice?'

"Behold, in the day of your fast you find pleasure,
and oppress all your laborers.
4 Behold, you fast for strife and contention,
and to strike with the fist of wickedness.
You don't fast today so as to make your voice to be *sh'ma* ·heard obeyed· on high.
5 Is this the fast that I have chosen?
A day for a man to humble his soul?
Is it to bow down his head like a reed,
and to spread sackcloth and ashes under himself?
Will you call this a fast,
and an acceptable day to ADONAI ?

6 "Is not this the fast that I have chosen:
*to release* the bonds of wickedness,
to undo the straps of the yoke,
to *let the oppressed go free,* *
and that you break every yoke?
7 Is not it to distribute your bread to the hungry,
and that you bring the poor who are cast out to your house?
When you see the naked,
that you cover him;
and that you not hide yourself from your own flesh?
8 Then your light will break out as the morning,
and your healing will appear quickly;
then your righteousness shall go before you;
and the *kavod Yahweh* ·weighty glory of He sustains breathing· will be your rear guard.
9 Then you will call, and ADONAI will answer;
you will cry for help, and he will say, 'Here I am.'

* **57:19** Quoted in Eph 2:17 * **58:6** Quoted in Luke 4:18

“If you take away from among you the yoke,
finger pointing,
and speaking wickedly;
10 and if you pour out your soul to the hungry,
and satisfy the afflicted soul:
then your light will rise in darkness,
and your obscurity will be as the noonday;
11 and ADONAI will guide you continually,
and satisfy your soul in dry places,
and make your bones strong;
and you shall be like a watered garden,
and like a spring of water,
whose waters don’t fail.
12 Those who shall be of you shall build the old waste places;
you shall raise up the foundations of many generations;
and you shall be called Repairer of the Breach,
Restorer of Paths with Dwellings.

13 “If you turn away your foot from the *Sabbath* ·To cease·,
from doing your pleasure on my holy day;
and call the *Sabbath* ·To cease· a delight,
and the holy of ADONAI honorable;
and shall honor it,
not doing your own ways,
nor finding your own pleasure,
nor speaking your own words:
14 then you shall delight yourself in ADONAI ;
and I will make you to ride on the high places of the earth;
and I will feed you with the heritage of Jacob [Supplanter] your father:”
for ADONAI ’s mouth has spoken it.

# 59

1 Behold, ADONAI ’s hand is not shortened, that it can’t save;
nor his ear dull, that it can’t *sh'ma* ·hear obey·.
2 But your iniquities have separated you and your God,
and your sins have hidden his face from you,
so that he will not *sh'ma* ·hear obey·.
3 For your hands are defiled with blood,
and your fingers with iniquity.
Your lips have spoken lies.
Your tongue mutters wickedness.
4 No one sues in righteousness,
and no one pleads in truth.
They trust in vanity,
and speak lies.
They conceive mischief,
and give birth to iniquity.
5 They hatch adders’ eggs,
and weave the spider’s web.
He who eats of their eggs dies;
and that which is crushed breaks out into a viper.
6 Their webs won’t become garments.

They won't cover themselves with their works.
Their works are works of iniquity,
and acts of violence are in their hands.
7 *Their feet* run to evil,
and they *hurry to shed innocent blood.*
Their thoughts are thoughts of iniquity.
*Desolation and destruction are in their paths.*
8 *They don't know the way of peace;* *
and there is no *mishpat* ·justice· in their ways.
They have made crooked paths for themselves;
whoever goes in them does not know peace.
9 Therefore is *mishpat* ·justice· far from us,
and righteousness does not overtake us.
We look for light, but see darkness;
for brightness, but we walk in obscurity.
10 We grope for the wall like the blind.
Yes, we grope as those who have no eyes.
We stumble at noon as if it were twilight.
Among those who are strong, we are like dead men.
11 We all roar like bears,
and moan bitterly like doves.
We look for *mishpat* ·justice·, but there is none;
for *yishu'ah* ·salvation·, but it is far off from us.

12 For our transgressions are multiplied before you,
and our sins testify against us;
for our transgressions are with us,
and as for our iniquities, we know them:
13 transgressing and denying ADONAI ,
and turning away from following our God,
speaking oppression and revolt,
conceiving and uttering from the heart words of falsehood.
14 *Mishpat* ·Justice· is turned away backward,
and righteousness stands far away;
for truth has fallen in the street,
and uprightness can't enter.
15 † ‡ Yes, truth is lacking;
and he who departs from evil makes himself a prey.
ADONAI saw it,
and it displeased him that there was no *mishpat* ·justice·.

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* **59:8** Quoted in Rom 3:15-17 † **59:15** MP: The Messiah is the only intercessor between God and humans. (Matt 10:32-33; Acts 4:12; Rom 8:34) ‡ **59:15** MPr: The Messiah will come to destroy the nations and establish his rule of the earth for 1,000 years of peace when this is happening. When people are behaving: people who fear sin are abhorred, truth will fail, children will rebel against parents, general distance from *Torah* [Teachings] or lawlessness abounds, the teachings of the Sadducees will universally prevail (there is no resurrection of the dead). Also the study of *Torah* [Teachings] will decrease, increase in global poverty and despair, apostasy increases, and a growing disregard for the Scriptures. Then the Messiah will come and establish his Kingdom. (Multiple references in Talmud Sanhedrin 96B to 99A). (Parallels for each example: Rom 1:32; 2 Thes 2:10; 2 Tim 3:2; Matt 13:40; 1 John 3:3-5; 1 Cor 15:12-14; 1 John 2:3-6; Rev 6:8, 6:15-17; 2 Thes 2:3; Dan 11:36; Rev 13:5)

16 § He saw that there was no man,
and wondered that there was no intercessor.
Therefore his own arm brought salvation to him;
and his righteousness sustained him.
17 * He *put on righteousness as a breastplate,* †
and a *helmet of yishu'ah ·salvation·* ‡ on his head.
He put on garments of vengeance for clothing,
and was clad with zeal as a mantle.
18 According to their deeds,
he will repay as appropriate,
wrath to his adversaries,
recompense to his enemies;
he will repay the islands their due.
19 So shall they fear ADONAI 's name from the west,
and his *kavod* ·weighty glory· from the rising of the sun;
for he will come as a rushing stream,
which ADONAI 's breath drives.

20 § *"A Redeemer will come to Zion [Mountain ridge, Marking],*
*to those in Jacob [Supplanter] who turn from rebellion," says ADONAI .*
21 "As for me, *this is my covenant ·binding contract between two or more parties· with them,"* * says ADONAI . "My Spirit who is on you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your offspring, nor out of the mouth of your offspring's offspring," says ADONAI , "from henceforth and forever."

# 60

1 * "Arise, shine; for your light has come,
and ADONAI 's *kavod* ·weighty glory· has risen on you.
2 † For, behold, darkness ‡ will cover the earth,
and thick darkness the peoples;
but ADONAI will arise on you,
and his *kavod* ·weighty glory· shall be seen on you.
3 § *Nations will* come to your *light,* *
and kings to the brightness of your rising.

4 "Lift up your eyes all around, and see:
they all gather themselves together.
They come to you.
Your sons will come from far away,

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§ **59:16** MP: The Messiah is sent from God in order to provide salvation for justice and intercession. There is no other who intercedes. (See also Is 53:8, 53:10). (Heb 5:8-9; 9:15) * **59:17** MP: Messiah comes to bring judgment and repays each person according to their deeds. (Matt 16:27; Rom 2:6-8; Rev 19:15) † **59:17** Quoted in Eph 6:14; 1 Thes 5:8 ‡ **59:17** Quoted in Eph 6:17; 1 Thes 5:8
§ **59:20** MP: Messiah comes to Zion as Redeemer to remove transgression by placing Holy Spirit upon people and teach God's *Torah* [Teachings] in their inner person. (See also Jer 31:31-33). (John 14:23-26) * **59:21** Quoted in Rom 11:26-27 * **60:1** MP: The Light shines with the glory of God, yet darkness covers the people, (lack of understanding). (John 1:9-11, 1:14) † **60:2** MP: God will set Messiah apart amidst people who do not recognize or understand (in darkness). (John 1:26, 1:32-34; 2 Cor 4:4-6) ‡ **60:2** MP: The light of Messiah draws Gentile nations. Messiah is accepted by the Gentiles (Is 49:6, 55:4-5), yet was rejected by "his own" (Is 50:3). (Luke 2:30-32; John 1:4-5)
§ **60:3** MP: Gentile Kings will seek out the birth of Messiah. (See also Ps 72:10, 72:15; Is 60:6). (Matt 2:1-2) * **60:3** Quoted in Rev 21:24

and your daughters will be carried in arms.
5 Then you shall see and be radiant,
and your heart will thrill and be enlarged;
because the abundance of the sea will be turned to you.
The wealth of the nations will come to you.
6 † A multitude of camels will cover you,
the dromedaries of Midian [Strife] and Ephah.
All from Sheba will come.
They will bring gold and frankincense,
and will proclaim the *tehilahot* ·praise songs· of ADONAI .
7 ‡ All the flocks of Kedar will be gathered together to you.
The rams of Nebaioth will serve you.
They will be accepted as offerings on my altar;
and I will beautify my glorious house.

8 "Who are these who fly as a cloud,
and as the doves to their windows?
9 Surely the islands will wait for me,
and the ships of Tarshish first,
to bring your sons from far,
their silver and their gold with them,
for the name of ADONAI your God,
and for the *haKadosh Isra'el* [the Holy One of God prevails],
because he has glorified you.

10 "Foreigners will build up your walls,
and their kings will serve you:
for in my wrath I struck you,
but in my favor have I had *racham* ·compassionate merciful love· on you.
11 *Your gates also shall be open continually; they shall not be shut day* § nor night; that men may bring to you the wealth of the nations, and their kings led captive.
12 For that nation and kingdom that will not serve you shall perish; yes, those nations shall be utterly wasted.

13 "The *kavod* ·weighty glory· of Lebanon shall come to you, the cypress tree, the pine, and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.
14 The sons of those who afflicted you will come bowing to you;
and all those who despised you will *hawa ·bow low, prostrate· themselves down at the soles of your feet.* *
They will call you ADONAI 's City,
The Zion [Mountain ridge, Marking] of the *haKadosh Isra'el* [the Holy One of God prevails].

15 "Whereas you have been forsaken and hated,

† **60:6** MP: Presented with gold and frankincense, the caravans coming from Sheba (northern Africa) will proclaim the good news of the praises of Yahweh! (See also Ps 72:10, 72:15; Is 60:6). (Matt 2:11) ‡ **60:7** MP: Offering sacrifices to God that are appropriate and acceptable glorify His house. (Historically fulfilled in Ezra 6:9; Spiritually fulfilled by Rom 12:1, 15:16). (Rom 12:1, 15:16; Heb 13:15-16) § **60:11** Quoted in Rev 21:25 * **60:14** Quoted in Rev 3:9

so that no one passed through you,
I will make you an eternal excellency,
a joy of many generations.
16 You will also drink the milk of the nations,
and will nurse from royal breasts.
Then you will know that I, ADONAI , am the One who saves you,
your Redeemer,
the *'Avir Ya'akov* [Mighty One of Supplanter].
17 For bronze I will bring gold;
for iron I will bring silver;
for wood, bronze,
and for stones, iron.
I will also make peace your governor,
and righteousness your ruler.
18 Violence shall no more be *sh'ma* ·heard obeyed· in your land,
nor desolation or destruction within your borders;
but you will call your walls *Yishu'ah* ·Salvation·,
and your gates *Tehilah* ·Praise song·.
19 The *sun* will be no more your *light* by day;
nor will the brightness of the *moon* give light to you,
but ADONAI will be your everlasting *light,*
and your God will be your *glory.*
20 Your sun will not go down any more,
nor will your moon withdraw itself;
for ADONAI will be your everlasting *light,* †
and the days of your mourning will end.
21 ‡ Then your people will all be righteous.
They will inherit the land forever,
the branch of my planting,
the work of my hands,
that I may be glorified.
22 The little one will become a thousand,
and the small one a strong nation.
I, ADONAI , will do this quickly in its time."

# 61

1 * *The Ruach Yahweh [Spirit of He sustains breathing] is on me;*
† *because ADONAI has anointed me to preach good news to the poor* ‡
*and humbled.*
He has sent me to heal the broken hearted,
§ *to proclaim liberty to the captives,*

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† **60:20** Quoted in Rev 21:23, 22:5 ‡ **60:21** MPr: Rabbi Johanan also said: The son of David will come only in a generation that is either altogether righteous or altogether wicked. Either "in a generation that is altogether righteous," – as it is written, "Thy people also shall be all righteous: they shall inherit the land forever" (Is 60:21). Or "altogether wicked" - as it is written, "and he saw that there was no man, and wondered that there was no intercessor" (Is 59:16). For it is also written, "For mine own sake, even for mine own sake, will I do it" (Is 48:11). (Is 60:21 in Talmud Sanhedrin Folio 98A). (Matt 24:21-22) * **61:1** MP: Messiah will have the Spirit of God upon Him to accomplish His appointed works from God. (Consider the purpose of the Spirit, Is 11:2). (Matt 3:16-17; John 1:32-33) † **61:1** MP: Messiah's ministry includes preaching the good news to those afflicted and binding the broken hearted. (Matt 11:5; Luke 4:18-21) ‡ **61:1** Quoted in Matt 11:5; Luke 7:22 § **61:1** MP: Messiah has the anointing to proclaim liberty to captives. (John 8:36; 2 Cor 3:17)

* *to let out into the light those bound in the dark,*
*and to restore the crushed with forgiveness;*
2 † *to proclaim the year of ADONAI 's favor,* ‡
§ and the day of vengeance of our God;
to comfort all who mourn;
3 * to provide for those who mourn in Zion [Mountain ridge, Marking],
to give to them a garland for ashes,
the oil of joy for mourning,
the garment of *tehilah* ·praise song· for the spirit of heaviness;
that they may be called trees of righteousness,
the planting of ADONAI ,
that he may be glorified.
4 They will rebuild the old ruins.
They will raise up the places long devastated.
They will repair the ruined cities,
that have been devastated for many generations.
5 Strangers will stand and feed your flocks,
and foreigners will work your fields and your vineyards.
6 But you will be called *ADONAI 's priests.* †
Men will call you the servants of our God.
You will eat the wealth of the nations,
and you will boast in their *kavod* ·weighty glory·.
7 Instead of your shame you will have double.
Instead of dishonor, they will rejoice in their portion.
Therefore in their land, they will possess double.
Everlasting joy will be to them.
8 "For I, ADONAI , *'ahav* ·affectionately love· *mishpat* ·justice·.
I hate robbery and iniquity.
I will give them their reward in truth,
and I will make an everlasting covenant ·binding contract between two or more parties· with them.
9 Their offspring will be known among the nations,
and their offspring among the peoples.
All who see them will acknowledge them,
that they are the offspring which ADONAI has blessed."
10 I will greatly rejoice in ADONAI !
My soul will be joyful in my God;
for he has clothed me with the garments of *yesha'* ·salvation·.
He has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.
11 For as the earth produces its bud,
and as the garden causes the things that are sown in it to spring up;
so the Lord ADONAI will cause righteousness and *tehilah* ·praise song· to spring up before all the nations.

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* **61:1** MP: Messiah has the ministry to proclaim freedom to prisoners (slaves to sin). (John 8:31-34; Rom 6:16-20, 8:1-4) † **61:2** MP: Messiah proclaims the favorable time and grace of God. (Matt 4:17; Acts 17:30; 2 Cor 6:2) ‡ **61:2** Quoted in Luke 4:18-19 § **61:2** MP: Messiah brings the time of God's judgment and vengeance. (John 3:16-19, 12:47-48; Acts 17:31) * **61:3** MP: Fulfilled in the second coming is the establishing of the Messianic Kingdom and giving glory to those who mourned in Zion. (Rev 21:3-4) † **61:6** Quoted in 1 Pet 2:9

# 62

1 For Zion [Mountain ridge, Marking]'s sake will I not hold my peace,
and for Jerusalem [City of peace]'s sake I will not rest,
until her righteousness shines out like the dawn,
and her *yishu'ah* ·salvation· like a blazing torch.
2 The nations will see your righteousness,
and all kings your *kavod* ·weighty glory·,
and you will be called by a new name,
which ADONAI 's mouth will name.
3 You will also be a crown of beauty in ADONAI 's hand,
and a royal diadem in your God's hand.
4 You will not be called Forsaken any more;
nor will your land be called Desolate any more:
but you will be called Hephzibah,
and your land Beulah;
for ADONAI delights in you,
and your land will be married.
5 For as a young man marries a virgin,
so your sons will marry you.
As a bridegroom rejoices over his bride,
so your God will rejoice over you.
6 I have set watchmen on your walls, Jerusalem [City of peace].
They will never be silent day nor night.
You who call on ADONAI , take no rest,
7 and give him no rest, until he establishes,
and until he makes Jerusalem [City of peace] a *tehilah* ·praise song· in the earth.

8 ADONAI has sworn by his right hand,
and by the arm of his strength,
"Surely I will no more give your grain to be food for your enemies;
and foreigners will not drink your new wine, for which you have labored;
9 but those who have harvested it will eat it, and praise ADONAI ;
and those who have gathered it will drink it in the courts of my sanctuary."

10 Go through, go through the gates!
Prepare the way of the people!
Build up, build up the highway!
Gather out the stones!
Lift up a banner for the peoples.
11 Behold, ADONAI has *sh'ma* ·hear obey, proclaimed· unto the end of the earth,
"Say to the daughter of Zion [Mountain ridge, Marking],
'Behold, your *yesha'* ·salvation· comes.
Behold, his reward is with him,
and his recompense before him.' "
12 They will call them The holy people,
ADONAI 's redeemed.
You will be called Sought out,
A city not forsaken.

# 63

1 Who is this who comes from Edom [Red],
with dyed garments from Bozrah?
Who this who is glorious in his clothing,
marching in the greatness of his strength?
"It is I who speak in righteousness,
mighty to save."
2 Why is your clothing red,
and your garments like him who treads in the wine vat?

3 "I have trodden *the wine press* alone;
and of the peoples, no one was with me:
Yes, I trod them in my anger,
and trampled them in *my wrath.*
Their *life-blood* * is sprinkled on my garments,
and I have stained all my clothing.
4 For the day of vengeance was in my heart,
and the year of my redeemed has come.
5 I looked, and there was no one to help;
and I wondered that there was no one to uphold:
therefore my own arm brought salvation to me;
and my own wrath upheld me.
6 I trod down the peoples in my anger,
and made them drunk in my wrath,
and I poured out their life-blood on the earth."

7 I will tell of the *cheshed* ·loving-kindnesses· of ADONAI
and the *tehilahot* ·praise songs· of ADONAI ,
according to all that ADONAI has given to us,
and the great goodness toward the house of Israel [God prevails],
which he has given to them according to his *racham* ·merciful love·,
and according to the multitude of his *cheshed* ·loving-kindnesses·.
8 † For he said, "Surely, they are my people,
children who will not deal falsely;"
so he became their salvation.
9 In all their affliction he was afflicted,
and *ha mal'ak Yahweh* [the Angel of He sustains breathing] saved them.
In his love and in his pity he redeemed them.

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* **63:3** Quoted in Rev 14:19-20 † **63:8** MP: The Angel of God's presence is referred to in Exodus and became their Savior from God. Therefore this Savior is sent from God as Servant, Priest, prophet, and later as King to save, redeem, and establish a people unto God. This establishes that Messiah is the Angel of Yahweh. (John 3:17; Acts 7:30-32) Messiah, as the Angel of God's presence, acted on God's directive to save and redeem God's people (Ex 23:20-21, 32:34 with Is 43:11, 49:6) "for God's name is in him [the angel] (Ex 23:21)". Note: In combination, this prophecy is a key pin that identifies that "The Angel of Yahweh" who is also called "The Angel of God" who also shares names and titles with God and who identified with Yahweh. This is in fact the Messiah, God's Servant at God's right hand, sent to save and redeem by God's command. (Is 43:11 – God is the only Savior, Is 63:8, Is 53:4-6 – the Servant who is afflicted and is in association with those in iniquity). In (Ex 23:21; Is 40:3, 40:9), the Angel shares titles with Yahweh. In (Gen 22:1-2, 22:11-12; Ex 3:2-4, 13:21, 14:19), the Angel of Yahweh is identified when Yahweh is also being identified. Yeshua says he represents Father God and are equal in (John 5:23, 10:30, 14:1, 14:9-11). For a complete list about "The Angel of the Lord" see appendix.

He bore them,
and carried them all the days of old.
10 But *they rebelled,*
*and grieved his Ruach Kodesh [Holy Spirit].* ‡
Therefore he turned and became their enemy,
and he himself fought against them.

11 § Then he remembered the days of old,
Moses [Drawn out] and his people, saying,
"Where is he who brought them up out of the sea with the shepherds of his flock?
Where is he who put his *Ruach Kodesh* [Holy Spirit] among them?"
12 Who caused his glorious arm to be at Moses [Drawn out]' right hand?
Who divided the waters before them, to make himself an everlasting name?
13 Who led them through the depths,
like a horse in the wilderness,
so that they didn't stumble?
14 As the livestock that go down into the valley,
*Ruach Yahweh* [Spirit of He sustains breathing] caused them to rest.
So you led your people, to make yourself a glorious name.

15 Look down from heaven,
and see from the habitation of your holiness and of your glory.
Where are your zeal and your mighty acts?
The yearning of your heart and your *racham* ·compassionate love· is restrained toward me.
16 For you are our Father,
though Abraham [Father of a multitude] does not know us,
and Israel [God prevails] does not acknowledge us.
You, ADONAI , are our Father.
Our Redeemer from everlasting is your name.
17 O ADONAI , why do you make us wander from your ways,
and harden our heart from your fear?
*Teshuvah* ·Complete return· for your servants' sake,
the tribes of your inheritance.
18 Your holy people possessed it but a little while.
Our adversaries have trodden down your sanctuary.
19 We have become like those over whom you never ruled,
like those who were not called by your name.

# 64

1 Oh that you would tear the heavens,
that you would come down,
that the mountains might quake at your presence.
2 As when fire kindles the brushwood,
and the fire causes the water to boil;

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‡ **63:10** Quoted in Acts 7:51 § **63:11** MP: Parallel to Yahweh and Holy Spirit during the Exodus, Messiah brings the presence of Holy Spirit with himself in like manner, but also in a different manner (Matt 28:19-20; John 14:16-17; Gal 5:16). Because of the atonement of Messiah, God has justice and promises to not removing his Spirit, (Hag 2:5). Individuals still can grieve and quench the Spirit (Eph 1:13, 4:30; 1 Thes 5:19; Heb 10:29). (Luke 10:9-11; Heb 10:29)

Make your name known to your adversaries,
that the nations may tremble at your presence!
3 When you did awesome things which we didn't look for,
you came down, and the mountains quaked at your presence.
4 * For from of old men *have not sh'ma ·heard·,*
*nor perceived by the ear,* †
nor has the eye seen a God besides you,
who works for him who waits for him.
5 You meet him who rejoices and does righteousness,
those who remember you in your ways.
Behold, you were angry, and we sinned.
We have been in sin for a long time.
Shall we be saved?
6 For we have all become like one who is unclean,
and all our righteousness is like a polluted garment.
We all fade like a leaf;
and our iniquities, like the wind, take us away.
7 There is no one who calls on your name,
who stirs himself up to take hold of you;
for you have hidden your face from us,
and have consumed us by means of our iniquities.

8 But now, ADONAI , you are our Father.
We are the clay, and you our potter.
We all are the work of your hand.
9 Don't be furious, ADONAI ,
and don't remember iniquity forever.
Look and see, we beg you,
we are all your people.
10 Your holy cities have become a wilderness.
Zion [Mountain ridge, Marking] has become a wilderness,
Jerusalem [City of peace] a desolation.
11 Our holy and our beautiful house, where our fathers praised you,
is burned with fire;
and all our pleasant places are laid waste.
12 Will you hold yourself back for these things, ADONAI ?
Will you keep silent, and punish us very severely?

# 65

1 * *"I am inquired of by those who didn't ask.*
*I am found by those who didn't seek me.* †
I said, 'See me, behold me,' to a nation that was not called by my name.
2 ‡ *I have spread out my hands all day to a rebellious people,* §
who walk in a way that is not good,
after their own thoughts;
don't come near to me,
3 a people who provoke me to my face continually,

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* **64:4** MP: Nobody has seen or heard the things that God has prepared for those who wait for Him. (John 14:2; 1 Cor 2:9) † **64:4** Quoted in 1 Cor 2:9 * **65:1** MP: Messiah will be sought for and found by the Gentile nations who did not seek him. (Acts 13:48; Rom 10:20, 11:25) † **65:1** Quoted in Rom 10:21 ‡ **65:2** MP: Messiah reaches out to rebellious Israel. (John 5:37-40) § **65:2** Quoted in Rom 10:21

sacrificing in gardens,
and burning incense on bricks;
4 who sit among the graves,
and spend nights in secret places;
who eat pig's meat,
and their pots hold soup made of disgusting things;
5 who say, 'Stay by yourself,
for I am holier than you.'
These are smoke in my nose,
a fire that burns all day.

6 "Behold, it is written before me:
I will not keep silence,
but will repay,
yes, I will repay into their bosom,
7 your own iniquities, and the iniquities of your fathers together," says ADONAI ,
"who have burned incense on the mountains,
and blasphemed me on the hills.
Therefore I will first measure their work into their bosom."

8 ADONAI says,
"As the new wine is found in the cluster,
and one says, 'Don't destroy it, for a blessing is in it:'
so will I do for my servants' sake,
that I may not destroy them all.
9 I will bring offspring out of Jacob [Supplanter],
and out of Judah [Praised] an inheritor of my mountains.
My chosen will inherit it,
and my servants will dwell there.
10 Sharon will be a fold of flocks,
and the valley of Achor a place for herds to lie down in,
for my people who have sought me.

11 "But you who forsake ADONAI ,
who forget my holy mountain,
who prepare a table for Fortune,
and who fill up mixed wine to Destiny;
12 I will destine you to the sword,
and you will all bow down to the slaughter;
because when I called, you didn't answer.
When I spoke, you didn't *sh'ma* ·hear obey·;
but you did that which was evil in my eyes,
and chose that in which I didn't delight."

13 Therefore thus says the Lord ADONAI ,
"Behold, my servants will eat,
but you will be hungry;
behold, my servants will drink,
but you will be thirsty.
Behold, my servants will rejoice,
but you will be disappointed;

14 Behold, my servants will sing for joy of heart,
but you will cry for sorrow of heart,
and will wail for anguish of spirit.
15 You will leave your name for a curse to my chosen;
and the Lord ADONAI will kill you.
He will call his servants by another name,
16 so that he who blesses himself in the earth will bless himself in the God of truth;
and he who swears in the earth will swear by the God of truth;
because the former troubles are forgotten,
and because they are hidden from my eyes.

17 * "For, behold, I *create new heavens and a new earth;* †
and the *former* things will *not* ‡ be remembered,
nor come into mind.
18 § But be glad and rejoice forever in that which I create;
for, behold, I create Jerusalem [City of peace] to be a delight,
and her people a joy.
19 I will rejoice in Jerusalem [City of peace],
and delight in my people;
and the voice of *weeping* and the voice of *crying*
will be *sh'ma* ·heard obeyed· in her *no more.* *

20 "No more will there be an infant who only lives a few days,
nor an old man who has not filled his days;
for the child will die one hundred years old,
and the sinner being one hundred years old will be accursed.
21 They will build houses, and inhabit them.
They will plant vineyards, and eat their fruit.
22 They will not build, and another inhabit.
They will not plant, and another eat:
for the days of my people will be like the days of a tree,
and my chosen will long enjoy the work of their hands.
23 They will not labor in vain,
nor give birth for calamity;
for they are the offspring of ADONAI 's blessed,
and their descendants with them.
24 It will happen that, before they call, I will answer;
and while they are yet speaking, I will *sh'ma* ·hear obey·.
25 The wolf and the lamb will feed together,
and the lion will eat straw like the ox.
Dust will be the serpent's food.
They will not hurt nor destroy in all my holy mountain,"
says ADONAI .

# 66

1 ADONAI *says,*
*"Heaven is my throne, and the earth is my footstool.* *

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* **65:17** MP: New heaven and new earth will be established. (2 Peter 3:13; Rev 21:1, 21:5) † **65:17** Quoted in 2 Cor 5:17; 2 Pet 3:13; Rev 21:1 ‡ **65:17** Quoted in 2 Cor 5:17 § **65:18** MP: New Jerusalem is a source of joy and the people thereof are delighted. (Rev 21:2-3) * **65:19** Quoted in Rev 21:4 * **66:1** Quoted in Matt 5:35

*What kind of house will you build to me?*
*Where will I rest?*
2 *For my hand has made all these things,* †
and so all these things came to be," says ADONAI :
"but to this man will I look,
even to he who is poor and of a contrite spirit,
and who trembles at my word.
3 He who kills an ox is as he who kills a man;
he who sacrifices a lamb, as he who breaks a dog's neck;
he who offers an offering, as he who offers pig's blood;
he who burns frankincense, as he who blesses an idol.
Yes, they have chosen their own ways,
and their soul delights in their abominations:
4 I also will choose their delusions,
and will bring their fears on them;
because when I called, no one answered;
when I spoke, they didn't *sh'ma* ·hear obey·;
but they did that which was evil in my eyes,
and chose that in which I didn't delight."

5 *Sh'ma* ·Hear obey· ADONAI 's word,
you who tremble at his word:
"Your brothers who hate you,
who cast you out for my name's sake, have said,
'Let ADONAI be glorified,
that we may see your joy;'
but it is those who shall be disappointed.
6 A voice of tumult from the city,
a voice from the temple,
a voice of ADONAI that repays his enemies what they deserve.

7 "Before she travailed, she gave birth.
Before her pain came, she delivered a son.
8 Who has *sh'ma* ·heard obeyed· of such a thing?
Who has seen such things?
Shall a land be born in one day?
Shall a nation be born at once?
For as soon as Zion [Mountain ridge, Marking] travailed,
she gave birth to her children.
9 Shall I bring to the birth, and not cause to be delivered?" says ADONAI .
"Shall I who cause to give birth shut the womb?" says your God.
10 "Rejoice with Jerusalem [City of peace], and be glad for her, all you who
*'ahav* ·affectionately love· her.
Rejoice for joy with her, all you who mourn over her;
11 that you may nurse and be satisfied at the comforting breasts;
that you may drink deeply,
and be delighted with the abundance of her *kavod* ·weighty glory·."

12 For ADONAI says, "Behold, I will extend peace to her like a river,
and the *kavod* ·weighty glory· of the nations like an overflowing
stream;

† **66:2** Quoted in Acts 7:49-50

and you will nurse.
You will be carried on her side,
and will be dandled on her knees.
13 As one whom his mother comforts,
so will I comfort you.
You will be comforted in Jerusalem [City of peace]."

14 You will see it, and your heart shall rejoice,
and your bones will flourish like the tender grass.
ADONAI 's hand will be known among his servants;
and he will have indignation against his enemies.
15 For, behold, ADONAI will come with fire,
and his chariots will be like the whirlwind;
to render his anger with fierceness,
and his rebuke with *flames of fire.* ‡
16 For ADONAI will execute judgment by fire and by his sword on all flesh;
and those slain by ADONAI will be many.
17 "Those who sanctify themselves and purify themselves to go to the gardens, behind one in the middle, eating pig's meat, abominable things, and the mouse, they shall come to an end together," says ADONAI .
18 "For I know their works and their thoughts. The time comes that I will gather all nations and languages, and they will come, and will see my *kavod* ·weighty glory·.
19 "I will set a sign among them, and I will send those who escape of them to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to far away islands, who have not *sh'ma* ·heard obeyed· my fame, nor have seen my *kavod* ·weighty glory·; and they shall declare my *kavod* ·weighty glory· among the nations. 20 They shall bring all your brothers out of all the nations for an offering to ADONAI , on horses, in chariots, in litters, on mules, and on camels, to my holy mountain Jerusalem [City of peace], says ADONAI , as the children of Israel [God prevails] bring their offering in a clean vessel into ADONAI 's house. 21 Of them I will also select priests and Levites [Descendants of United with]," says ADONAI .
22 "For as the *new heavens and the new earth,* § which I will make, shall remain before me," says ADONAI , "so your offspring and your name shall remain. 23 It shall happen that from one new moon to another, and from one *Sabbath* ·To cease· to another, all flesh will come to *hawa* ·bow low, prostrate· to worship before me," says ADONAI . 24 "They will go out, and look at the dead bodies of the men who have transgressed against me; for *their worm will not die, nor will their fire be quenched,* * and they will be loathsome to all mankind."

‡ **66:15** Quoted in 2 Thes 1:8 § **66:22** Quoted in 2 Pet 3:13; Rev 21:1 * **66:24** Quoted in Mark 9:44, 9:48

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# The First Book of the 1st Maccabees [Hammers]

*Context: Records the first political war for religious freedom. Choosing to honor the traditions of Moses-Judaism based worship of Yah in a political culture that is embracing the Greek way of thinking, called Hellenism. If this revolt did not happen, the national identity of Hebrew, Judea [Praise], and Israel would have extinguished, thus preventing the Messiah from coming thru the line of David. Chanukah [Dedication] celebrates the Maccabee's revolt, Jewish political independence, and the miracle of the Second Temple re-dedication. The Maccabees were the first Levite family to hold a combination Political and Priest office in Israel. This paved the way for the Roman empire and political-religious parties of Pharisee (focusing on how to walk) and Sadducee (focused on temple service). Both are separate from and do not require adherents to be Levites yet have control in Judaism and Temple service.*

*1st Maccabees History: Crisis and response (1:1-2:70); Leadership of Judas Maccabeus (3:1-9:22); Leadership of Jonathan (9:23-12:53); Leadership of Simon (13:1-16:24).*

1 And it came to pass, after that Alexander the Macedonian, the son of Philip [Loves horses], who came out of the land of Chittim, and struck Darius king of the Persians and Medes [Middle-land], it came to pass, after he had struck him, that he reigned in his stead, in former time, over Greece. 2 And he fought many battles, and won many strongholds, and killed the kings of the earth, 3 and went through to the ends of the earth, and took spoils of a multitude of nations. And the earth was quiet before him, and he was exalted, and his heart was lifted up, 4 and he gathered together an exceeding strong host, and ruled over countries and nations and principalities, and they became tributary to him. 5 And after these things he fell sick, and perceived that he should die. 6 And he called his servants, which were honorable, which had been brought up with him from his youth, and he divided to them his kingdom, while he was yet alive. 7 And Alexander reigned twelve years, and he died. 8 And his servants bare rule, each one in his place. 9 And they did all put diadems upon themselves after that he was dead, and so did their sons after them many years: and they multiplied evils in the earth.

10 And there came forth out of them a sinful root, Antiochus Epiphanes, son of Antiochus the king, who had been a hostage at Rome [Town of flowing waters], and he reigned in * the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days came there forth out of Israel [God prevails] transgressors of the law, and persuaded many, saying, let us go and make a covenant ·binding contract between two or more parties· with the Gentiles that are round about us; for since we were parted from them many evils have befallen us. 12 And the saying was good in their eyes. 13 And certain of the people were forward herein and went to the king, and he gave them license to do after the ordinances of the Gentiles. 14 And they built a place of exercise in Jerusalem [City of peace] according to the laws of the Gentiles;

* **1:10** circa B.C.E 176

15 and they made themselves uncircumcised, and forsook the holy covenant ·binding contract between two or more parties·, and joined themselves to the Gentiles, and sold themselves to do evil.
16 And the kingdom was well ordered in the sight of Antiochus, and he thought to reign over Egypt [Abode of slavery], that he might reign over the two kingdoms. 17 And he entered into Egypt [Abode of slavery] with a great multitude, with chariots, and with elephants, and with horsemen, and with a great navy; 18 and he made war against Ptolemy king of Egypt [Abode of slavery]; and Ptolemy was put to shame before him, and fled; and many fell wounded to death. 19 And they got possession of the strong cities in the land of Egypt [Abode of slavery]; and he took the spoils of Egypt [Abode of slavery].
20 And Antiochus, after that he had struck Egypt [Abode of slavery], returned in † the hundred and forty and third year, and went up against Israel [God prevails] and Jerusalem [City of peace] with a great multitude, 21 and entered presumptuously into the sanctuary, and took the golden altar, and the *menorah* ·lamp· of the light, and all that pertained there, 22 and the table of the show bread, and the cups to pour withal, and the bowls, and the golden censers, and the veil, and the crowns, and the adorning of gold which was on the face of the temple, and he scaled it all off. 23 And he took the silver and the gold and the precious utensils; and he took the hidden treasures which he found. 24 And when he had taken all, he went away into his own land, and he made a great slaughter, and spoke very presumptuously. 25 And there came great mourning upon Israel [God prevails], in every place where they were; 26 and the rulers and elders groaned, the virgins and young men were made feeble, and the beauty of the women was changed. 27 Every bridegroom took up lamentation, she that sat in the marriage chamber was in heaviness. 28 And the land was moved for the inhabitants thereof, and all the house of Jacob [Supplanter] was clothed with shame.
29 And after two full years the king sent a chief collector of tribute to the cities of Judah [Praised], and he came to Jerusalem [City of peace] with a great multitude. 30 And he spoke words of peace to them in subtelty, and they gave him credence: and he fell upon the city suddenly, and struck it very sore, and destroyed much people out of Israel [God prevails]. 31 And he took the spoils of the city, and set it on fire, and pulled down the houses thereof and the walls thereof on every side. 32 And they led captive the women and the children, and the cattle they took in possession. 33 And they built the city of David [Beloved] with a great and strong wall, with strong towers, and it became to them a citadel. 34 And they put there a sinful nation, transgressors of the law, and they strengthened themselves therein. 35 And they stored up arms and food, and gathering together the spoils of Jerusalem [City of peace], they laid them up there, and they became a sore snare: 36 and it became a place to lie in wait in against the sanctuary, and an evil adversary to Israel [God prevails] continually. 37 And they shed innocent blood on every side of the sanctuary, and defiled the sanctuary. 38 And the inhabitants of Jerusalem [City of peace] fled because of them; and she became a habitation of strangers, and she became strange to them that were born in her, and her children forsook her. 39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning,

† **1:20** circa B.C.E 170

her Sabbaths into reproach, her honor into contempt. 40 According to her glory, so was her dishonor multiplied, and her high estate was turned into mourning.

41 And king Antiochus wrote to his whole kingdom, that all should be one people, 42 and that each should forsake his own laws. And all the nations agreed according to the word of the king; 43 and many of Israel [God prevails] consented to his worship, and sacrificed to the idols, and profaned the *Sabbath* ·To cease·. 44 And the king sent letters by the hand of messengers to Jerusalem [City of peace] and the cities of Judah [Praised], that they should follow laws strange to the land, 45 and should forbid whole burnt offerings and sacrifice and drink offerings in the sanctuary; and should profane the Sabbaths and feasts, 46 and pollute the sanctuary and them that were holy; 47 that they should build altars, and temples, and shrines for idols, and should sacrifice swine's flesh and unclean beasts: 48 and that they should leave their sons uncircumcised, that they should make their souls abominable with all manner of uncleanness and profanation; 49 so that they might forget the law, and change all the ordinances. 50 And whoever shall not do according to the word of the king, he shall die. 51 According to all these words wrote he to his whole kingdom; and he appointed overseers over all the people, and he commanded the cities of Judah [Praised] to sacrifice, city by city. 52 And from the people were gathered together to them many, every one that had forsaken the law; and they did evil things in the land; 53 and they made Israel to hide themselves in every place of refuge which they had.

54 And on the fifteenth day of Chislev, in ‡ the hundred and forty and fifth year, they built an abomination of desolation upon the altar, and in the cities of Judah [Praised] on every side they built idol altars. 55 And at the doors of the houses and in the streets they burned incense. 56 And they tore in pieces the books of the law which they found, and set them on fire. 57 And wherever was found with any a book of the covenant, and if any consented to the law, the king's sentence delivered him to death. 58 Thus did they in their might to Israel [God prevails], to those that were found month by month in the cities. 59 And on the five and twentieth day of the month they sacrificed upon the idol altar of God. 60 And the women that had circumcised their children they put to death according to the commandment. 61 And they hanged their babes about their necks, and destroyed their houses, and them that had circumcised them. 62 And many in Israel [God prevails] were fully resolved and confirmed in themselves not to eat unclean things. 63 And they chose to die, that they might not be defiled with the meats, and that they might not profane the holy covenant: and they died. 64 And there came exceeding great wrath upon Israel [God prevails].

# 2

1 In those days rose up Mattathias [Gift of Yah] the son of John [Yah is gracious], the son of Simeon [Hearing], a priest of the sons of Joarib, from Jerusalem [City of peace]; and he lived at Modin. 2 And he had five sons, John [Yah is gracious], who was surnamed Gaddis; 3 Simeon [Hearing], who was called Thassi; 4 Judas [Praised], who was called Maccabaeus

‡ **1:54** circa B.C.E 167 or 168

[Hammer]; 5 Eleazar [Help of God], who was called Avaran; Jonathan, who was called Apphus.

6 And he saw the blasphemies that were committed in Judah [Praised] and in Jerusalem [City of peace], 7 and he said,

Woe is me! wherefore was I born to see the destruction of my people, and the destruction of the holy city, and to dwell there, when it was given into the hand of the enemy, the sanctuary into the hand of aliens? 8 Her temple is become as a man that was glorious: 9 her utensils of glory are carried away into captivity, her infants are slain in her streets, her young men with the sword of the enemy. 10 What nation has not inherited her palaces, and gotten possession of her spoils? 11 her adorning is all taken away; instead of a free woman she is become a bond woman: 12 and, behold, our holy things and our beauty and our glory are laid waste, and the Gentiles have profaned them. 13 Wherefore should we live any longer?

14 And Mattathias [Gift of Yah] and his sons tore their clothes, and put on sackcloth, and mourned exceedingly.

15 And the king's officers, that were enforcing the apostasy, came into the city Modin to sacrifice. 16 And many of Israel [God prevails] came to them, and Mattathias [Gift of Yah] and his sons were gathered together. 17 And the king's officers answered and spoke to Mattathias [Gift of Yah], saying, You are a ruler and an honorable and great man in this city, and strengthened with sons and brethren: 18 now therefore come you first and do the commandment of the king, as all the nations have done, and the men of Judah [Praised], and they that remain in Jerusalem [City of peace]: and you and your house shall be in the number of the king's Friends, and you and your sons shall be honored with silver and gold and many gifts. 19 And Mattathias [Gift of Yah] answered and said with a loud voice, If all the nations that are in the house of the king's dominion hearken to him, to fall away each one from the worship of his fathers, and have made choice to follow his commandments, 20 yet will I and my sons and my brethren walk in the covenant of our fathers. 21 Heaven forbid that we should forsake the law and the ordinances. 22 We will not hearken to the king's words, to go aside from our worship, on the right hand, or on the left. 23 And when he had left speaking these words, there came a Jew [Praiser] in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. 24 And Mattathias [Gift of Yah] saw it, and his zeal was kindled, and his reins trembled, and he showed forth his wrath according to judgement, and ran, and killed him upon the altar. 25 And the king's officer, who compelled men to sacrifice, he killed at that time, and pulled down the altar. 26 And he was zealous for the law, even as Pinchas [Bronze skin] did to Zimri the son of Salu. 27 And Mattathias [Gift of Yah] cried out in the city with a loud voice, saying, Whosoever is zealous for the law, and maintains the covenant, let him come forth after me. 28 And he and his sons fled into the mountains, and forsook all that they had in the city.

29 Then many that sought after justice and judgement went down into the wilderness, to dwell there, 30 they, and their sons, and their wives, and their cattle; because evils were multiplied upon them. 31 And it was told the king's officers, and the forces that were in Jerusalem [City of peace], the city of David [Beloved], that certain men, who had broken the king's commandment, were gone down into the secret places in the

wilderness; 32 and many pursued after them, and having overtaken them, they encamped against them, and set the battle in array against them on the *Sabbath* ·To cease· day. 33 And they said to them, Thus far. Come forth, and do according to the word of the king, and you shall live. 34 And they said, We will not come forth, neither will we do the word of the king, to profane the *Sabbath* ·To cease· day. 35 And they hasted to give them battle. 36 And they answered them not, neither cast they a stone at them, nor stopped up the secret places, 37 saying, Let us die all in our innocence: heaven and earth witness over us, that you put us to death without trial. 38 And they rose up against them in battle on the *Sabbath* ·To cease·, and they died, they and their wives and their children, and their cattle, to the number of a thousand souls.

39 And Mattathias [Gift of Yah] and his friends knew it, and they mourned over them exceedingly. 40 And one said to another, If we all do as our brethren have done, and fight not against the Gentiles for our lives and our ordinances, they will now quickly destroy us from off the earth. 41 And they took counsel on that day, saying, whoever shall come against us to battle on the *Sabbath* ·To cease· day, let us fight against him, and we shall in no wise all die, as our brethren died in the secret places. 42 Then were gathered together to them a company of Hasidaeans, mighty men of Israel [God prevails], every one that offered himself willingly for the law. 43 And all they that fled from the evils were added to them, and became a stay to them. 44 And they mustered a host, and struck sinners in their anger, and lawless men in their wrath: and the rest fled to the Gentiles for safety. 45 And Mattathias [Gift of Yah] and his friends went round about, and pulled down the altars; 46 and they circumcised by force the children that were uncircumcised, as many as they found in the coasts of Israel [God prevails]. 47 And they pursued after the sons of pride, and the work prospered in their hand. 48 And they rescued the law out of the hand of the Gentiles, and out of the hand of the kings, neither suffered they the sinner to triumph.

49 And the days of Mattathias [Gift of Yah] drew near that he should die, and he said to his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50 And now, my children, be you zealous for the law, and give your lives for the covenant of your fathers. 51 And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52 Was not Abraham [Father of a multitude] found faithful in temptation, and it was reckoned to him for righteousness? 53 Joseph [May he add] in the time of his distress kept the commandment, and became lord of Egypt [Abode of slavery]. 54 Pinchas [Bronze skin] our father, for that he was zealous exceedingly, obtained the covenant ·binding contract between two or more parties· of an everlasting priesthood. 55 Joshua [Salvation Yah] for fulfilling the word became a judge in Israel [God prevails]. 56 Caleb for bearing witness in the congregation obtained a heritage in the land. 57 David [Beloved] for being merciful inherited the throne of a kingdom forever and ever. 58 Elijah [My God Yah], for that he was exceeding zealous for the law, was taken up into heaven. 59 Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60 Daniel [My judge is God] for his innocence was delivered from the mouth of lions. 61 And thus consider you from generation to generation,

that none that put their trust in him shall lack for strength. 62 And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63 To-day he shall be lifted up, and tomorrow he shall in no wise be found, because he is returned to his dust, and his thought is perished. 64 And you, my children, be strong, and show yourselves men in behalf of the law; for therein shall you obtain glory. 65 And, behold, Simeon [Hearing] your brother, I know that he is a man of counsel; give ear to him always: he shall be a father to you. 66 And Judas Maccabee [Praised Hammer], he has been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67 And take you to you all the doers of the law, and avenge the wrong of your people. 68 Render a recompense to the Gentiles, and take heed to the commandments of the law. 69 And he blessed them, and was gathered to his fathers. 70 And he died in * the hundred and forty and sixth year, and his sons buried him in the sepulchers of his fathers at Modin, and all Israel [God prevails] made great lamentation for him.

# 3

1 And his son Judas [Praised], who was called Maccabaeus [Hammer], rose up in his stead. 2 And all his brethren helped him, and so did all they that clave to his father, and they fought with gladness the battle of Israel [God prevails]. 3 And he got his people great glory, and put on a breastplate as a giant, and girded his warlike harness about him, and set battles in array, protecting the army with his sword. 4 And he was like a lion in his deeds, and as a lion's whelp roaring for prey. 5 And he pursued the lawless, seeking them out, and he burned up those that troubled his people. 6 And the lawless shrunk for fear of him, and all the workers of lawlessness were sore troubled, and salvation prospered in his hand. 7 And he angered many kings, and made Jacob [Supplanter] glad with his acts, and his memorial is blessed forever. 8 And he went about among the cities of Judah [Praised], and destroyed the ungodly out of the land, and turned away wrath from Israel [God prevails]: 9 and he was renowned to the utmost part of the earth, and he gathered together such as were ready to perish.

10 And Apollonius gathered the Gentiles together, and a great host from Samaria, to fight against Israel [God prevails]. 11 And Judas [Praised] perceived it, and he went forth to meet him, and struck him, and killed him: and many fell wounded to death, and the rest fled. 12 And they took their spoils, and Judas [Praised] took the sword of Apollonius, and therewith he fought all his days.

13 And Seron, the commander of the host of Syria [Elevated], heard say that Judas [Praised] had gathered a gathering and a congregation of faithful men with him, and of such as went out to war; 14 And he said, I will make myself a name and get me glory in the kingdom; and I will fight against Judas [Praised] and them that are with him, that set at nothing the word of the king. 15 And there went up with him also a mighty army of the ungodly to help him, to take vengeance on the children of Israel [God prevails].

16 And he came near to the going up of Bethhoron, and Judas [Praised] went forth to meet him with a small company. 17 But when they saw the army coming to meet them, they said to Judas [Praised], What? shall we be able, being a small company, to fight against so great and strong a

* **2:70** circa B.C.E 167

multitude? and we for our part are faint, having tasted no food this day.
18 And Judas [Praised] said, It is an easy thing for many to be shut up in the
hands of a few; and with heaven it is all one, to save by many or by few:
19 for victory in battle stands not in the multitude of a host; but strength is
from heaven. 20 They come to us in fulness of insolence and lawlessness, to
destroy us and our wives and our children, for to spoil us: 21 but we fight
for our lives and our laws. 22 And he himself will discomfit them before
our face: but as for you, be you not afraid of them.
23 Now when he had left off speaking, he leapt suddenly upon them, and
Seron and his army were discomfited before him. 24 And they pursued
them in the going down of Bethhoron to the plain, and there fell of
them about eight hundred men; but the residue fled into the land of the
Philistines [To roll in dust (As an insult)].
25 And the fear of Judas [Praised] and his brethren, and the dread of
them, began to fall upon the nations round about them: 26 and his name
came near even to the king, and every nation told of the battles of Judas
[Praised].
27 But when king Antiochus heard these words, he was full of indignation:
and he sent and gathered together all the forces of his realm, an exceeding
strong army. 28 And he opened his treasury, and gave his forces pay for a
year, and commanded them to be ready for every need. 29 And he saw that
the money failed from his treasures, and that the tributes of the country
were small, because of the dissension and plague which he had brought
upon the land, to the end that he might take away the laws which had been
from the first days; 30 and he feared that he should not have enough as at
other times for the charges and the gifts which he gave aforetime with
a liberal hand, and he abounded above the kings that were before him.
31 And he was exceedingly perplexed in his mind, and he determined to go
into Persia [Descendants of Loving-kindness], and to take the tributes of the
countries, and to gather much money. 32 And he left Lysias, an honorable
man, and one of the seed royal, to be over the affairs of the king from the
river Euphrates [Fruitful] to the borders of Egypt [Abode of slavery], 33 and
to bring up his son Antiochus, until he came again. 34 And he delivered
to him the half of his forces, and the elephants, and gave him charge of
all the things that he would have done, and concerning them that lived in
Judea and in Jerusalem [City of peace], 35 that he should send a host against
them, to root out and destroy the strength of Israel [God prevails], and the
remnant of Jerusalem [City of peace], and to take away their memorial
from the place; 36 And that he should make strangers to dwell on all their
coasts, and should divide their land to them by lot. 37 And the king took
the half that remained of the forces, and removed from Antioch, from his
royal city, * the hundred and forty and seventh year; and he passed over
the river Euphrates [Fruitful], and went through the upper countries.
38 And Lysias chose Ptolemy the son of Dorymenes, and Nicanor, and
Gorgias, mighty men of the king's Friends; 39 and with them he sent forty
thousand footmen, and seven thousand horse, to go into the land of Judah
[Praised], and to destroy it, according to the word of the king. 40 And they
removed with all their host, and came and pitched near to Emmaus in the
plain country. 41 And the merchants of the country heard the fame of them,
and took silver and gold exceeding much, with servants, and came into the

* **3:37** circa B.C.E 166

camp to take the children of Israel [God prevails] for servants: and there were added to them the forces of Syria [Elevated] and of the land of the Philistines [To roll in dust (As an insult)].
42 And Judas [Praised] and his brethren saw that evils were multiplied, and that the forces were encamping in their borders; and they took knowledge of the king's words which he had commanded, to destroy the people and make an end of them; 43 and they said each man to his neighbor, Let us raise up the ruin of our people, and let us fight for our people and the holy place. 44 And the congregation was gathered together, that they might be ready for battle, and that they might pray, and ask for mercy and compassion. 45 And Jerusalem [City of peace] was without inhabitant as a wilderness, there was none of her offspring that went in or went out; and the sanctuary was trodden down, and the sons of strangers were in the citadel, the Gentiles lodged therein; and joy was taken away from Jacob [Supplanter], and the pipe and the harp ceased. 46 And they gathered themselves together, and came to Mizpeh, over against Jerusalem [City of peace]; for in Mizpeh was there a place of prayer aforetime for Israel [God prevails]. 47 And they fasted that day, and put on sackcloth, and put ashes upon their heads, and tore their clothes, 48 and laid open the book of the law, concerning which the Gentiles were wont to inquire, seeking the likenesses of their idols. 49 And they brought the priests' garments, and the first fruits, and the tithes: and they stirred up the Nazarites, who had accomplished their days. 50 And they cried aloud toward heaven, saying, What shall we do with these men, and where shall we carry them away? 51 And your holy place is trodden down and profaned, and your priests are in heaviness and brought low. 52 And, behold, the Gentiles are assembled together against us to destroy us: you know what things they imagine against us. 53 How shall we be able to stand before them, except you be our help? 54 And they sounded with the trumpets, and cried with a loud voice.
55 And after this Judas [Praised] appointed leaders of the people, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens. 56 And he said to them that were building houses, and were betrothing wives, and were planting vineyards, and were fearful, that they should return, each man to his own house, according to the law. 57 And the army removed, and encamped upon the south side of Emmaus. 58 And Judas [Praised] said, Gird yourselves, and be valiant men, and be in readiness against the morning, that you may fight with these Gentiles, that are assembled together against us to destroy us, and our holy place: 59 for it is better for us to die in battle, than to look upon the evils of our nation and the holy place. 60 Nevertheless, as may be the will in heaven, so shall he do.

# 4

1 And Gorgias took five thousand footmen, and a thousand chosen horse, and the army removed by night, 2 that it might fall upon the army of the Jews [Praisers] and strike them suddenly: and the men of the citadel were his guides. 3 And Judas [Praised] heard thereof, and removed, he and the valiant men, that he might strike the king's host which was at Emmaus, 4 while as yet the forces were dispersed from the camp. 5 And Gorgias came into the camp of Judas [Praised] by night, and found no man; and he sought them in the mountains; for he said, These men flee from us.

6 And as soon as it was day, Judas [Praised] appeared in the plain with
three thousand men: howbeit they had not armor nor swords to their
minds. 7 And they saw the camp of the Gentiles strong and fortified, and
horsemen compassing it round about; and these were expert in war. 8 And
Judas [Praised] said to the men that were with him, Fear you not their
multitude, neither be you afraid of their onset. 9 Remember how our
fathers were saved in the Red sea, when Pharaoh pursued them with a
host. 10 And now let us cry to heaven, if he will have us, and will remember
the covenant of our fathers, and destroy this army before our face today:
11 and all the Gentiles shall know that there is one who redeems and saves
Israel [God prevails]. 12 And the strangers lifted up their eyes, and saw
them coming over against them: 13 and they went out of the camp to
battle. And they that were with Judas [Praised] sounded their trumpets,
14 and joined battle, and the Gentiles were discomfited, and fled into the
plain. 15 But all the hindmost fell by the sword: and they pursued them
to Gazara, and to the plains of Idumaea and Azotus and Jamnia, and there
fell of them about three thousand men. 16 And Judas [Praised] and his host
returned from pursuing after them, 17 and he said to the people, Be not
greedy of the spoils, inasmuch as there is a battle before us; 18 and Gorgias
and his host are near to us in the mountain. But stand you now against
our enemies, and fight against them, and afterwards take the spoils with
boldness. 19 While Judas [Praised] was yet making an end of these words,
there appeared a part of them looking out from the mountain: 20 and they
saw that their host had been put to flight, and that the Jews [Praisers]
were burning the camp; for the smoke that was seen declared what was
done. 21 But when they perceived these things, they were sore afraid; and
perceiving also the army of Judas [Praised] in the plain ready for battle,
22 they fled all of them into the land of the Philistines [To roll in dust (As
an insult)]. 23 And Judas [Praised] returned to spoil the camp, and they got
much gold, and silver, and blue, and sea purple, and great riches. 24 And
they returned home, and sang a song of thanksgiving, and gave praise to
heaven; because his mercy is good, because his mercy endures forever.
25 And Israel [God prevails] had a great deliverance that day.

26 But the strangers, as many as had escaped, came and told Lysias
all the things that had happened: 27 but when he heard thereof, he
was confounded and discouraged, because neither had such things as he
would been done to Israel [God prevails], nor had such things as the king
commanded him come to pass.

28 And in the next year he gathered together threescore thousand chosen
footmen, and five thousand horse, that he might subdue them. 29 And they
came into Idumaea, and encamped at Bethsura; and Judas [Praised] met
them with ten thousand men. 30 And he saw that the army was strong, and
he prayed and said,

Blessed are you, O Savior of Israel [God prevails], who did quell the
onset of the mighty man by the hand of your servant David [Beloved], and
did deliver the army of the Philistines [To roll in dust (As an insult)] into
the hands of Jonathan the son of Saul [Asked for], and of his armor bearer:
31 shut up this army in the hand of your people Israel [God prevails], and let
them be ashamed for their host and their horsemen: 32 give them faintness
of heart, and cause the boldness of their strength to melt away, and let them

quake at their destruction: 33 cast them down with the sword of them that
love you, and let all that know your name praise you with thanksgiving.
34 And they joined battle; and there fell of the army of Lysias about five
thousand men, and they fell down over against them. 35 But when Lysias
saw that his array was put to flight, and the boldness that had come upon
them that were with Judas [Praised], and how they were ready either to
live or to die nobly, he removed to Antioch, and gathered together hired
soldiers, that he might come again into Judea with even a greater company.
36 But Judas [Praised] and his brethren said, Behold, our enemies are
discomfited: let us go up to cleanse the holy place, and to dedicate it afresh.
37 And all the army was gathered together, and they went up to mount
Sion. 38 And they saw the sanctuary laid desolate, and the altar profaned,
and the gates burned up, and shrubs growing in the courts as in a forest
or as on one of the mountains, and the priests' chambers pulled down;
39 and they tore their clothes, and made great lamentation, and put ashes
upon their heads, 40 and fell on their faces to the ground, and blew with
the solemn trumpets, and cried toward heaven. 41 Then Judas [Praised]
appointed certain men to fight against those that were in the citadel, until
he should have cleansed the holy place.
42 And he chose blameless priests, such as had pleasure in the law: 43 and
they cleansed the holy place, and bare out the stones of defilement into
an unclean place. 44 And they took counsel concerning the altar of burnt
offerings, which had been profaned, what they should do with it: 45 and
there came into their mind a good counsel, that they should pull it down,
lest it should be a reproach to them, because the Gentiles had defiled it:
and they pulled down the altar, 46 and laid up the stones in the mountain
of the house in a convenient place, until there should come a prophet to
give an answer concerning them. 47 And they took whole stones according
to the law, and built a new altar after the fashion of the former; 48 and they
built the holy place, and the inner parts of the house; and they hallowed
the courts. 49 And they made the holy vessels new, and they brought the
*menorah* ·lamp·, and the altar of burnt offerings and of incense, and the
table, into the temple. 50 And they burned incense upon the altar, and they
lighted the lamp candles that were upon the *menorah* ·lamp·, and they
gave light in the temple. 51 And they set loaves upon the table, and spread
out the veils, and finished all the works which they made.
52 And they rose up early in the morning, on the five and twentieth day
of the ninth month, which is the month Chislev, in * the hundred and forty
and eighth year, 53 and offered sacrifice according to the law upon the new
altar of burned offerings which they had made. 54 At what time and on
what day the Gentiles had profaned it, even on that day was it dedicated
afresh, with songs and harps and lutes, and with cymbals. 55 And all the
people fell upon their faces, and worshiped, and gave praise to heaven,
which had given them good success. 56 And they kept the dedication of the
altar eight days, and offered burned offerings with gladness, and sacrificed
a sacrifice of deliverance and praise. 57 And they decked the forefront of
the temple with crowns of gold and small shields, and dedicated afresh the
gates and the priests' chambers, and made doors for them. 58 And there
was exceeding great gladness among the people, and the reproach of the
Gentiles was turned away. 59 And Judas [Praised] and his brethren and the

* **4:52** circa B.C.E 165

whole congregation of Israel [God prevails] ordained, that the days of the dedication of the altar should be kept in their seasons from year to year by the space of eight days, from the five and twentieth day of the month Chislev, with gladness and joy. 60 And at that season they built up the mount Sion with high walls and strong towers round about, lest haply the Gentiles should come and tread them down, as they had done aforetime. 61 And he set there a force to keep it, and they fortified Bethsura to keep it; that the people might have a stronghold over against Idumaea.

# 5

1 And it came to pass, when the Gentiles round about heard that the altar was built, and the sanctuary dedicated as aforetime, they were exceeding angry. 2 And they took counsel to destroy the race of Jacob [Supplanter] that was in the midst of them, and they began to kill and destroy among the people. 3 And Judas [Praised] fought against the children of Esau [Hairy] in Idumaea at Akrabattine, because they besieged Israel [God prevails]: and he struck them with a great slaughter, and brought down their pride, and took their spoils. 4 And he remembered the wickedness of the children of Baean, who were to the people a snare and a stumbling block, lying in wait for them in the ways. 5 And they were shut up by him in the towers; and he encamped against them, and destroyed them utterly, and burned with fire the towers of the place, with all that were therein. 6 And he passed over to the children of Ammon [Tribal people], and found a mighty band, and much people, with Timotheus for their leader. 7 And he fought many battles with them, and they were discomfited before his face; and he struck them, 8 and got possession of Jazer, and the villages thereof, and returned again into Judea.

9 And the Gentiles that were in Gilead gathered themselves together against the Israelites that were on their borders, to destroy them. And they fled to the stronghold of Dathema, 10 and sent letters to Judas [Praised] and his brethren, saying, The Gentiles that are round about us are gathered together against us to destroy us: 11 and they are preparing to come and get possession of the stronghold whereunto we fled for refuge, and Timotheus is the leader of their host. 12 Now therefore come and deliver us from their hand, for many of us are fallen. 13 And all our brethren that were in the land of Tubias have been put to death; and they have carried into captivity their wives and their children and their stuff; and they destroyed there about a thousand men. 14 While the letters were yet reading, behold, there came other messengers from Galilee [District, Circuit] with their clothes tore, bringing a report after this wise, 15 saying, That there were gathered together against them those of Ptolemais, and of Tyre, and of Sidon, and all Galil-of-the-Goyim [District, Circuit of Non-Jews] to consume them. 16 Now when Judas [Praised] and the people heard these words, there assembled together a great congregation, to consult what they should do for their brethren, that were in tribulation, and were assaulted of them. 17 And Judas [Praised] said to Simeon [Hearing] his brother, Choose you out men, and go and deliver your brethren that are in Galilee [District, Circuit], but I and Jonathan my brother will go into the land of Gilead. 18 And he left Joseph [May he add] the son of Zacharias [Remembered by Yah], and Azarias, as leaders of the people, with the remnant of the host, in Judea, for to keep it. 19 And he gave commandment to them, saying, Take you the

charge of this people, and fight no battle with the Gentiles until that we come again. 20 And to Simeon [Hearing] were divided three thousand men to go into Galilee [District, Circuit], but to Judas [Praised] eight thousand men to go into the land of Gilead.

21 And Simeon [Hearing] went into Galilee [District, Circuit], and fought many battles with the Gentiles, and the Gentiles were discomfited before him. 22 And he pursued them to the gate of Ptolemais; and there fell of the Gentiles about three thousand men, and he took their spoils. 23 And they took to them those that were in Galilee [District, Circuit], and in Arbatta, with their wives and their children, and all that they had, and brought them into Judea with great gladness. 24 And Judas [Praised] Maccabee [Praised Hammer] and his brother Jonathan passed over Jordan [Descender], and went three days' journey in the wilderness; 25 and they met with the Nabathaeans, and these met them in a peaceful manner, and told them all things that had befallen their brethren in the land of Gilead: 26 and how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: 27 and how that they were shut up in the rest of the cities of the land of Gilead, and that tomorrow they have appointed to encamp against the strongholds, and to take them, and to destroy all these men in one day. 28 And Judas [Praised] and his army turned suddenly by the way of the wilderness to Bosora; and he took the city, and killed all the males with the edge of the sword, and took all their spoils, and burned the city with fire. 29 And he removed from thence by night, and went till he came to the stronghold. 30 And the morning came, and they lifted up their eyes, and, behold, much people which could not be counted, bearing ladders and engines of war, to take the stronghold; and they were fighting against them. 31 And Judas [Praised] saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets and a great sound, 32 and he said to the men of his host, Fight this day for your brethren. 33 And he went forth behind them in three companies, and they sounded with their trumpets, and cried out in prayer. 34 And the army of Timotheus perceived that it was Maccabaeus [Hammer], and they fled from before him: and he struck them with a great slaughter; and there fell of them on that day about eight thousand men. 35 And he turned aside to Mizpeh and fought against it, and took it, and killed all the males thereof, and took the spoils thereof, and burned it with fire. 36 From thence he removed, and took Casphor, Maked, Bosor, and the other cities of the land of Gilead.

37 Now after these things Timotheus gathered another army, and encamped over against Raphon beyond the brook. 38 And Judas [Praised] sent men to spy on the army; and they brought him word, saying, All the Gentiles that be round about us are gathered together to them, an exceeding great host. 39 And they have hired Arabians to help them, and are encamping beyond the brook, ready to come against you to battle. And Judas [Praised] went to meet them. 40 And Timotheus said to the captains of his host, when Judas [Praised] and his army drew near to the brook of water, If he pass over first to us, we shall not be able to withstand him; for he will mightily prevail against us: 41 but if he be afraid, and encamp beyond the river, we will cross over to him, and prevail against him. 42 Now when Judas [Praised] came near to the brook of water, he caused the *Torah*-Teachers of the people to remain by the brook, and gave

commandment to them, saying, Suffer no man to encamp, but let all come to the battle. 43 And he crossed over the first against them, and all the people after him: and all the Gentiles were discomfited before his face, and cast away their arms, and fled to the temple at Carnaim. 44 And they took the city, and burned the temple with fire, together with all that were therein. And Carnaim was subdued, neither could they stand any longer before the face of Judas [Praised].

45 And Judas [Praised] gathered together all Israel [God prevails], them that were in the land of Gilead, from the least to the greatest, and their wives, and their children, and their stuff, an exceeding great army, that they might come into the land of Judah [Praised]. 46 And they came as far as Ephron [Fawn-like], and this same city was great, and it was in the way as they should go, exceeding strong: they could not turn aside from it on the right hand or on the left, but must needs pass through the midst of it. 47 And they of the city shut them out, and stopped up the gates with stones. 48 And Judas [Praised] sent to them with words of peace, saying, We will pass through your land to go into our own land, and none shall do you any hurt, we will only pass by on our feet. And they would not open to him. 49 And Judas [Praised] commanded proclamation to be made in the army, that each man should encamp in the place where he was. 50 And the men of the host encamped, and fought against the city all that day and all that night, and the city was delivered into his hands; 51 and he destroyed all the males with the edge of the sword, and razed the city, and took the spoils thereof, and passed through the city over them that were slain. 52 And they went over Jordan [Descender] into the great plain over against Bethshan. 53 And Judas [Praised] gathered together those that lagged behind, and encouraged the people all the way through, until he came into the land of Judah [Praised]. 54 And they went up to mount Sion with gladness and joy, and offered whole burnt offerings, because not so much as one of them was slain until they returned in peace.

55 And in the days when Judas [Praised] and Jonathan were in the land of Gilead, and Simeon [Hearing] his brother in Galilee [District, Circuit] before Ptolemais, 56 Joseph [May he add] the son of Zacharias [Remembered by Yah], and Azarias, rulers of the host, heard of their exploits and of the war, what things they had done; 57 and they said, Let us also get us a name, and let us go fight against the Gentiles that are round about us. 58 And they gave charge to the men of the host that was with them, and went toward Jamnia. 59 And Gorgias and his men came out of the city to meet them in battle. 60 And Joseph [May he add] and Azarias were put to flight, and were pursued to the borders of Judea; and there fell on that day of the people of Israel [God prevails] about two thousand men. 61 And there was a great overthrow among the people, because they hearkened not to Judas [Praised] and his brethren, thinking to do some exploit. 62 But they were not of the seed of those men, by whose hand deliverance was given to Israel [God prevails].

63 And the man Judas [Praised] and his brethren were glorified exceedingly in the sight of all Israel [God prevails], and of all the Gentiles, wherever their name was heard of; 64 and men gathered together to them, acclaiming them.

65 And Judas [Praised] and his brethren went forth, and fought against the children of Esau [Hairy] in the land toward the south; and he struck

Hebron and the villages thereof, and pulled down the strongholds thereof, and burned the towers thereof round about. 66 And he removed to go into the land of the Philistines [To roll in dust (As an insult)], and he went through Samaria. 67 In that day certain priests, desiring to do exploits there, were slain in battle, when as he went out to battle unadvisedly. 68 And Judas [Praised] turned aside to Azotus, to the land of the Philistines [To roll in dust (As an insult)], and pulled down their altars, and burned the carved images of their deities with fire, and took the spoil of their cities, and returned into the land of Judah [Praised].

# 6

1 And king Antiochus was journeying through the upper countries; and he heard say, that in Elymais in Persia [Descendants of Loving-kindness] there was a city renowned for riches, for silver and gold; 2 and that the temple which was in it was rich exceedingly, and that therein were golden shields, and breastplates, and arms, which Alexander, son of Philip [Loves horses], the Macedonian king, who reigned first among the Greeks, left behind there. 3 And he came and sought to take the city, and to pillage it; and he was not able, because the thing was known to them of the city, 4 and they rose up against him to battle: and he fled, and removed thence with great heaviness, to return to Babylon [Confusion].

5 And there came one bringing him tidings into Persia [Descendants of Loving-kindness], that the armies, which went against the land of Judah [Praised], had been put to flight; 6 and that Lysias went first with a strong host, and was put to shame before them; and that they had waxed strong by reason of arms and power, and with store of spoils, which they took from the armies that they had cut off; 7 and that they had pulled down the abomination which he had built upon the altar that was in Jerusalem [City of peace]; and that they had compassed about the sanctuary with high walls, as before, and Bethsura, his city. 8 And it came to pass, when the king heard these words, he was astonished and moved exceedingly: and he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. 9 And he was there many days, because great grief was renewed upon him, and he made account that he should die. 10 And he called for all his Friends, and said to them, Sleep departs from mine eyes, and my heart fails for care. 11 And I said in my heart, To what tribulation am I come, and how great a flood is it, wherein I now am! for I was gracious and beloved in my power. 12 But now I remember the evils which I did at Jerusalem [City of peace], and that I took all the utensils of silver and gold that were therein, and sent forth to destroy the inhabitants of Judah [Praised] without a cause. 13 I perceive that on this account these evils are come upon me, and, behold, I perish through great grief in a strange land. 14 And he called for Philip [Loves horses], one of his Friends, and set him over all his kingdom, 15 and gave him his diadem, and his robe, and his signet ring, to the end he should bring Antiochus his son, and nourish him up that he might be king. 16 And king Antiochus died there in * the hundred and forty and ninth year. 17 And Lysias knew that the king was dead, and he set up Antiochus his son to reign, whom he had nourished up being young, and he called his name Eupator.

* **6:16** circa B.C.E 164

18 And they that were in the citadel shut up Israel [God prevails] round
about the sanctuary, and sought always their hurt, and the strengthening
of the Gentiles. 19 And Judas [Praised] thought to destroy them, and called
all the people together to besiege them. 20 And they were gathered together,
and besieged them in † the hundred and fifties year, and he made mounds
to shoot from, and engines of war. 21 And there came forth some of them
that were shut up, and there were joined to them certain ungodly men of
Israel [God prevails]. 22 And they went to the king, and said, How long
will you not execute judgement, and avenge our brethren? 23 We were
willing to serve your father, and to walk after his words, and to follow his
commandments; 24 and for this cause the children of our people besieged
the citadel, and were alienated from us; but as many of us as they could
light on they killed, and spoiled our inheritances. 25 And not against us only
did they stretch out their hand, but also against all their borders. 26 And,
behold, they are encamped this day against the citadel at Jerusalem [City
of peace], to take it: and the sanctuary and Bethsura have they fortified.
27 And if you are not beforehand with them quickly, they will do greater
things than these, and you shall not be able to control them.
28 And when the king heard this, he was angry, and gathered together
all his Friends, even the rulers of his host, and them that were over the
horse. 29 And there came to him from other kingdoms, and from isles of
the sea, bands of hired soldiers. 30 And the number of his forces was a
hundred thousand footmen, and twenty thousand horsemen, and two and
thirty elephants trained for war. 31 And they went through Idumaea, and
encamped against Bethsura, and fought against it many days, and made
engines of war; and they of Bethsura came out, and burned them with
fire, and fought valiantly. 32 And Judas [Praised] removed from the citadel,
and encamped at Bethzacharias, over against the king's camp. 33 And the
king rose early in the morning, and removed his army at full speed along
the road to Bethzacharias, and his forces made them ready to battle, and
sounded with the trumpets. 34 And they showed the elephants the blood
of grapes and mulberries, that they might prepare them for the battle.
35 And they divided the beasts among the phalanxes, and they set by each
elephant a thousand men armed with coats of mail, and helmets of bronze
on their heads; and for each beast were appointed five hundred chosen
horsemen. 36 These were ready beforehand, wherever the beast was; and
wherever the beast went, they went with him; they departed not from
him. 37 And towers of wood were upon them, strong and covered, one
upon each beast, girded fast upon him with cunning contrivances; and
upon each beast were two and thirty valiant men that fought upon them,
beside his Indian 38 (and the residue of the horsemen he set on this side
and that side at the two parts of the army), striking terror into the enemy,
and protected by the phalanxes. 39 Now when the sun shone upon the
shields of gold and bronze, the mountains shone therewith, and blazed
like torches of fire. 40 And a part of the king's army was spread upon the
high mountains, and some on the low ground, and they went on firmly
and in order. 41 And all that heard the noise of their multitude, and the
marching of the multitude, and the rattling of the arms, did quake: for
the army was exceeding great and strong. 42 And Judas [Praised] and his
army drew near for battle, and there fell of the king's army six hundred

† **6:20** circa B.C.E 163

men. 43 And Eleazar [Help of God], who was called Avaran, saw one of
the beasts armed with royal breastplates, and he was higher than all the
beasts, and the king seemed to be upon him; 44 and he gave himself to
deliver his people, and to get him an everlasting name; 45 and he ran upon
him courageously into the midst of the phalanx, and killed on the right
hand and on the left, and they parted asunder from him on this side and
on that. 46 And he crept under the elephant, and thrust him from beneath,
and killed him; and the elephant fell to the earth upon him, and he died
there. 47 And they saw the strength of the kingdom, and the fierce onset of
the hosts, and turned away from them.
48 But they of the king's army went up to Jerusalem [City of peace] to
meet them, and the king encamped toward Judea, and toward mount Sion.
49 And he made peace with them of Bethsura; and he came out of the
city, because they had no food there to endure the siege, because it was a
*Sabbath* ·To cease· to the land. 50 And the king took Bethsura, and appointed
a garrison there to keep it. 51 And he encamped against the sanctuary
many days; and set there mounds to shoot from, and engines of war, and
instruments for casting fire and stones, and pieces to cast darts, and slings.
52 And they also made engines against their engines, and fought for many
days. 53 But there were no food in the sanctuary, because it was the seventh
year, and they that fled for safety into Judea from among the Gentiles
had eaten up the residue of the store; 54 and there were but a few left in
the sanctuary, because the famine prevailed against them, and they were
scattered, each man to his own place.
55 And Lysias heard say, that Philip [Loves horses], whom Antiochus the
king, whiles he was yet alive, appointed to nourish up his son Antiochus,
that he might be king, 56 was returned from Persia [Descendants of Loving-
kindness] and Media [Middle-land], and with him the forces that went with
the king, and that he was seeking to take to him the government. 57 And
he made haste, and gave consent to depart; and he said to the king and the
leaders of the host and to the men, We decay daily, and our food is scant,
and the place where we encamp is strong, and the affairs of the kingdom lie
upon us: 58 now therefore let us give the right hand to these men, and make
peace with them and with all their nation, 59 and covenant with them, that
they shall walk after their own laws, as aforetime: for because of their laws
which we abolished they were angered, and did all these things. 60 And
the saying pleased the king and the princes, and he sent to them to make
peace; and they accepted thereof. 61 And the king and the princes swore
to them: thereupon they came forth from the stronghold. 62 And the king
entered into mount Sion; and he saw the strength of the place, and set
at nothing the oath which he had sworn, and gave commandment to pull
down the wall round about. 63 And he removed in haste, and returned to
Antioch, and found Philip [Loves horses] master of the city; and he fought
against him, and took the city by force.

# 7

1 In * the hundred and one and fifties year Demetrius the son of Seleucus
came forth from Rome [Town of flowing waters], and went up with a few
men to a city by the sea, and reigned there. 2 And it came to pass, when he
would go into the house of the kingdom of his fathers, that the army laid

* **7:1** circa B.C.E 162

hands on Antiochus and Lysias, to bring them to him. 3 And the thing was
known to him, and he said, show me not their faces. 4 And the army killed
them. And Demetrius sat upon the throne of his kingdom. 5 And there
came to him all the lawless and ungodly men of Israel [God prevails]; and
Alcimus was their leader, desiring to be high priest; 6 and they accused the
people to the king, saying, Judas [Praised] and his brethren have destroyed
all your friends, and have scattered us from our own land. 7 Now therefore
send a man whom you trust, and let him go and see all the havoc which
he has made of us, and of the king's country, and how he has punished
them and all that helped them. 8 And the king chose Bacchides, one of the
king's Friends, who was ruler in the country beyond the river, and was
a great man in the kingdom, and faithful to the king. 9 And he sent him,
and that ungodly Alcimus, and made sure to him the high priesthood, and
he commanded him to take vengeance upon the children of Israel [God
prevails].

10 And they removed, and came with a great host into the land of Judah
[Praised], and he sent messengers to Judas [Praised] and his brethren with
words of peace deceitfully. 11 And they gave no heed to their words; for
they saw that they were come with a great host. 12 And there were gathered
together to Alcimus and Bacchides a company of *Torah*-Teachers, to seek
for justice. 13 And the Hasidaeans were the first among the children of
Israel [God prevails] that sought peace of them; 14 for they said, One that
is a priest of the seed of Aaron [Light-bringer] is come with the forces,
and he will do us no wrong. 15 And he spoke with them words of peace,
and swore to them, saying, We will seek the hurt neither of you nor your
friends. 16 And they gave him credence: and he laid hands on threescore
men of them, and killed them in one day, according to the word which the
psalmist wrote,

17 The flesh of your saints did they cast out,
And their blood did they shed round about Jerusalem [City of peace];
And there was no man to bury them.

18 And the fear and the dread of them fell upon all the people, for they
said, There is neither truth nor judgement in them; for they have broken
the covenant and the oath which they swore. 19 And Bacchides removed
from Jerusalem [City of peace], and encamped in Bezeth; and he sent and
took away many of the deserters that were with him, and certain of the
people, and he killed them, and cast them into the great pit. 20 And he
made sure the country to Alcimus, and left with him a force to aid him;
and Bacchides went away to the king.

21 And Alcimus strove for his high priesthood. 22 And there were gathered
to him all they that troubled their people, and they got the mastery of
the land of Judah [Praised], and did great hurt in Israel [God prevails].
23 And Judas [Praised] saw all the mischief that Alcimus and his company
had done among the children of Israel [God prevails], even above the
Gentiles, 24 and he went out into all the coasts of Judea round about, and
took vengeance on the men that had deserted from him, and they were
restrained from going forth into the country. 25 But when Alcimus saw
that Judas [Praised] and his company waxed strong, and knew that he
was not able to withstand them, he returned to the king, and brought evil
accusations against them.

26 And the king sent Nicanor, one of his honorable princes, a man that
hated Israel [God prevails] and was their enemy, and commanded him to
destroy the people. 27 And Nicanor came to Jerusalem [City of peace] with
a great host; and he sent to Judas [Praised] and his brethren deceitfully
with words of peace, saying, 28 Let there be no battle between me and you;
I will come with a few men, that I may see your faces in peace. 29 And
he came to Judas [Praised], and they saluted one another peaceably. And
the enemies were ready to take away Judas [Praised] by violence. 30 And
the thing was known to Judas [Praised], to wit, that he came to him with
deceit, and he was sore afraid of him, and would see his face no more.
31 And Nicanor knew that his counsel was discovered; and he went out
to meet Judas [Praised] in battle beside Capharsalama; 32 and there fell of
Nicanor's side about five hundred men, and they fled into the city of David
[Beloved].

33 And after these things Nicanor went up to mount Sion: and there
came some of the priests out of the sanctuary, and some of the elders of
the people, to salute him peaceably, and to show him the whole burned
sacrifice that was being offered for the king. 34 And he mocked them,
and laughed at them, and entreated them shamefully, and spoke haughtily,
35 and swore in a rage, saying, Unless Judas [Praised] and his army be now
delivered into my hands, it shall be that, if I come again in peace, I will
burn up this house: and he went out in a great rage. 36 And the priests
entered in, and stood before the altar and the temple; and they wept, and
said, 37 You did choose this house to be called by your name, to be a house
of prayer and supplication for your people: 38 take vengeance on this man
and his army, and let them fall by the sword: remember their blasphemies,
and suffer them not to live any longer.

39 And Nicanor went forth from Jerusalem [City of peace], and encamped
in Bethhoron, and there met him the host of Syria [Elevated]. 40 And
Judas [Praised] encamped in Adasa with three thousand men: and
Judas [Praised] prayed and said, 41 When they that came from the king
blasphemed, your angel went out, and struck among them a hundred and
fourscore and five thousand. 42 Even so discomfit you this army before us
today, and let all the rest know that he has spoken wickedly against your
sanctuary, and judge you him according to his wickedness. 43 And on the
thirteenth day of the month Adar the armies joined battle: and Nicanor's
army was discomfited, and he himself was the first to fall in the battle.
44 Now when his army saw that Nicanor was fallen, they cast away their
arms, and fled. 45 And they pursued after them a day's journey from Adasa
until you come to Gazara, and they sounded an alarm after them with the
solemn trumpets. 46 And they came forth out of all the villages of Judea
round about, and closed them in; and these turned them back on those,
and they all fell by the sword, and there was not one of them left. 47 And
they took the spoils, and the booty, and they struck off Nicanor's head, and
his right hand, which he stretched out so haughtily, and brought them, and
stretched them out beside Jerusalem [City of peace]. 48 And the people were
exceeding glad, and they kept that day as a day of great gladness. 49 And
they ordained to keep this day year by year, to wit, the thirteenth day of
Adar. 50 And the land of Judah [Praised] had rest a little while.

# 8

1 And Judas [Praised] heard of the fame of the Romans [People from Town of flowing waters], that they are valiant men, and have pleasure in all that join themselves to them, and make amity with all such as come to them, 2 and that they are valiant men. And they told him of their wars and exploits which they do among the Gauls, and how that they conquered them, and brought them under tribute; 3 and what things they did in the land of Spain, that they might become masters of the mines of silver and gold which were there; 4 and how that by their policy and persistence they conquered all the place (and the place was exceeding far from them), and the kings that came against them from the uttermost part of the earth, until they had discomfited them, and struck them very sore; and how the rest give them tribute year by year: 5 and Philip [Loves horses], and Perseus, king of Chittim, and them that lifted up themselves against them, did they discomfit in battle, and conquered them: 6 Antiochus also, the great king of Asia, who came against them to battle, having a hundred and twenty elephants, with horse, and chariots, and an exceeding great host, and he was discomfited by them, 7 and they took him alive, and appointed that both he and such as reigned after him should give them a great tribute, and should give hostages, and a parcel of land, to wit, 8 the country of India, and Media [Middle-land], and Lydia, and of the goodliest of their countries; and they took them from him, and gave them to king Eumenes: 9 and how they of Greece took counsel to come and destroy them; 10 and the thing was known to them, and they sent against them a captain, and fought against them, and many of them fell down wounded to death, and they made captive their wives and their children, and spoiled them, and conquered their land, and pulled down their strongholds, and spoiled them, and brought them into bondage to this day: 11 and the residue of the kingdoms and of the isles, as many as rose up against them at any time, they destroyed and made them to be their servants; 12 but with their friends and such as relied upon them they kept amity; and they conquered the kingdoms that were near and those that were far off, and all that heard of their fame were afraid of them: 13 moreover, whoever they will to succor and to make kings, these do they make kings; and whoever they will, do they depose; and they are exalted exceedingly: 14 and for all this none of them did ever put on a diadem, neither did they clothe themselves with purple, to be magnified thereby: 15 and how they had made for themselves a senate house, and day by day three hundred and twenty men sat in council, consulting always for the people, to the end they might be well ordered: 16 and how they commit their government to one man year by year, that he should rule over them, and be lord over all their country, and all are obedient to that one, and there is neither envy nor emulation among them.

17 And Judas [Praised] chose Eupolemus the son of John [Yah is gracious], the son of Accos, and Jason the son of Eleazar [Help of God], and sent them to Rome [Town of flowing waters], to make a league of amity and confederacy with them, 18 and that they should take the yoke from them; for they saw that the kingdom of the Greeks did keep Israel [God prevails] in bondage. 19 And they went to Rome [Town of flowing waters] (and the way was exceeding long), and they entered into the senate house, and answered and said, 20 Judas [Praised], who is also called Maccabaeus

[Hammer], and his brethren, and the people of the Jews [Praisers], have sent us to you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.
21 And the thing was well-pleasing in their sight. 22 And this is the copy of the writing which they wrote back again on tables of bronze, and sent to Jerusalem [City of peace], that it might be with them there for a memorial of peace and confederacy:
23 Good success be to the Romans [People from Town of flowing waters], and to the nation of the Jews [Praisers], by sea and by land forever: the sword also and the enemy be far from them. 24 But if war arise for Rome [Town of flowing waters] first, or any of their confederates in all their dominion, 25 the nation of the Jews [Praisers] shall help them as confederates, as the occasion shall prescribe to them, with all their heart: 26 and to them that make war upon them they shall not give, neither supply, food, arms, money, or ships, as it has seemed good to Rome [Town of flowing waters], and they shall keep their ordinances without taking anything therefore. 27 In the same manner, moreover, if war come first upon the nation of the Jews [Praisers], the Romans [People from Town of flowing waters] shall help them as confederates with all their soul, as the occasion shall prescribe to them: 28 and to them that are confederates with their foes there shall not be given food, arms, money, or ships, as it has seemed good to Rome [Town of flowing waters]; and they shall keep these ordinances, and that without deceit. 29 According to these words have the Romans [People from Town of flowing waters] made a covenant thus with the people of the Jews [Praisers]. 30 But if hereafter the one party and the other shall take counsel to add or diminish anything, they shall do it at their pleasure, and whatever they shall add or take away shall be established. 31 And as touching the evils which king Demetrius does to them, we have written to him, saying, Wherefore have you made your yoke heavy upon our friends and confederates the Jews [Praisers]? 32 If therefore they plead any more against you, we will do them justice, and fight with you by sea and by land.

# 9

1 And Demetrius heard that Nicanor was fallen with his forces in battle, and he sent Bacchides and Alcimus again into the land of Judah [Praised] a second time, and the right wing of his army with them: 2 and they went by the way that leads to Gilgal, and encamped against Mesaloth, which is in Arbela, and got possession of it, and destroyed much people. 3 And the first month of * the hundred and fifty and second year they encamped against Jerusalem [City of peace]: 4 and they removed, and went to Berea, with twenty thousand footmen and two thousand horse. 5 And Judas [Praised] was encamped at Elasa, and three thousand chosen men with him: 6 and they saw the multitude of the forces, that they were many, and they feared exceedingly: and many slipped away out of the army; there were not left of them more than eight hundred men. 7 And Judas [Praised] saw that his army slipped away, and that the battle pressed upon him, and he was sore troubled in heart, for that he had no time to gather them together, and he waxed faint. 8 And he said to them that were left, Let us arise and go up against our adversaries, if perhaps we may be able to fight with

* **9:3** circa B.C.E 161

them. 9 And they would have dissuaded him, saying, We shall in no wise be
able: but let us rather save our lives now: let us return again, we and our
brethren, and fight against them: but we are few. 10 And Judas [Praised]
said, let it not be so that I should do this thing, to flee from them: and
if our time is come, let us die manfully for our brethren's sake, and not
leave a cause of reproach against our glory. 11 And the host removed from
the camp, and stood to encounter them, and the horse was parted into two
companies, and the slingers and the archers went before the host, and all
the mighty men that fought in the front of the battle. 12 But Bacchides was
in the right wing; and the phalanx drew near on the two parts, and they
blew with their trumpets. 13 And the men of Judas [Praised]' side, even
they sounded with their trumpets, and the earth shook with the shout of
the armies, and the battle was joined, and continued from morning until
evening. 14 And Judas [Praised] saw that Bacchides and the strength of
his army were on the right side, and there went with him all that were
brave in heart, 15 and the right wing was discomfited by them, and he
pursued after them to the mount Azotus. 16 And they that were on the
left wing saw that the right wing was discomfited, and they turned and
followed upon the footsteps of Judas [Praised] and of those that were with
him: 17 and the battle waxed sore, and many on both parts fell wounded
to death. 18 And Judas [Praised] fell, and the rest fled. 19 And Jonathan and
Simeon [Hearing] took Judas [Praised] their brother, and buried him in the
sepulcher of his fathers at Modin. 20 And they bewailed him, and all Israel
[God prevails] made great lamentation for him, and mourned many days,
and said, 21 How is the mighty fallen, the savior of Israel [God prevails]!
22 And the rest of the acts of Judas [Praised], and his wars, and the valiant
deeds which he did, and his greatness, they are not written; for they were
exceeding many.

23 And it came to pass after the death of Judas [Praised], that the lawless
put forth their heads in all the coasts of Israel [God prevails], and all they
that wrought iniquity rose up 24 (in those days there was an exceeding great
famine), and the country went over with them. 25 And Bacchides chose out
the ungodly men, and made them lords of the country. 26 And they sought
out and searched for the friends of Judas [Praised], and brought them to
Bacchides, and he took vengeance on them, and used them despitefully.
27 And there was great tribulation in Israel [God prevails], such as was not
since the time that no prophet appeared to them. 28 And all the friends of
Judas [Praised] were gathered together, and they said to Jonathan, 29 Since
your brother Judas [Praised] has died, we have no man like him to go forth
against our enemies and Bacchides, and among them of our nation that
hate us. 30 Now therefore we have chosen you this day to be our prince
and leader in his stead, that you may fight our battles. 31 And Jonathan
took the governance upon him at that time, and rose up in the stead of his
brother Judas [Praised].

32 And Bacchides knew it, and he sought to kill him. 33 And Jonathan,
and Simeon [Hearing] his brother, and all that were with him, knew it;
and they fled into the wilderness of Tekoah, and encamped by the water
of the pool Asphar. 34 And Bacchides knew it on the *Sabbath* ·To cease· day,
and came, he and all his army, over Jordan [Descender]. 35 And Jonathan
sent his brother, a leader of the multitude, and implored his friends the
Nabathaeans, that they might leave with them their baggage, which was

much. 36 And the children of Jambri came out of Medaba, and took John [Yah is gracious], and all that he had, and went their way with it.

37 But after these things they brought word to Jonathan and Simeon [Hearing] his brother, that the children of Jambri were making a great marriage, and were bringing the bride from Nadabath with a great train, a daughter of one of the great nobles of Canaan [Humbled]. 38 And they remembered John [Yah is gracious] their brother, and went up, and hid themselves under the covert of the mountain: 39 and they lifted up their eyes, and saw, and, behold, a great ado and much baggage: and the bridegroom came forth, and his friends and his brethren, to meet them with timbrels, and minstrels, and many weapons. 40 And they rose up against them from their ambush, and killed them, and many fell wounded to death, and the remnant fled into the mountain, and they took all their spoils. 41 And the marriage was turned into mourning, and the voice of their minstrels into lamentation. 42 And they avenged fully the blood of their brother, and turned back to the marsh of Jordan [Descender]

43 And Bacchides heard it, and he came on the *Sabbath* ·To cease· day to the banks of Jordan [Descender] with a great host. 44 And Jonathan said to his company, Let us stand up now and fight for our lives, for it is not with us today, as yesterday and the day before. 45 For, behold, the battle is before us and behind us; moreover the water of the Jordan [Descender] is on this side and on that side, and marsh and wood; and there is no place to turn aside. 46 Now therefore cry to heaven, that you may be delivered out of the hand of your enemies. 47 And the battle was joined, and Jonathan stretched forth his hand to strike Bacchides, and he turned away back from him. 48 And Jonathan and they that were with him leapt into the Jordan [Descender], and swam over to the other side: and they did not pass over Jordan [Descender] against them. 49 And there fell of Bacchides' company that day about a thousand men; 50 and he returned to Jerusalem [City of peace]. And they built strong cities in Judea, the stronghold that was in Jericho [Fragrant, Moon], and Emmaus, and Bethhoron, and Bethel [House of God], and Timnath, Pharathon, and Tephon, with high walls and gates and bars. 51 And in them he set a garrison, to vex Israel [God prevails]. 52 And he fortified the city Bethsura, and Gazara, and the citadel, and put forces in them, and store of food. 53 And he took the sons of the chief men of the country for hostages, and put them in ward in the citadel at Jerusalem [City of peace].

54 And in † the hundred and fifty and third year, in the second month, Alcimus commanded to pull down the wall of the inner court of the sanctuary; he pulled down also the works of the prophets; 55 and he began to pull down. At that time was Alcimus stricken, and his works were hindered; and his mouth was stopped, and he was taken with a palsy, and he could no more speak anything and give order concerning his house. 56 And Alcimus died at that time with great torment. 57 And Bacchides saw that Alcimus was dead, and he returned to the king: and the land of Judah [Praised] had rest two years.

58 And all the lawless men took counsel, saying, Behold, Jonathan and they of his part are dwelling at ease, and in security: now therefore we will bring Bacchides, and he shall lay hands on them all in one night. 59 And they went and consulted with him. 60 And he removed, and came with a

† **9:54** circa B.C.E 160

great host, and sent letters privily to all his confederates that were in Judea, that they should lay hands on Jonathan and those that were with him: and they could not, because their counsel was known to them. 61 And they that were of Jonathan's part laid hands on about fifty of the men of the country, that were authors of the wickedness, and he killed them. 62 And Jonathan, and Simeon [Hearing], and they that were with him, got them away to Bethbasi, which is in the wilderness, and he built up that which had been pulled down thereof, and they made it strong. 63 And Bacchides knew it, and he gathered together all his multitude, and sent word to them that were of Judea. 64 And he went and encamped against Bethbasi, and fought against it many days, and made engines of war. 65 And Jonathan left his brother Simeon [Hearing] in the city, and went forth into the country, and he went with a few men. 66 And he struck Odomera and his brethren, and the children of Phasiron in their tent. 67 And they began to strike them, and to go up with their forces. And Simeon [Hearing] and they that were with him went out of the city, and set on fire the engines of war, 68 and fought against Bacchides, and he was discomfited by them, and they afflicted him sore; for his counsel was in vain, and his inroad. 69 And they were very angry with the lawless men that gave him counsel to come into the country, and they killed many of them. And he took counsel to depart into his own land. 70 And Jonathan had knowledge thereof, and sent ambassadors to him, to the end that they should make peace with him, and that he should restore to them the captives. 71 And he accepted the thing, and did according to his words, and swore to him that he would not seek his hurt all the days of his life. 72 And he restored to him the captives which he had taken aforetime out of the land of Judah [Praised], and he returned and departed into his own land, and came not any more into their borders. 73 And the sword ceased from Israel [God prevails]. And Jonathan lived at Michmash; and Jonathan began to judge the people; and he destroyed the ungodly out of Israel [God prevails].

# 10

1 And in * the hundred and sixties year Alexander Epiphanes, the son of Antiochus, went up and took possession of Ptolemais: and they received him, and he reigned there. 2 And king Demetrius heard thereof, and he gathered together exceeding great forces, and went forth to meet him in battle.

3 And Demetrius sent letters to Jonathan with words of peace, so as to magnify him. 4 For he said, let us be beforehand to make peace with them, ere he make peace with Alexander against us: 5 for he will remember all the evils that we have done against him, and to his brethren and to his nation. 6 And he gave him authority to gather together forces, and to provide arms, and that he should be his confederate: and he commanded that they should deliver up to him the hostages that were in the citadel.

7 And Jonathan came to Jerusalem [City of peace], and read the letters in the audience of all the people, and of them that were in the citadel: 8 and they were sore afraid, when they heard that the king had given him authority to gather together a host. 9 And they of the citadel delivered up the hostages to Jonathan, and he restored them to their parents. 10 And Jonathan lived in Jerusalem [City of peace], and began to build and renew

* **10:1** circa B.C.E 153

the city. 11 And he commanded them that did the work to build the walls
and the mount Sion round about with square stones for defense; and they
did so. 12 And the strangers, that were in the strongholds which Bacchides
had built, fled away; 13 and each man left his place, and departed into his
own land. 14 Only at Bethsura were there left certain of those that had
forsaken the law and the commandments; for it was a place of refuge to
them.
15 And king Alexander heard all the promises which Demetrius had sent
to Jonathan: and they told him of the battles and the valiant deeds which
he and his brethren had done, and of the toils which they had endured;
16 And he said, Shall we find such another man? and now we will make
him our Friend and confederate. 17 And he wrote letters, and sent them
to him, according to these words, saying, 18 King Alexander to his brother
Jonathan, greeting: 19 We have heard of you, that you are a mighty man
of valor, and meet to be our Friend. 20 And now we have appointed you
this day to be high priest of your nation, and to be called the king's Friend
(and he sent to him a purple robe and a crown of gold), and to take our
part, and to keep friendship with us.
21 And Jonathan put on the holy garments in the seventh month of † the
hundred and sixties year, at the festival of tabernacles, and he gathered
together forces, and provided arms in abundance.
22 And Demetrius heard these things, and he was grieved, and said,
23 What is this that we have done, that Alexander has been beforehand
with us in establishing friendship with the Jews [Praisers], to strengthen
himself? 24 I also will write to them words of encouragement and of honor
and of gifts, that they may be with me to aid me. 25 And he sent to them
according to these words:
King Demetrius to the nation of the Jews [Praisers], greeting: 26 In as
much as you have kept your covenants with us, and continued in our
friendship, and have not joined yourselves to our enemies, we have heard
hereof, and are glad. 27 And now continue you still to keep trusting faith
with us, and we will recompense to you good things in return for your
dealings with us, 28 and will grant you many immunities, and give you
gifts. 29 And now do I free you, and release all the Jews [Praisers], from the
tributes, and from the customs of salt, and from the crowns. 30 And instead
of the third part of the seed, and instead of the half of the fruit of the trees,
which falls to me to receive, I release it from this day and henceforth,
so that I will not take it from the land of Judah [Praised], and from the
three governments which are added there from the country of Samaria
and Galilee [District, Circuit], from this day forth and for all time. 31 And
let Jerusalem [City of peace] be holy and free, and her borders; the tenths
and the tolls also. 32 I yield up also my authority over the citadel which is at
Jerusalem [City of peace], and give it to the high priest, that he may appoint
in it such men as he shall choose to keep it. 33 And every soul of the Jews
[Praisers], that has been carried captive from the land of Judah [Praised]
into any part of my kingdom, I set at liberty without price; and let all remit
the tributes of their cattle also. 34 And all the feasts, and the Sabbaths, and
new moons, and appointed days, and three days before a feast, and three
days after a feast, let them all be days of immunity and release for all
the Jews [Praisers] that are in my kingdom. 35 And no man shall have

† **10:21** circa B.C.E 153

authority to exact from any of them, or to trouble them concerning any matter. 36 And let there be enrolled among the king's forces about thirty thousand men of the Jews [Praisers], and pay shall be given to them, as belongs to all the king's forces. 37 And of them some shall be placed in the king's great strongholds, and some of them shall be placed over the affairs of the kingdom, which are of trust: and let those that are over them, and their rulers, be of themselves, and let them walk after their own laws, even as the king has commanded in the land of Judah [Praised]. 38 And the three governments that have been added to Judea from the country of Samaria, let them be added to Judea, that they may be reckoned to be under one, that they may not obey other authority than the high priest's. 39 As for Ptolemais, and the land pertaining there, I have given it as a gift to the sanctuary that is at Jerusalem [City of peace], for the expenses that befit the sanctuary. 40 And I give every year fifteen thousand shekels [375 lb; 170.1 kg] of silver from the king's revenues from the places that are convenient. 41 And all the overplus, which they that manage the king's affairs paid not in as in the first years, they shall give from henceforth toward the works of the house. 42 And beside this, the five thousand shekels [125 lb; 56.7 kg] of silver, which they received from the uses of the sanctuary from the revenue year by year, this also is released, because it appertains to the priests that minister. 43 And whoever shall flee to the temple that is at Jerusalem [City of peace], and be found within all the borders thereof, whether one owe moneys to the king, or any other matter, let them go free, and all that they have in my kingdom. 44 And for the building and renewing of the works of the sanctuary the expense shall be given also out of the king's revenue. 45 And for the building of the walls of Jerusalem [City of peace], and the fortifying thereof round about, shall the expense be given also out of the king's revenue, and for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credence to them, nor received them, because they remembered the great evil which he had done in Israel [God prevails], and that he had afflicted them very sore. 47 And they were well pleased with Alexander, because he was the first that spoke words of peace to them, and they were confederate with him always. 48 And king Alexander gathered together great forces, and encamped over against Demetrius. 49 And the two kings joined battle, and the army of Alexander fled; and Demetrius followed after him, and prevailed against them. 50 And he strengthened the battle exceedingly until the sun went down: and Demetrius fell that day.

51 And Alexander sent ambassadors to Ptolemy king of Egypt [Abode of slavery] according to these words, saying, 52 In as much as I am returned to my kingdom, and am set on the throne of my fathers, and have gotten the dominion, and have overthrown Demetrius, and have gotten possession of our country; 53 yes, I joined the battle with him, and he and his army were discomfited by us, and we sat upon the throne of his kingdom: 54 now also let us establish amity one with the other, and give me now your daughter to wife: and I will make affinity with you, and will give both you and her gifts worthy of you. 55 And Ptolemy the king answered, saying, Happy is the day wherein you did return into the land of your fathers, and did sit on the throne of their kingdom. 56 And now will I do to you, as you have written: but meet me at Ptolemais, that we may see one another; and I will

make affinity with you, even as you have said. 57 And Ptolemy went out of Egypt [Abode of slavery], himself and Cleopatra his daughter, and came to Ptolemais in ‡ the hundred and threescore and second year: 58 and king Alexander met him, and he bestowed on him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great pomp, as the manner of kings is.

59 And king Alexander wrote to Jonathan, that he should come to meet him. 60 And he went with pomp to Ptolemais, and met the two kings, and gave them and their Friends silver and gold, and many gifts, and found favor in their sight. 61 And there were gathered together against him certain pestilent fellows out of Israel [God prevails], men that were transgressors of the law, to complain against him: and the king gave no heed to them. 62 And the king commanded, and they took off Jonathan's garments, and clothed him in purple: and thus they did. 63 And the king made him sit with him, and said to his princes, Go forth with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and let no man trouble him for any manner of cause. 64 And it came to pass, when they that complained against him saw his glory according as the herald made proclamation, and saw him clothed in purple, they all fled away. 65 And the king gave him honor, and wrote him among his Chief Friends, and made him a captain, and governor of a province. 66 And Jonathan returned to Jerusalem [City of peace] with peace and gladness.

67 And in § the hundred and threescore and fifth year came Demetrius, son of Demetrius, out of Crete into the land of his fathers: 68 and king Alexander heard thereof, and he grieved exceedingly, and returned to Antioch. 69 And Demetrius appointed Apollonius, who was over Coelesyria, and he gathered together a great host, and encamped in Jamnia, and sent to Jonathan the high priest, saying,

70 You alone lift up yourself against us, but I am had in derision and in reproach because of you. And why do you vaunt your power against us in the mountains? 71 Now therefore, if you trust in your forces, come down to us into the plain, and there let us try the matter together; for with me is the power of the cities. 72 Ask and learn who I am, and the rest that help us; and they say, Your foot can't stand before our face; for your fathers have been twice put to flight in their own land. 73 And now you shall not be able to abide the horse and such a host as this in the plain, where is neither stone nor flint, nor place to flee to.

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind, and he chose out ten thousand men, and went forth from Jerusalem [City of peace], and Simeon [Hearing] his brother met him for to help him. 75 And he encamped against Joppa: and they of the city shut him out, because Apollonius had a garrison in Joppa: 76 and they fought against it. And they of the city were afraid, and opened to him: and Jonathan became master of Joppa. 77 And Apollonius heard, and he gathered an army of three thousand horse, and a great host, and went to Azotus as though he were on a journey, and there he drew onward into the plain, because he had a multitude of horse, and trusted therein. 78 And he pursued after him to Azotus, and the armies joined battle after him. 79 And Apollonius had left a thousand horse behind them privily. 80 And Jonathan

‡ **10:57** circa B.C.E 151 § **10:67** circa B.C.E 148

knew that there was an ambush behind him. And they compassed round his army, and cast their darts at the people, from morning until evening: 81 but the people stood still, as Jonathan commanded them: and their horses were wearied. 82 And Simeon [Hearing] drew forth his host, and joined battle with the phalanx (for the horsemen were spent), and they were discomfited by him, and fled. 83 And the horsemen were scattered in the plain, and they fled to Azotus, and entered into Beth-dagon, their idol's temple, to save themselves. 84 And Jonathan burned Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, and them that fled into it, he burned with fire. 85 And they that had fallen by the sword, with them that were burned, were about eight thousand men. 86 And from thence Jonathan removed, and encamped against Ascalon, and they of the city came forth to meet him with great pomp. 87 And Jonathan, with them that were on his side, returned to Jerusalem [City of peace], having many spoils. 88 And it came to pass, when king Alexander heard these things, he honored Jonathan yet more; 89 and he sent to him a buckle of gold, as the use is to give to such as are of the kindred of the kings: and he gave him Ekron and all the coasts thereof for a possession.

# 11

1 And the king of Egypt [Abode of slavery] gathered together great forces, as the sand which is by the sea shore, and many ships, and sought to make himself master of Alexander's kingdom by deceit, and to add it to his own kingdom. 2 And he went forth into Syria [Elevated] with words of peace, and they of the cities opened to him, and met him; For king Alexander's commandment was that they should meet him, because he was his father in law. 3 Now as he entered into the cities of Ptolemais, he set his forces for a garrison in each city. 4 But when he came near to Azotus, they showed him the temple of Dagon burned with fire, and Azotus and the suburbs thereof pulled down, and the bodies cast abroad, and them that had been burned, whom he burned in the war, for they had made heaps of them in his way. 5 And they told the king what things Jonathan had done, that they might cast blame on him: and the king held his peace. 6 And Jonathan met the king with pomp at Joppa, and they saluted one another, and they slept there. 7 And Jonathan went with the king as far as the river that is called Eleutherus, and returned to Jerusalem [City of peace]. 8 But king Ptolemy became master of the cities upon the sea coast, to Selucia which is by the sea, and he devised evil devices concerning Alexander. 9 And he sent ambassadors to king Demetrius, saying, Come, let us make a covenant with one another, and I will give you my daughter whom Alexander has, and you shall reign over your father's kingdom; 10 for I have made *teshuvah* ·complete repentance· that I gave my daughter to him, for he sought to kill me. 11 And he cast blame on him, because he coveted his kingdom. 12 And taking his daughter from him, he gave her to Demetrius, and was estranged from Alexander, and their enmity was openly seen. 13 And Ptolemy entered into Antioch, and put on himself the diadem of Asia; and he put two diadems upon his head, the diadem of Egypt [Abode of slavery] and that of Asia. 14 But king Alexander was in Cilicia at that season, because they of those parts were in revolt. 15 And Alexander heard of it, and he came against him in war: and Ptolemy led forth his host, and met him with a strong force, and put him to flight.

16 And Alexander fled into Arabia, that he might be sheltered there; but
king Ptolemy was exalted. 17 And Zabdiel the Arabian took off Alexander's
head, and sent it to Ptolemy. 18 And king Ptolemy died the third day after,
and they that were in his strongholds were slain by them that were in the
strongholds. 19 And Demetrius reigned in * the hundred and threescore
and seventh year.
20 In those days Jonathan gathered together them of Judea, to take the
citadel that was at Jerusalem [City of peace]: and he made many engines
of war against it. 21 And certain that hated their own nation, men that
transgressed the law, went to the king, and reported to him that Jonathan
was besieging the citadel. 22 And he heard, and was angered; but when
he heard it, he set forth immediately, and came to Ptolemais, and wrote to
Jonathan, that he should not besiege it, and that he should meet him and
speak with him at Ptolemais with all speed. 23 But when Jonathan heard
this, he commanded to besiege it still: and he chose certain of the elders
of Israel [God prevails] and of the priests, and put himself in peril, 24 and
taking silver and gold and raiment and various presents besides, went
to Ptolemais to the king. And he found favor in his sight. 25 And certain
lawless men of them that were of the nation made complaints against him,
26 and the king did to him even as his predecessors had done to him, and
exalted him in the sight of all his Friends, 27 and confirmed to him the
high priesthood, and all the other honors that he had before, and gave him
preeminence among his Chief Friends. 28 And Jonathan requested of the
king, that he would make Judea free from tribute, and the three provinces,
and the country of Samaria; and promised him three hundred talents.
29 And the king consented, and wrote letters to Jonathan concerning all
these things after this manner:
30 King Demetrius to his brother Jonathan, and to the nation of the Jews
[Praisers], greeting: 31 The copy of the letter which we wrote to Lasthenes
our kinsman concerning you, we have written also to you, that you may
see it. 32 King Demetrius to Lasthenes his father, greeting: 33 We have
determined to do good to the nation of the Jews [Praisers], who are our
friends, and observe what is just toward us, because of their good will
toward us. 34 We have confirmed therefore to them the borders of Judea,
and also the three governments of Aphaerema and Lydda and Ramathaim
(these were added to Judea from the country of Samaria), and all things
appertaining to them, for all such as do sacrifice in Jerusalem [City of
peace], instead of the king's dues which the king received of them yearly
aforetime from the produce of the earth and the fruits of trees. 35 And as
for the other things that pertain to us from henceforth, of the tenths and
the tolls that pertain to us, and the salt pits, and the crowns that pertain
to us, all these we will bestow upon them. 36 And not one of these things
shall be annulled from this time forth and forever. 37 Now therefore be
careful to make a copy of these things, and let it be given to Jonathan, and
let it be set up on the holy mount in a meet and conspicuous place.
38 And king Demetrius saw that the land was quiet before him, and that
no resistance was made to him, and he sent away all his forces, each man
to his own place, except the foreign forces, which he had raised from the
isles of the Gentiles: and all the forces of his fathers hated him. 39 Now
Tryphon was of those who aforetime had been of Alexander's part, and

* **11:19** circa B.C.E 146

he saw that all the forces murmured against Demetrius, and he went to Imalcue the Arabian, who was nourishing up Antiochus the young child of Alexander, 40 and pressed sore upon him that he should deliver him to him, that he might reign in his father's stead: and he told him all that Demetrius had done, and the hatred wherewith his forces hated him; and he abode there many days.

41 And Jonathan sent to king Demetrius, that he should cast out of Jerusalem [City of peace] them of the citadel, and them that were in the strongholds; for they fought against Israel [God prevails] continually. 42 And Demetrius sent to Jonathan, saying, I will not only do this for you and your nation, but I will greatly honor you and your nation, if I find fair occasion. 43 Now therefore you shall do well, if you send me men who shall fight for me; for all my forces are revolted. 44 And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was glad at their coming. 45 And they of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, and they were minded to kill the king. 46 And the king fled into the court of the palace, and they of the city seized the passages of the city, and began to fight. 47 And the king called the Jews [Praisers] to help him, and they were gathered together to him all at once, and they dispersed themselves in the city, and killed that day to the number of a hundred thousand. 48 And they set the city on fire, and got many spoils that day, and saved the king. 49 And they of the city saw that the Jews [Praisers] had made themselves masters of the city as they would, and they waxed faint in their hearts, and they cried out to the king with supplication, saying, 50 Give us your right hand, and let the Jews [Praisers] cease from fighting against us and the city. 51 And they cast away their arms, and made peace; and the Jews [Praisers] were glorified in the sight of the king, and before all that were in his kingdom; and they returned to Jerusalem [City of peace], having many spoils. 52 And king Demetrius sat on the throne of his kingdom, and the land was quiet before him. 53 And he lied in all that he spoke, and estranged himself from Jonathan, and recompensed him not according to the benefits with which he had recompensed him, and afflicted him exceedingly.

54 Now after this Tryphon returned, and with him the young child Antiochus; and he reigned, and put on a diadem. 55 And there were gathered to him all the forces which Demetrius had sent away with disgrace, and they fought against him, and he fled and was put to the rout. 56 And Tryphon took the elephants, and became master of Antioch. 57 And the young Antiochus wrote to Jonathan, saying, I confirm to you the high priesthood, and appoint you over the four governments, and to be one of the king's Friends. 58 And he sent to him golden utensils and furniture for the table, and gave him leave to drink in golden utensils, and to be clothed in purple, and to have a golden buckle. 59 And his brother Simeon [Hearing] he made captain from the Ladder of Tyre to the borders of Egypt [Abode of slavery]. 60 And Jonathan went forth, and took his journey beyond the river and through the cities; and all the forces of Syria [Elevated] gathered themselves to him for to be his confederates. And he came to Ascalon, and they of the city met him honorably. 61 And he departed thence to Gaza, and they of Gaza shut him out; and he laid siege to it, and burned the suburbs thereof with fire, and spoiled them. 62 And

they of Gaza made request to Jonathan, and he gave them his right hand, and took the sons of their princes for hostages, and sent them away to Jerusalem [City of peace]; and he passed through the country as far as Damascus [Bucket of blood].

63 And Jonathan heard that Demetrius' princes were come to Kedesh, which is in Galilee [District, Circuit], with a great host, purposing to remove him from his office; 64 and he went to meet them, but Simeon [Hearing] his brother he left in the country. 65 And Simeon [Hearing] encamped against Bethsura, and fought against it many days, and shut it up: 66 and they made request to him that he would give them his right hand, and he gave it to them; and he put them out from thence, and took possession of the city, and set a garrison over it. 67 And Jonathan and his army encamped at the water of Gennesareth, and early in the morning they got them to the plain of Hazor. 68 And, behold, an army of strangers met him in the plain, and they laid an ambush for him in the mountains, but themselves met him face to face. 69 But they that lay in ambush rose out of their places, and joined battle; and all they that were of Jonathan's side fled: 70 not one of them was left, except Mattathias [Gift of Yah] the son of Absalom, and Judas [Praised] the son of Chalphi, captains of the forces. 71 And Jonathan tore his clothes, and put earth upon his head, and prayed. 72 And he turned again to them in battle, and put them to the rout, and they fled. 73 And they of his side that fled saw it, and returned to him, and pursued with him to Kedesh to their camp, and they encamped there. 74 And there fell of the strangers on that day about three thousand men: and Jonathan returned to Jerusalem [City of peace].

# 12

1 And Jonathan saw that the time served him, and he chose men, and sent them to Rome [Town of flowing waters], to confirm and renew the friendship that they had with them. 2 And to the Spartans, and to other places, he sent letters after the same manner. 3 And they went to Rome [Town of flowing waters], and entered into the senate house, and said, Jonathan the high priest, and the nation of the Jews [Praisers], have sent us, to renew for them the friendship and the confederacy, as in former time. 4 And they gave them letters to the men in every place, that they should bring them on their way to the land of Judah [Praised] in peace. 5 And this is the copy of the letters which Jonathan wrote to the Spartans:

6 Jonathan the high priest, and the senate of the nation, and the priests, and the rest of the people of the Jews [Praisers], to their brethren the Spartans, greeting: 7 Even before this time were letters sent to Onias the high priest from Arius, who was reigning among you, to signify that you are our brethren, as the copy here underwritten shows. 8 And Onias entreated honorably the man that was sent, and received the letters, wherein declaration was made of confederacy and friendship. 9 Therefore we also, albeit we need none of these things, having for our encouragement the holy books which are in our hands, 10 have assayed to send that we might renew our brotherhood and friendship with you, to the end that we should not become estranged from you altogether: for long time is passed since you sent to us. 11 We therefore at all times without ceasing, both in our feasts, and on the other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as it is right and meet to

be mindful of brethren: 12 and moreover are glad for your glory. 13 But as for ourselves, many afflictions and many wars have encompassed us, and the kings that are round about us have fought against us. 14 We were not minded therefore to be troublesome to you, and to the rest of our confederates and friends, in these wars; 15 for we have the help which is from heaven to help us, and we have been delivered from our enemies, and our enemies have been brought low. 16 We chose therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them to the Romans [People from Town of flowing waters], to renew the friendship that we had with them, and the former confederacy. 17 We commanded them therefore to go also to you, and to salute you, and to deliver you our letters concerning the renewing of friendship and our brotherhood. 18 And now you shall do well if you give us an answer there.

19 And this is the copy of the letters which they sent to Onias:

20 Arius king of the Spartans to Onias the chief priest, greeting: 21 It has been found in writing, concerning the Spartans and the Jews [Praisers], that they are brethren, and that they are of the stock of Abraham [Father of a multitude]: 22 and now, since this is come to our knowledge, you shall do well to write to us of your peace and prosperity. 23 And we moreover do write on our part to you, that your cattle and goods are ours, and ours are yours. We do command therefore that they make report to you on this wise.

24 And Jonathan heard that Demetrius' princes were returned to fight against him with a greater host than before, 25 and he removed from Jerusalem [City of peace], and met them in the country of Hamath; for he gave them no respite to set foot in his country. 26 And he sent spies into his camp, and they came again, and reported to him that they were appointed in such and such a way to fall upon them in the night season. 27 But as soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready for battle: and he put forth sentinels round about the camp. 28 And the adversaries heard that Jonathan and his men were ready for battle, and they feared, and trembled in their hearts, and they kindled fires in their camp and departed. 29 But Jonathan and his men knew it not till the morning; for they saw the lights burning. 30 And Jonathan pursued after them, and overtook them not; for they were gone over the river Eleutherus. 31 And Jonathan turned aside to the Arabians, who are called Zabadaeans, and struck them, and took their spoils. 32 And he came out from thence, and came to Damascus [Bucket of blood], and took his journey through all the country. 33 And Simeon [Hearing] went forth, and took his journey as far as Ascalon, and the strongholds that were near to it. And he turned aside to Joppa, and took possession of it; 34 for he had heard that they were minded to deliver the stronghold to the men of Demetrius; and he set a garrison there to keep it.

35 And Jonathan returned, and called the elders of the people together; and he took counsel with them to build strongholds in Judea, 36 and to make the walls of Jerusalem [City of peace] higher, and to raise a great mound between the citadel and the city, for to separate it from the city, that so it might be all alone, that men might neither buy nor sell. 37 And they were gathered together to build the city, and there fell down part of the wall of the brook that is on the east side, and he repaired that which is

called Chaphenatha. 38 And Simeon [Hearing] also built Adida in the plain country, and made it strong, and set up gates and bars.

39 And Tryphon sought to reign over Asia and to put on himself the diadem, and to stretch forth his hand against Antiochus the king. 40 And he was afraid lest haply Jonathan should not suffer him, and lest he should fight against him; and he sought a way how to take him, that he might destroy him. And he removed, and came to Bethshan. 41 And Jonathan came forth to meet him with forty thousand men chosen for battle, and came to Bethshan. 42 And Tryphon saw that he came with a great host, and he was afraid to stretch forth his hand against him: 43 and he received him honorably, and commended him to all his Friends, and gave him gifts, and commanded his forces to be obedient to him, as to himself. 44 And he said to Jonathan, Why have you put all this people to trouble, seeing there is no war between us? 45 And now send them away to their homes, but choose for yourself a few men who shall be with you, and come you with me to Ptolemais, and I will give it up to you, and the rest of the strongholds and the rest of the forces, and all the king's officers: and I will return and depart; for this is the cause of my coming. 46 And he put his trust in him, and did even as he said, and sent away his forces, and they departed into the land of Judah [Praised]. 47 But he reserved to himself three thousand men, of whom he left two thousand in Galilee [District, Circuit], but one thousand went with him. 48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and laid hands on him; and all them that came in with him they killed with the sword. 49 And Tryphon sent forces and horsemen into Galilee [District, Circuit], and into the great plain, to destroy all Jonathan's men. 50 And they perceived that he was taken and had perished, and they that were with him; and they encouraged one another, and went on their way close together, prepared to fight. 51 And they that followed upon them saw that they were ready to fight for their lives, and turned back again. 52 And they all came in peace into the land of Judah [Praised], and they mourned for Jonathan, and them that were with him, and they were sore afraid; and all Israel [God prevails] mourned with a great mourning. 53 And all the Gentiles that were round about them sought to destroy them utterly: for they said, They have no ruler, nor any to help them: now therefore let us fight against them, and take away their memorial from among men.

# 13

1 And Simeon [Hearing] heard that Tryphon had gathered together a mighty host to come into the land of Judah [Praised], and destroy it utterly. 2 And he saw that the people trembled and was in great fear; and he went up to Jerusalem [City of peace], and gathered the people together; 3 and he encouraged them, and said to them, You yourselves know all the things that I, and my brethren, and my father's house, have done for the laws and the sanctuary, and the battles and the distresses which we have seen: 4 by reason hereof all my brethren have perished for Israel [God prevails]'s sake, and I am left alone. 5 And now be it far from me, that I should spare mine own life in any time of affliction; for I am not better than my brethren. 6 Howbeit I will take vengeance for my nation, and for the sanctuary, and for our wives and children; because all the Gentiles are gathered to destroy us of very hatred. 7 And the spirit of the people revived,

as soon as they heard these words. 8 And they answered with a loud voice,
saying, You are our leader instead of Judas [Praised] and Jonathan your
brother. 9 Fight you our battles, and all that you shall say to us, that will
we do. 10 And he gathered together all the men of war, and made haste
to finish the walls of Jerusalem [City of peace], and he fortified it round
about. 11 And he sent Jonathan the son of Absalom, and with him a great
host, to Joppa: and he cast out them that were therein, and abode there in
it.

12 And Tryphon removed from Ptolemais with a mighty host to enter
into the land of Judah [Praised], and Jonathan was with him in ward.
13 But Simeon [Hearing] encamped at Adida, over against the plain. 14 And
Tryphon knew that Simeon [Hearing] was risen up instead of his brother
Jonathan, and meant to join battle with him, and he sent ambassadors to
him, saying, 15 It is for money which Jonathan your brother owed to the
king's treasure, by reason of the offices which he had, that we hold him
fast. 16 And now send a hundred talents of silver, and two of his sons for
hostages, that when he is set at liberty he may not revolt from us, and we
will set him at liberty. 17 And Simeon [Hearing] knew that they spoke to
him deceitfully; and he sends the money and the children, lest perhaps he
should procure to himself great hatred of the people, 18 and they should
say, Because I sent him not the money and the children, he perished. 19 And
he sent the children and the hundred talents. And he dealt falsely, and did
not set Jonathan at liberty. 20 And after this Tryphon came to invade the
land, and destroy it, and he went round about by the way that leads to
Adora: and Simeon [Hearing] and his army marched over against him to
every place, wherever he went. 21 Now they of the citadel sent to Tryphon
ambassadors, hastening him to come to them through the wilderness, and
to send them food. 22 And Tryphon made ready all his horse to come: and
on that night there fell a very great snow, and he came not by reason of
the snow. And he removed, and came into the country of Gilead. 23 But
when he came near to Bascama, he killed Jonathan, and he was buried
there. 24 And Tryphon returned, and went away into his own land.

25 And Simeon [Hearing] sent, and took the bones of Jonathan his brother,
and buried him at Modin, the city of his fathers. 26 And all Israel [God
prevails] made great lamentation over him, and mourned for him many
days. 27 And Simeon [Hearing] built a monument upon the sepulcher of his
father and his brethren, and raised it aloft to the sight, with polished stone
behind and before. 28 And he set up seven pyramids, one over against
another, for his father, and his mother, and his four brethren. 29 And for
these he made cunning devices, setting about them great pillars, and upon
the pillars he fashioned all manner of arms for a perpetual memory, and
beside the arms ships carved, that they should be seen of all that sail on
the sea. 30 This is the sepulcher which he made at Modin, and it is there to
this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and
killed him, 32 and reigned in his stead, and put on himself the diadem of
Asia, and brought a great calamity upon the land. 33 And Simeon [Hearing]
built the strongholds of Judea, and fenced them about with high towers,
and great walls, and gates, and bars; and he laid up food in the strongholds.
34 And Simeon [Hearing] chose men, and sent to king Demetrius, to the end
he should give the country an immunity, because all that Tryphon did was

to plunder. 35 And king Demetrius sent to him according to these words,
and answered him, and wrote a letter to him, after this manner:
36 King Demetrius to Simeon [Hearing] the high priest and Friend of
kings, and to the elders and nation of the Jews [Praisers], greeting: 37 The
golden crown, and the palm branch, which you sent, we have received: and
we are ready to make a steadfast peace with you, yes, and to write to our
officers, to grant immunities to you. 38 And whatever things we confirmed
to you, they are confirmed; and the strongholds, which you have built, let
them be your own. 39 As for any oversights and faults committed to this
day, we forgive them, and the crown which you owed us: and if there
were any other toll exacted in Jerusalem [City of peace], let it be exacted
no longer. 40 And if there be any among you meet to be enrolled in our
court, let them be enrolled, and let there be peace between us.
41 In * the hundred and seventies year was the yoke of the heathen taken
away from Israel [God prevails]. 42 And the people began to write in their
instruments and contracts, In the first year of Simeon [Hearing], the great
high priest and captain and leader of the Jews [Praisers].
43 In those days he encamped against Gazara, and compassed it round
about with armies; and he made an engine of siege, and brought it up
to the city, and struck a tower, and took it. 44 And they that were in the
engine leaped forth into the city; and there was a great uproar in the city:
45 and they of the city tore their clothes, and went up on the walls with their
wives and children, and cried with a loud voice, making request to Simeon
[Hearing] to give them his right hand. 46 And they said, Deal not with us
according to the multitude of our wickedness, but according to your mercy.
47 And Simeon [Hearing] was reconciled to them, and did not fight against
them: and he put them out of the city, and cleansed the houses wherein the
idols were, and so entered into it with singing and giving praise. 48 And he
put all uncleanness out of it, and placed in it such men as would keep the
law, and made it stronger than it was before, and built therein a dwelling
place for himself.
49 But they of the citadel in Jerusalem [City of peace] were hindered from
going forth, and from going into the country, and from buying and selling;
and they hungered exceedingly, and a great number of them perished
through famine. 50 And they cried out to Simeon [Hearing], that he should
give them his right hand; and he gave it to them: and he put them out
from thence, and he cleansed the citadel from its pollutions. 51 And he
entered into it on the three and twentieth day of the second month, in † the
hundred and seventy and first year, with praise and palm branches, and
with harps, and with cymbals, and with viols, and with hymns, and with
songs: because a great enemy was destroyed out of Israel [God prevails].
52 And he ordained that they should keep that day every year with gladness.
And the hill of the temple that was by the citadel he made stronger than
before, and there he lived, himself and his men. 53 And Simeon [Hearing]
saw that John [Yah is gracious] his son was a valiant man, and he made
him leader of all his forces: and he lived in Gazara.

# 14

1 And in * the hundred and seventy and second year king Demetrius
gathered his forces together, and went into Media [Middle-land], to get

* **13:41** circa B.C.E 143 † **13:51** circa B.C.E 142 * **14:1** circa B.C.E 141

him help, that he might fight against Tryphon. 2 And Arsaces, the king of Persia [Descendants of Loving-kindness] and Media [Middle-land], heard that Demetrius was come into his borders, and he sent one of his princes to take him alive: 3 and he went and struck the army of Demetrius, and took him, and brought him to Arsaces; and he put him in ward.

4 And the land had rest all the days of Simeon [Hearing]: and he sought the good of his nation; and his authority and his glory was well-pleasing to them all his days. 5 And amid all his glory he took Joppa for a haven, and made it an entrance for the isles of the sea; 6 and he enlarged the borders of his nation, and got possession of the country; 7 and he gathered together a great number of captives, and got the dominion of Gazara, and Bethsura, and the citadel, and he took away the multitude of its uncleanness; and there was none that resisted him. 8 And they tilled their land in peace, and the land gave her increase, and the trees of the plains their fruit. 9 The ancient men sat in the streets, they communed all of them together of good things, and the young men put on glorious and warlike apparel. 10 He provided food for the cities, and furnished them with all manner of munition, until the name of his glory was named to the end of the earth. 11 He made peace in the land, and Israel [God prevails] rejoiced with great joy: 12 and they sat each man under his vine and his fig tree, and there was none to make them afraid: 13 and there ceased in the land any that fought against them: and the kings were discomfited in those days. 14 And he strengthened all those of his people that were brought low: the law he searched out, and every lawless and wicked person he took away. 15 He glorified the sanctuary, and the utensils of the temple he multiplied.

16 And it was heard at Rome [Town of flowing waters] that Jonathan was dead, and even to Sparta, and they were exceeding sorry. 17 But as soon as they heard that his brother Simeon [Hearing] was made high priest in his stead, and ruled the country, and the cities therein, 18 they wrote to him on tables of bronze, to renew with him the friendship and the confederacy which they had confirmed with Judas [Praised] and Jonathan his brethren; 19 and they were read before the congregation at Jerusalem [City of peace]. 20 And this is the copy of the letters which the Spartans sent:

The rulers of the Spartans, and the city, to Simeon [Hearing] the high priest, and to the elders, and the priests, and the residue of the people of the Jews [Praisers], our brethren, greeting: 21 The ambassadors that were sent to our people made report to us of your glory and honor: and we were glad for their coming, 22 and we did register the things that were spoken by them in the public records after this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews [Praisers]' ambassadors, came to us to renew the friendship they had with us. 23 And it pleased the people to entertain the men honorably, and to put the copy of their words in the public records, to the end that the people of the Spartans might have a memorial thereof: moreover they wrote a copy of these things to Simeon [Hearing] the high priest.

24 After this Simeon [Hearing] sent Numenius to Rome [Town of flowing waters] with a great shield of gold of a thousand pound weight, in order to confirm the confederacy with them.

25 But when the people heard these things, they said, What thanks shall we give to Simeon [Hearing] and his sons? 26 for he and his brethren and the house of his father have made themselves strong, and have

chased away in fight the enemies of Israel [God prevails] from them, and confirmed liberty to Israel [God prevails]. 27 And they wrote on tables of bronze, and set them upon pillars in mount Sion: and this is the copy of the writing:

On the eighteenth day of Elul, in † the hundred and seventy and second year, and this is the third year of Simeon [Hearing] the high priest, 28 in Asaramel, in a great congregation of priests and people and princes of the nation, and of the elders of the country, was it notified to us: 29 In as much as oftentimes there have been wars in the country, but Simeon [Hearing] the son of Mattathias [Gift of Yah], the son of the sons of Joarib, and his brethren, put themselves in jeopardy, and withstood the enemies of their nation, that their sanctuary and the law might be established, and glorified their nation with great glory: 30 and Jonathan assembled their nation together, and became their high priest, and was gathered to his people: 31 and their enemies purposed to invade their country, that they might destroy their country utterly, and stretch forth their hands against their sanctuary: 32 then rose up Simeon [Hearing], and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages: 33 and he fortified the cities of Judea, and Bethsura that lies upon the borders of Judea, where the arms of the enemies were aforetime, and set there a garrison of Jews [Praisers]: 34 and he fortified Joppa which is upon the sea, and Gazara which is upon the borders of Azotus, wherein the enemies lived aforetime, and placed Jews [Praisers] there, and set therein all things convenient for the reparation thereof: 35 and the people saw the trusting faith in action of Simeon [Hearing], and the glory which he thought to bring to his nation, and they made him their leader and high priest, because he had done all these things, and for the justice and the trusting faith which he kept to his nation, and for that he sought by all means to exalt his people: 36 and in his days things prospered in his hands, so that the Gentiles were taken away out of their country, and they also that were in the city of David [Beloved], they that were in Jerusalem [City of peace], who had made themselves a citadel, out of which they issued, and polluted all things round about the sanctuary, and did great hurt to its purity; 37 and he placed Jews [Praisers] therein, and fortified it for the safety of the country and the city, and made high the walls of Jerusalem [City of peace]: 38 and king Demetrius confirmed to him the high priesthood according to these things, 39 and made him one of his Friends, and honored him with great honor; 40 for he had heard say, that the Jews [Praisers] had been called by the Romans [People from Town of flowing waters] friends and confederates and brethren, and that they had met the ambassadors of Simeon [Hearing] honorably; 41 and that the Jews [Praisers] and the priests were well pleased that Simeon [Hearing] should be their leader and high priest forever, until there should arise a faithful prophet; 42 and that he should be captain over them, and should take charge of the sanctuary, to set them over their works, and over the country, and over the arms, and over the strongholds; and that he should take charge of the sanctuary, 43 and that he should be obeyed by all, and that all instruments in the country should be written in his name, and that he should be clothed in purple, and wear gold; 44 and that it should not be lawful for any of the people or of the priests to set at nothing any of

† **14:27** circa B.C.E 141

these things, or to gainsay the words that he should speak, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold; 45 but whoever should do otherwise, or set at nothing any of these things, he should be liable to punishment. 46 All the people consented to ordain for Simeon [Hearing] that he should do according to these words; 47 and Simeon [Hearing] accepted hereof, and consented to be high priest, and to be captain and governor of the Jews [Praisers] and of the priests, and to be protector of all.

48 And they commanded to put this writing on tables of bronze, and to set them up within the precinct of the sanctuary in a conspicuous place; 49 and moreover to put the copies thereof in the treasury, to the end that Simeon [Hearing] and his sons might have them.

# 15

1 And Antiochus son of Demetrius the king sent letters from the isles of the sea to Simeon [Hearing] the priest and *ethnarch* [governor] of the Jews [Praisers], and to all the nation; 2 and the contents thereof were after this manner:

King Antiochus to Simeon [Hearing] the chief priest and *ethnarch* [governor], and to the nation of the Jews [Praisers], greeting: 3 In as much as certain pestilent fellows have made themselves masters of the kingdom of our fathers, but my purpose is to claim the kingdom, that I may restore it as it was before; and moreover I have raised a multitude of foreign soldiers, and have prepared ships of war; 4 moreover I am minded to land in the country, that I may punish them that have destroyed our country, and them that have made many cities in the kingdom desolate: 5 Now therefore I confirm to you all the exactions which the kings that were before me remitted to you, and whatever gifts besides they remitted to you: 6 and I give you leave to coin money for your country with your own stamp, 7 but that Jerusalem [City of peace] and the sanctuary should be free: and all the arms that you have prepared, and the strongholds that you have built, which you have in your possession, let them remain to you: 8 and everything owing to the king, and the things that shall be owing to the king from henceforth and for evermore, let them be remitted to you: 9 moreover, when we shall have established our kingdom, we will glorify you and your nation and the temple with great glory, so that your glory shall be made manifest in all the earth.

10 In * the hundred and seventy and fourth year went Antiochus forth into the land of his fathers; and all the forces came together to him, so that there were few men with Tryphon. 11 And king Antiochus pursued him; as he fled, he came to Dor, which is by the sea: 12 for he knew that troubles were come upon him all at once, and that his forces had forsaken him. 13 And Antiochus encamped against Dor, and with him a hundred and twenty thousand men of war, and eight thousand horse. 14 And he compassed the city round about, and the ships joined in the attack from the sea; and he vexed the city by land and sea, and suffered no man to go out or in.

15 And Numenius and his company came from Rome [Town of flowing waters], having letters to the kings and to the countries, wherein were written these things:

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* **15:10** circa B.C.E 139

16 Lucius, consul of the Romans [People from Town of flowing waters], to
king Ptolemy, greeting: 17 The Jews [Praisers]' ambassadors came to us as
our friends and confederates, to renew the old friendship and confederacy,
being sent from Simeon [Hearing] the high priest, and from the people of
the Jews [Praisers]: 18 moreover they brought a shield of gold of a thousand
pound. 19 It pleased us therefore to write to the kings and to the countries,
that they should not seek their hurt, nor fight against them, and their
cities, and their country, nor be confederates with such as fight against
them. 20 Moreover it seemed good to us to receive the shield of them. 21 If
therefore any pestilent fellows have fled from their country to you, deliver
them to Simeon [Hearing] the high priest, that he may take vengeance on
them according to their law.
22 And the same things wrote he to Demetrius the king, and to Attalus,
and to Arathes, and to Arsaces, 23 and to all the countries, and to
Sampsames, and to the Spartans, and to Delos, and to Myndos, and to
Sicyon, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to
Halicarnassus, and to Rhodes, and to Phaselis, and to Cos, and to Side, and
to Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. 24 But the
copy hereof they wrote to Simeon [Hearing] the high priest.
25 But Antiochus the king encamped against Dor the second day, bringing
his forces up to it continually, and making engines of war, and he shut
up Tryphon from going in or out. 26 And Simeon [Hearing] sent him
two thousand chosen men to fight on his side; and silver, and gold, and
instruments of war in abundance. 27 And he would not receive them, but
set at nothing all the covenants which he had made with him aforetime,
and was estranged from him. 28 And he sent to him Athenobius, one of his
Friends, to commune with him, saying,
You hold possession of Joppa and Gazara, and the citadel that is in
Jerusalem [City of peace], cities of my kingdom. 29 The borders thereof
you have wasted, and done great hurt in the land, and got the dominion of
many places in my kingdom. 30 Now therefore deliver up the cities which
you have taken, and the tributes of the places whereof you have gotten
dominion without the borders of Judea: 31 or else give me for them five
hundred talents of silver; and for the harm that you have done, and the
tributes of the cities, other five hundred talents: or else we will come and
subdue you.
32 And Athenobius the king's Friend came to Jerusalem [City of peace];
and he saw the glory of Simeon [Hearing], and the cupboard of gold
and silver vessels, and his great attendance, and he was amazed; and he
reported to him the king's words. 33 And Simeon [Hearing] answered, and
said to him,
We have neither taken other men's land, nor have we possession of that
which appertains to others, but of the inheritance of our fathers; howbeit,
it was had in possession of our enemies wrongfully for a certain time.
34 But we, having opportunity, hold fast the inheritance of our fathers.
35 But as touching Joppa and Gazara, which you demand, they did great
harm among the people throughout our country, we will give a hundred
talents for them.
And he answered him not a word, 36 but returned in a rage to the king,
and reported to him these words, and the glory of Simeon [Hearing], and
all that he had seen: and the king was exceeding angry. 37 But Tryphon
embarked on board a ship, and fled to Orthosia.

38 And the king appointed Cendebaeus chief captain of the sea coast, and gave him forces of foot and horse: 39 and he commanded him to encamp before Judea, and he commanded him to build up Kidron, and to fortify the gates, and that he should fight against the people: but the king pursued Tryphon. 40 And Cendebaeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people captive, and to kill them. 41 And he built Kidron, and set horsemen there, and forces of foot, to the end that issuing out they might make outroads upon the ways of Judea, according as the king commanded him.

# 16

1 And John [Yah is gracious] went up from Gazara, and told Simeon [Hearing] his father what Cendebaeus was doing. 2 And Simeon [Hearing] called his two oldest sons, Judas [Praised] and John [Yah is gracious], and said to them, I and my brethren and my father's house have fought the battles of Israel [God prevails] from our youth, even to this day; and things have prospered in our hands, that we should deliver Israel [God prevails] oftentimes. 3 But now I am old, and you moreover, by his mercy, are of a sufficient age: be you instead of me and my brother, and go forth and fight for our nation; but let the help which is from heaven be with you. 4 And he chose out of the country twenty thousand men of war and horsemen, and they went against Cendebaeus, and slept at Modin. 5 And rising up in the morning, they went into the plain, and, behold, a great host came to meet them, of footmen and horsemen: and there was a brook between them. 6 And he encamped over against them, he and his people: and he saw that the people were afraid to pass over the brook, and he passed over first, and the men saw him, and passed over after him. 7 And he divided the people, and set the horsemen in the midst of the footmen: but the enemies' horsemen were exceeding many. 8 And they sounded with the trumpets; and Cendebaeus and his army were put to the rout, and there fell of them many wounded to death, but they that were left fled to the stronghold: 9 at that time was Judas [Praised] John [Yah is gracious]'s brother wounded: but John [Yah is gracious] pursued after them, till he came to Kidron, which Cendebaeus had built; 10 and they fled to the towers that are in the fields of Azotus; and he burned it with fire; and there fell of them about two thousand men. And he returned into Judea in peace.

11 And Ptolemy the son of Abubus had been appointed captain for the plain of Jericho [Fragrant, Moon], and he had much silver and gold; 12 for he was the high priest's son in law. 13 And his heart was lifted up, and he was minded to make himself master of the country, and he took counsel deceitfully against Simeon [Hearing] and his sons, to make away with them. 14 Now Simeon [Hearing] was visiting the cities that were in the country, and taking care for the good ordering of them; and he went down to Jericho [Fragrant, Moon], himself and Mattathias [Gift of Yah] and Judas [Praised] his sons, in * the hundred and seventy and seventh year, in the eleventh month, the same is the month Sebat: 15 and the son of Abubus received them deceitfully into the little stronghold that is called Dok, which he had built, and made them a great banquet, and hid men there. 16 And when Simeon [Hearing] and his sons had drunk freely, Ptolemy and his men rose up, and took their arms, and came in upon Simeon [Hearing] into

* **16:14** circa B.C.E 136

the banqueting place, and killed him, and his two sons, and certain of his servants. 17 And he committed a great iniquity, and recompensed evil for good. 18 And Ptolemy wrote these things, and sent to the king, that he should send him forces to aid him, and should deliver him their country and the cities. 19 And he sent others to Gazara to make away with John [Yah is gracious]: and to the captains of thousands he sent letters to come to him, that he might give them silver and gold and gifts. 20 And others he sent to take possession of Jerusalem [City of peace], and the mount of the temple. 21 And one ran before to Gazara, and told John [Yah is gracious] that his father and brethren were perished, and he has sent to kill you also. 22 And when he heard, he was sore amazed; and he laid hands on the men that came to destroy him, and killed them; for he perceived that they were seeking to destroy him.

23 And the rest of the acts of John [Yah is gracious], and of his wars, and of his valiant deeds which he did, and of the building of the walls which he built, and of his doings, 24 behold, they are written in the chronicles of his high priesthood, from the time that he was made high priest after his father.

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# Psalms [Praises] 151

*Context: Historically, Psalm 151 is found in the Septuagint, the Greek Old Covenant text, but not in the Hebrew Masoretic text.*

*Context: When David [Beloved] fought in one-on-one combat with Goliath [Exposer, Uncovered]. (1 Sam 17:4-11, 17:26, 17:34-37, 17:43-51)*

1 I was small among my brothers,
and youngest in my father's house.
I tended my father's sheep.
2 My hands formed a musical instrument,
and my fingers tuned a lute.
3 Who shall tell *adonai* ·my Lord·?
ADONAI himself, he himself hears.
4 He sent forth his angel and took me from my father's sheep,
and he anointed me with his anointing oil.
5 My brothers were handsome and tall;
but ADONAI did not take pleasure in them.
6 I went out to meet the Philistine [To roll in dust (As an insult)],
and he cursed me by his idols.
7 But I drew his own sword and beheaded him,
and removed reproach from the children of Israel [God prevails].

]

# The Good News of Yeshua the Messiah as Recorded by
# Matthew / Mattiyahu [Gift of Yah]

*Context: Matthew identifies himself as a tax-collector, a role commonly despised by Romans and Jews alike. Some Jews, such as political Zealots, would view such publicans as turn-coats and traitors. Matthew's account records the most parallels of Jewish Bible prophecies of Messiah with Rabbi Yeshua. This is the most "Jewish" in writing style and presentation of arguments. Some scholars show evidence that this was originally written in Hebrew / Aramaic and translated into Greek.*

1 The book of the * genealogy of Yeshua Messiah [Anointed one], † ‡ the son of David [Beloved], § the son of Abraham [Father of a multitude]. 2 Abraham [Father of a multitude] became the father of Isaac [Laughter]. Isaac [Laughter] became the father of Jacob [Supplanter]. * Jacob [Supplanter] became the father of Judah [Praised] and his brothers. 3 Judah [Praised] became the father of Perez and Zerah by Tamar [Palm tree]. Perez became the father of Hezron. Hezron became the father of Ram. 4 Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. 5 Salmon became the father of Boaz [In majesty, in strength] by Rahab. Boaz [In majesty, in strength] became the father of Obed by Ruth [Friend]. Obed became the father of Jesse [My husband]. 6 Jesse [My husband] became the father of King David [Beloved]. David [Beloved] became the father of Solomon [Peaceable, Recompense] by her who had been Uriah [My light Yah]'s wife. 7 Solomon [Peaceable, Recompense] became the father of Rehoboam. Rehoboam became the father of Abijah [My father Yah]. Abijah [My father Yah] became the father of Asa. 8 Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. 9 Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. 10 Hezekiah became the father of Manasseh [Causing to forget]. Manasseh [Causing to forget] became the father of Amon. Amon became the father of Josiah. 11 Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon [Confusion]. 12 After the exile to Babylon [Confusion], Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. 13 Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. 14 Azor became the father of Zadok. Zadok became the father of Achim. Achim became

* **1:1** MP: Messiah is descendent of David (Matt 1:6) without a curse – Matthew is Joseph's Genealogy and Luke is Mary's genealogy. The significance is in Joseph's lineage, a man named Jeconiah (Matt 1:12). God cursed Jeconiah (Jer 22:24) who is also called Coniah (1 Chr 3:16-17). The curse states that no descendant of his will ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah (Jer 22:30; 1 Chr 17:11-14)". Messiah is of the "seed of woman" (Gen 3:15) and therefore not under the curse found in Joseph's line, though Joseph is an upright man who was redeemed in likeness of the tribe of Levi being redeemed from the "curse" on their tribe's origin (Gen 49:5-7; Deut 33:8-11). (2 Sam 7:12-13) † **1:1** MP: Messiah's name: "Son of David the King". (Ps 72:1) ‡ **1:1** MP: Messiah is descended from King David. (Ps 89:3-4) § **1:1** MP: The promised "seed" in which all nations will be blessed comes through Abraham. (Gen 22:18) * **1:2** MP: King Messiah is a descendant of Judah. (Gen 49:10)

the father of Eliud. 15 Eliud became the father of Eleazar [Help of God].
Eleazar [Help of God] became the father of Matthan. Matthan became the
father of Jacob [Supplanter]. 16 Jacob [Supplanter] became the father of
Joseph [May he add], the husband of Mary [Rebellion], from whom was
born Yeshua [Salvation], who is called Messiah [Anointed one]. 17 † So all
the generations from Abraham [Father of a multitude] to David [Beloved]
are fourteen generations; from David [Beloved] to the exile to Babylon
[Confusion] fourteen generations; and from the carrying away to Babylon
[Confusion] to the Messiah [Anointed one], fourteen generations.

18 Now the birth of Yeshua Messiah [Salvation Anointed one] was like
this; for after his mother, Mary [Rebellion], was engaged to Joseph [May
he add], before they came together, she was found pregnant by *Ruach
haKodesh* [Spirit of the Holiness]. 19 Joseph [May he add], her husband,
being a upright man, and not willing to make her a public example,
intended to divorce her secretly. 20 ‡ § But when he thought about these
things, behold, an angel of *MarYah* [Master Yahweh] appeared to him in
a dream, saying, "Joseph [May he add], son of David [Beloved], don't be
afraid to take to yourself Mary [Rebellion], your wife, * for that which is
conceived in her is of *Ruach haKodesh* [Spirit of the Holiness]. 21 † She
shall give birth to a son. ‡ § You shall call his name Yeshua [Salvation],
for it is he who shall save his people from their sins."

22 Now all this has happened, that it might be fulfilled which was spoken
by *MarYah* [Master Yahweh] through the prophet, saying,

23 *"Behold, the virgin shall be with child,*
*and shall give birth to a son.*

They *shall call his name 'Immanu El [God is with us];"* *
which is, being interpreted, "God with us."

24 Joseph [May he add] arose from his sleep, and did as the angel of
*MarYah* [Master Yahweh] commanded him, and took his wife to himself;
25 and didn't know her sexually until she had given birth to her firstborn
son. He named him Yeshua [Salvation].

# 2

1 * † Now when Yeshua [Salvation] was born in Bethlehem [House

† **1:17** MPr: The King who the 12 Tribes will obey is the King Messiah. (Deut 33:5 in Jerusalem Targum). (Deut 33:5) ‡ **1:20** MPr: The name *Semech* [Branch] is applied to King Messiah. (Zech 3:8 in Targum). (Zech 3:8) § **1:20** MP: Messiah is called to God's service from the womb. (Is 49:1) * **1:20** MP: Messiah is dedicated to God's work from the womb. (Ps 22:9-10) † **1:21** MP: The name *Immanu'el*, meaning [God with us]. This is an attributed title, not his literal name. Consider (Is 8:7-8) also uses the Hebrew *Immanu'el*. (Is 7:14) ‡ **1:21** MP: Messiah serves the poor and needy who cannot repay in kind. This could reference a literal or spiritual condition or both. (Ps 72:12-13) § **1:21** MP: Messiah was named before his birth. (Is 9:1) * **1:23** Quoted from Is 7:14 * **2:1** MP: Messiah is God's servant born in Bethlehem, "the future ruler of Israel". (Mic 5:2) † **2:1** MP: Messiah is born in Bethlehem Ephrathah. This defines the ancient Bethlehem originally called Ephrath in (Gen 35:16, 19; 48:7; Ruth 4:11). This place was also called Beth-lehem Ephratah (Mic 5:2), Beth-lehem-Judah (1 Sam 17:12), and "the city of David" (Luke 2:4). At the time of Yeshua's birth, Bethlehem Ephrathah, also called "Bethlehem in Judea" in (Matt 2:5), was a village about five miles south of Jerusalem in Judea. This is different from the Zebulun tribe's city of Bethlehem in the Galilee, about six miles west of Nazareth menioned only in (Josh 19:15). (Mic 5:2)

of Bread] of Judea in the days of King Herod [Heroic], behold, ‡ § * *Magi* [Conjurer] (Persian King makers, Astrologers) from the east came
to Jerusalem [City of peace], saying, 2 "Where is he who is † born King
of the Jews [Praisers]? For we saw his star in the east, and have come to
worship him." 3 When King Herod [Heroic] heard it, he was troubled,
and all Jerusalem [City of peace] with him. 4 Gathering together all the
chief priests and Torah-Teachers of the people, he asked them where the
Messiah [Anointed one] would be born. 5 They said to him, "In Bethlehem
[House of Bread] of Judea [Praise], for this is written through the prophet,
6 ‡ *'You Bethlehem [House of Bread],* land *of Judah [Praised],*
are in no way *least among the* princes *of Judah [Praised]:*
for *out of you shall come a governor,*
who *shall shepherd* § my people, Israel [God prevails].' "
7 Then Herod [Heroic] secretly called the *Magi* [Conjurer] (Persian King
makers, Astrologers), and learned from them exactly what time the star
appeared. 8 He sent them to Bethlehem [House of Bread], and said, "Go
and search diligently for the young child. When you have found him,
bring me word, so that I also may come and worship him."
9 They, having heard the king, went their way; and behold, the star,
which they saw in the east, went before them, until it came and stood over
where the young child was. 10 When they saw the star, they rejoiced with
exceedingly great joy. 11 * They came into the house and saw the young
child with Mary [Rebellion], his mother, and they fell down and worshiped
him. Opening their treasures, they offered to him gifts: gold, frankincense,
and myrrh. 12 Being warned in a dream that they should not return to
Herod [Heroic], they went back to their own country another route.
13 † Now when they had departed, behold, an angel of *MarYah* [Master
Yahweh] appeared to Joseph [May he add] in a dream, saying, "Arise and
take the young child and his mother, and flee into Egypt [Abode of slavery],
and stay there until I tell you, for Herod [Heroic] will seek the young child
to destroy him."
14 He arose and took the young child and his mother by night, and
departed into Egypt [Abode of slavery], 15 and was there until the death of
Herod [Heroic]; that it might be fulfilled which was spoken by *MarYah*
[Master Yahweh] through the prophet, saying, *"Out of Egypt [Abode of
slavery] I called my son."* ‡
16 § Then Herod [Heroic], when he saw that he was mocked by the *Magi*
[Conjurer] (Persian King makers, Astrologers), was exceedingly angry, and
sent out, and killed all the male children who were in Bethlehem [House
of Bread] and in all the surrounding countryside, from two years old and
under, according to the exact time which he had learned from the *Magi*

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‡ **2:1** MP: Star out of Jacob. Star and Scepter (Gen 49:10) together identify royal leadership. (Num 24:17) § **2:1** MP: Gentile Kings will seek out the birth of Messiah. (See also Ps 72:10, 72:15; Is 60:6). (Is 60:3) * **2:1** MP: Presented with tribute and gifts from foreign kings. Being interpreted as pertaining to the *Magi* [Conjurer] (Persian King makers, Astrologers) "from the east" (Matt 2:1). (See also Ps 72:15; Is 60:3, 60:6). (Ps 72:10) † **2:2** MP: Messiah is a King. (Ps 2:6) ‡ **2:6** MP: Messiah is born of the tribe of Judah. (Mic 5:2) § **2:6** Quoted from Mic 5:2, 5:4 * **2:11** MP: Presented with gold and frankincense, the caravans coming from Sheba (northern Africa) will proclaim the good news of the praises of Yahweh! (See also Ps 72:10, 72:15; Is 60:6). (Is 60:6) † **2:13** MP: Messiah is the Son of God. (Hos 11:1) ‡ **2:15** Quoted from Hos 11:1 § **2:16** MP: Infants will die. (Jer 31:15)

[Conjurer] (Persian King makers, Astrologers). 17 Then that which was spoken by Jeremiah [Yah lifts up] the prophet was fulfilled, saying,
18 *"A voice was heard in Ramah,*
*lamentation, weeping and great mourning,*
*Rachel [Ewe sheep] is weeping for her children;*
*and she wouldn't be comforted,*
*because they are no more."* *
19 † But when Herod [Heroic] was dead, behold, an angel of *MarYah* [Master Yahweh] appeared in a dream to Joseph [May he add] in Egypt [Abode of slavery], saying, 20 "Arise and take the young child and his mother, and go into the land of Israel [God prevails], for those who sought the young child's life are dead."
21 He arose and took the young child and his mother, and came into the land of Israel [God prevails]. 22 But when he heard that Archelaus was reigning over Judea [Praise] in the place of his father, Herod [Heroic], he was afraid to go there. ‡ Being warned in a dream, he withdrew into the region of Galilee [District, Circuit], 23 and came and lived in a city called Nazareth [Branch, Separated one]; that it might be fulfilled which was spoken through the prophets: "He will be called a Nazarene [person from Branch, Separated one]."

# 3

1 * In those days, John [Yah is gracious] the Immerser came, preaching in the wilderness of Judea [Praise], saying , 2 " *Teshuvah* ·Turn repent·, for the Kingdom of Heaven (God) is at hand!" 3 For this is he who was spoken of by Isaiah [Salvation of Yah] the prophet, saying,
*"The voice of one crying in the wilderness,*
*make ready the way of MarYah [Master Yahweh].*
*Make his paths* † straight."
4 Now John [Yah is gracious] himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey. 5 Then people from Jerusalem [City of peace], all of Judea [Praise], and all the region around the Jordan [Descender] went out to him. 6 They were baptized by him in the Jordan [Descender], confessing their sins. 7 But when he saw many of the Pharisees [Separated] and Sadducees [Morally-upright] coming for his baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath to come? 8 Therefore produce fruit worthy of *teshuvah* ·complete repentance·! 9 Don't think to yourselves, 'We

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* **2:18** Quoted from Jer 31:15 † **2:19** MP: Messiah is called out of Egypt. True, Israel is referenced, but the singular use of "son" is Messianic. This is a double reference of my son and my children is two different references that are parallel to each other. Messiah is taken to Egypt in (Matt 2:13-15.) (Hos 11:1) ‡ **2:22** MP: Messiah will grow up in Nazareth. This is known because the Hebrew word *netzer* ·branch· is used here. This is the only prophecy that says Messiah will come from Nazareth. (Consider illusion in Is 53:2). In the parallel fulfillment verse, the Greek word for Nazarene is *Nazaphnoe*, coming from the Aramaic word for twig or branch. Note on the Greek: The Greek word for a citizen of Nazareth is *Nazarethaios*. But Matthew uses *Nazaphnoe* ·branch·, not *Nazarethaios* [a person from Nazareth]. The King James Version of the Bible, published in 1611, translates the original Greek word as "a person from Nazareth" regional but modern scholars now believe this translation to be incorrect. The Bible and Matthew both make it clear Yeshua was a "citizen of Nazareth," of Galilee, in Judea. (Is 11:1) * **3:1** MP: A messenger is sent by God to comfort Israel by announcing and preparing a way for the Messiah. (See also Mal 3:1). (Is 40:3 (3-5)) † **3:3** Quoted from Is 40:3

have Abraham [Father of a multitude] *Avinu* ·our Father·,' for I tell you that God is able to raise up children to Abraham [Father of a multitude] from these stones.
10 "Even now the ax lies at the root of the trees. Therefore every tree that does not produce good fruit is cut down, and cast into the fire. 11 I indeed baptize you in water for *teshuvah* ·complete repentance·, but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will baptize you in *Ruach haKodesh* [Spirit of the Holiness]. 12 His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

13 Then Yeshua [Salvation] came from Galilee [District, Circuit] to the Jordan [Descender] to John [Yah is gracious], to be baptized by him. 14 But John [Yah is gracious] would have hindered him, saying, "I need to be baptized by you, and you come to me?"

15 But Yeshua [Salvation], answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him.
16 ‡ § * Yeshua [Salvation], when he was baptized, went up directly from the water: and behold, the heavens were opened to him. † He saw *haRuach* [the Spirit] of God descending as a dove, and coming on him. 17 Behold, a voice out of the heavens said, "This is my *agapetos* ·beloved, esteemed· Son, with whom I am well pleased."

# 4

1 Then Yeshua [Salvation] was led up by *haRuach* [the Spirit] into the wilderness to be tempted by the devil. 2 When he had fasted forty days and forty nights, he was hungry afterward. 3 The tempter came and said to him, "If you are the *Ben-Elohim* ·Son of Elohim God·, command that these stones become bread."
4 But he answered, "It is written, *'Man shall not live by bread alone, but by every word that proceeds out of the mouth of ADONAI .'* " *

5 Then the devil took him into the holy city. He set him on the pinnacle of the temple, 6 and said to him, "If you are the *Ben-Elohim* ·Son of Elohim God·, throw yourself down, for it is written, *'He will enjoin his angels unto you.'* And,
*'On their hands they will bear you up,*
*so that you don't dash your foot against a stone.'* " †

7 Yeshua [Salvation] said to him, "Again, it is written, *'You shall not test MarYah [Master Yahweh], your God.'* " ‡

8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory. 9 He said to him, "I will give you all of these things, if you will fall down and worship me."

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‡ **3:16** MP: Statement and question, what is the name of "Son" of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (Prov 30:4) (See also 1 John 2:22-24) § **3:16** MP: Messiah pleases God. (Is 42:1) * **3:16** MP: Messiah will have the Spirit of God upon Him to accomplish His appointed works from God. (Consider the purpose of the Spirit, Is 11:2). (Is 61:1) † **3:16** MP: Messiah has the Spirit of God upon him. (See also Is 61:1-2). (Is 42:1) * **4:4** Quoted from Deut 8:3 † **4:6** Quoted from Ps 91:11-12 ‡ **4:7** Quoted from Deut 6:16

10 Then Yeshua [Salvation] said to him, "Get behind me, *Satan* [Adversary]! For it is written, *'You shall worship MarYah [Master Yahweh] your God, and you shall serve him only.'* " §
11 Then the devil left him, and behold, angels came and served him.
12 Now when Yeshua [Salvation] heard that John [Yah is gracious] was delivered up, * he withdrew into Galilee [District, Circuit]. 13 Leaving Nazareth [Branch, Separated one], he came and lived in Capernaum [Village-Comfort, Village-Compassion], which is by the sea, in the region of Zebulun [Living together] and Naphtali [My wrestling], 14 that it might be fulfilled which was spoken through Isaiah [Salvation of Yah] the prophet, saying,
15 *"The land of Zebulun [Living together] and the land of Naphtali [My wrestling],*
toward *the sea, beyond the Jordan [Descender],*
*Galil-of-the-Goyim [District, Circuit of Non-Jews],*
16 *the people who lived in darkness saw a great light,*
*to those who live in the land of the shadow of death,*
*to them light has dawned."* †
17 ‡ From that time, Yeshua [Salvation] began to preach, and to say, "*Teshuvah* ·Turn repent·! For the Kingdom of Heaven (God) is at hand."
18 Walking by the sea of Galilee [District, Circuit], he saw two brothers: Simeon [Hearing], who is called Peter [Rock], and Andrew [Manly], his brother, casting a net into the sea; for they were fishermen. 19 He said to them, "Come after me, and I will make you fishers for men."
20 They immediately left their nets and followed him. 21 Going on from there, he saw two other brothers, James son of Zebedee [Surplanter son of Yah Has Bestowed], and John [Yah is gracious] his brother, in the boat with Zebedee [Bestowed by Yah] their father, mending their nets. He called them. 22 They immediately left the boat and their father, and followed him.
23 § Yeshua [Salvation] went about in all Galilee [District, Circuit], teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. 24 The report about him went out into all Syria [Elevated]. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. 25 Great multitudes from Galilee [District, Circuit], Decapolis, Jerusalem [City of peace], Judea [Praise] and from beyond the Jordan [Descender] followed him.

# 5

1 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. 2 He opened his mouth and taught them, saying,
3 "Blessed are the poor in spirit!
for theirs is the Kingdom of Heaven (God).

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§ **4:10** Quoted from Deut 6:13 * **4:12** MP: Messiah comes from Galilee and shines upon the Galil-of-the-Goyim. Meaning his ministry begins in the Galilee and the region includes Gentiles living there. (Mark explains although Yeshua had traveled previously, He did not begin His ministry until entering Galilee, his hometown region.) (Is 9:1-2) † **4:16** Quoted from Is 9:1-2 ‡ **4:17** MP: Messiah proclaims the favorable time and grace of God. (Is 61:2) § **4:23** MP: Messiah will have a ministry to the "poor," the believing remnant. (Zech 11:7)

4 Blessed are those who mourn!
for they shall be comforted.
5 Blessed are *the meek!*
for they *shall inherit the Land.* *
6 Blessed are those who hunger and thirst after righteousness!
For they shall be filled.
7 Blessed are the merciful!
for they shall obtain mercy.
8 Blessed are the pure in heart!
for they shall see God.
9 Blessed are the peacemakers!
for they shall be called children of God.
10 Blessed are those who have been persecuted for righteousness' sake!
for theirs is the Kingdom of Heaven (God).
11 "Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake. 12 Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.
13 "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. 14 You are the light of the world. A city located on a hill can't be hidden. 15 Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. 16 Even so, let your light shine before men; that they may see your good works, and glorify *'Avikah shebashamayim* ·your Father in Heaven·.
17 "Don't think that I came to destroy the *Torah* ·Teaching· or the prophets. I didn't come to destroy, but to fulfill. 18 For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the *Torah* ·Teaching·, until all things are accomplished. 19 Therefore, whoever shall disobey the least *mitzvot* ·instructions· and teaches others to do so, shall be called least in the Kingdom of Heaven (God). But whoever shall obey them and so teaches shall be called great in the Kingdom of Heaven (God). 20 For I tell you that unless your righteousness exceeds that of the Torah-Teachers and Pharisees [Separated], there is no way you will enter into the Kingdom of Heaven (God).
21 "You have heard that it was said to the ancient ones, *'You shall not murder;'* † and 'Whoever murders will be in danger of the judgment.' ‡ 22 But I tell you, that everyone who is angry with his brother without a cause will be in danger of the judgment; and whoever says to his brother, '*Raca*! ·Vain, empty, worthless, to spit upon, good-for-nothing·!' will be in danger of the *Sanhedrin* ·Sitting together·; and whoever says, 'Fool!' will be in danger of the fire of *Gehenna* (Place of fiery torment for the dead).
23 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, 24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. 25 Agree with your adversary quickly, while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

* **5:5** Quoted from Ps 37:11 † **5:21** Quoted from Ex 20:13; Deut 5:17 ‡ **5:21** Paraphrase Quoted from Ex 21:12; Lev 24:17; Num 35:16

26 Most certainly I tell you, you shall by no means get out of there, until
you have paid the last quadrans coin (Roman quarter coin about 3/8 of a
cent).
27 "You have heard that it was said, *'You shall not moicheuo ·commit*
*adultery·;'* § 28 but I tell you that everyone who gazes at a woman to lust
after her has *moicheuo* ·committed adultery· with her already in his heart.
29 If your right eye causes you to stumble, pluck it out and throw it away
from you. For it is more profitable for you that one of your members
should perish, than for your whole body to be cast into *Gehenna* (Place of
fiery torment for the dead). 30 If your right hand causes you to stumble,
cut it off, and throw it away from you. For it is more profitable for you
that one of your members should perish, than for your whole body to be
cast into *Gehenna* (Place of fiery torment for the dead).
31 "It was also said, 'Whoever shall put away his *wife, let him give her*
*a get ·certificate of divorce·,'* * 32 but I tell you that whoever puts away
his wife, except for the cause of *porhneia* ·sexual immorality·, makes her
*moicheuo* ·become an adulterer·; and whoever marries her when she is
put away commits *moichao* ·act of adultery·.
33 "Again you have heard that it was said to them of old time, *'You shall*
*not make false vows,* † but *shall perform to MarYah [Master Yahweh] your*
*vows,'* ‡ § 34 but I tell you, don't swear at all: neither 'by *heaven',* for it
*is* the throne of God; 35 nor 'by *the earth',* for it *is* his *footstool;* *nor by
Jerusalem [City of peace], for it is *the city of the great King.* † 36 Neither
shall you swear by your head, for you can't make one hair white or black.
37 But let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than
these is of the evil one.
38 "You have heard that it was said, *'An eye for an eye, and a tooth for a*
*tooth.'* ‡ 39 But I tell you, don't resist him who is evil; but whoever strikes
you on your right cheek, turn to him the other also. 40 If anyone sues you
to take away your coat, let him have your cloak also. 41 Whoever compels
you to go one mile, go with him two. 42 Give to him who asks you, and
don't turn away him who desires to borrow from you.
43 "You have heard that it was said, *'You shall show agapao ·total devoted*
*love· to your neighbor* § and hate and detest your enemy.' 44 But I tell you,
show *agapao* ·total devoted love· to your enemies, bless those who curse
you, do good to those who hate and detest you, and pray for those who
mistreat you and persecute you, 45 that you may be children of *'Avikah*
*shebashamayim* ·your Father in Heaven·. For he makes his sun to rise on
the evil and the good, and sends rain on the just and the unjust. 46 For if you
show *agapao* ·total devoted love· those who show *agapao* ·total devoted
love· to you, what reward do you have? Don't even the tax collectors do
the same? 47 If you only greet your friends, what more do you do than
others? Don't even the tax collectors do the same? 48 Therefore *you shall be*
perfect, *just as 'Avikah shebashamayim ·your* Father in Heaven· *is* perfect.
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§ **5:27** Quoted from Ex 20:14; Deut 5:18 * **5:31** Quoted from Deut 24:1 † **5:33** Quoted from Deut 23:21 ‡ **5:33** Quoted from Deut 23:23 § **5:33** Paraphrase Quoted from Lev 19:12; Num 30:2 * **5:35** Quoted from Is 66:1 † **5:35** Quoted from Ps 48:2 ‡ **5:38** Quoted from Ex 21:24; Lev 24:20; Deut 19:21 § **5:43** Quoted from Lev 19:18 * **5:48** Quoted from Lev 19:2

# 6

1 “Be careful that you don’t do your charitable giving before men, to be
seen by them, or else you have no reward from *'Avikah shebashamayim*
·your Father in Heaven·. 2 Therefore when you do merciful deeds, don’t
sound a trumpet before yourself, as the hypocrites do in the synagogues
and in the streets, that they may get glory from men. Most certainly I tell
you, they have received their reward. 3 But when you do merciful deeds,
don’t let your left hand know what your right hand does, 4 so that your
merciful deeds may be in secret, then *'Avikah* ·your Father· who sees in
secret will reward you openly.

5 “When you pray, you shall not be as the hypocrites, for they *phileo*
·affectionately love, have high regard· to stand and pray in the synagogues
and in the corners of the streets, that they may be seen by men. Most
certainly, I tell you, they have received their reward. 6 But you, when you
pray, enter into your inner room, and having shut your door, pray to *'Avikah*
·your Father· who is in secret, and *'Avikah* ·your Father· who sees in secret
will reward you openly. 7 In praying, don’t use vain repetitions, as the
Gentiles do; for they think that they will be heard for their much speaking.
8 Therefore don’t be like them, for *'Avikah* ·your Father· knows what things
you need, before you ask him. 9 Pray like this: *Avinu shebashamayim* ·our
Father in Heaven·, may your name be kept holy. 10 Let your Kingdom come.
Let your will be done, as in heaven, so on earth. 11 Give us today our daily
bread. 12 Forgive us our debts, as we also forgive our debtors. 13 Bring
us not into temptation, but deliver us from the evil one. For yours is the
Kingdom, the power, and the glory forever. *Amen* ·So be it·.’

14 “For if you forgive men their trespasses, your heavenly Father will
also forgive you. 15 But if you don’t forgive men their trespasses, neither
will *'Avikah* ·your Father· forgive your trespasses.

16 “Moreover when you fast, don’t be like the hypocrites, with sad faces.
For they disfigure their faces, that they may be seen by men to be fasting.
Most certainly I tell you, they have received their reward. 17 But you, when
you fast, anoint your head, and wash your face; 18 so that you are not seen
by men to be fasting, but by *'Avikah* ·your Father· who is in secret, and
*'Avikah* ·your Father·, who sees in secret, will reward you.

19 “Don’t lay up treasures for yourselves on the earth, where moth and
rust consume, and where thieves break through and steal; 20 but lay up for
yourselves treasures in heaven, where neither moth nor rust consume, and
where thieves don’t break through and steal; 21 for where your treasure
is, there your heart will be also.

22 “The lamp candle of the body is the eye. If therefore your eye is sound,
your whole body will be full of light. 23 But if your eye is evil, your whole
body will be full of darkness. If therefore the light that is in you is darkness,
how great is the darkness!

24 “No one can serve two masters, for either he will hate the one and have
*agapao* ·total devotion love· to the other; or else he will be devoted to one
and despise the other. You can’t serve both God and *Mammon* ·Wealth·.
25 Therefore I tell you, don’t be anxious for your life: what you will eat, or
what you will drink; nor yet for your body, what you will wear. Is not life
more than food, and the body more than clothing? 26 See the birds of the
sky, that they don’t sow, neither do they reap, nor gather into barns. Your
heavenly Father feeds them. Are not you of much more value than they?

27 “Which of you, by being anxious, can add one cubit [18 in; 45.72 cm]
to his lifespan? 28 Why are you anxious about clothing? Consider the lilies
of the field, how they grow. They don’t toil, neither do they spin, 29 yet I
tell you that even Solomon [Peaceable, Recompense] in all his glory was
not dressed like one of these. 30 But if God so clothes the grass of the field,
which today exists, and tomorrow is thrown into the oven, won’t he much
more clothe you, you of little trusting faith?
31 “Therefore don’t be anxious, saying, ‘What will we eat?’, ‘What will
we drink?’ or, ‘With what will we be clothed?’ 32 For the Gentiles seek
after all these things; for your heavenly Father knows that you need all
these things. 33 But seek first God’s Kingdom, and his righteousness; and
all these things will be given to you as well. 34 Therefore don’t be anxious
for tomorrow, for tomorrow will be anxious for itself. Each day’s own evil
is sufficient.

# 7

1 “Don’t judge, so that you won’t be judged. 2 For with whatever
judgment you judge, you will be judged; and with whatever measure you
measure, it will be measured to you. 3 Why do you see the speck that is
in your brother’s eye, but don’t consider the beam that is in your own
eye? 4 Or how will you tell your brother, ‘Let me remove the speck from
your eye;’ and behold, the beam is in your own eye? 5 You hypocrite! First
remove the beam out of your own eye, and then you can see clearly to
remove the speck out of your brother’s eye.
6 “Don’t give that which is holy to the dogs, neither throw your pearls
before the pigs, lest perhaps they trample them under their feet, and turn
and tear you to pieces.
7 “Ask, and it will be given you. Seek, and you will find. Knock, and it
will be opened for you. 8 For everyone who asks receives. He who seeks
finds. To him who knocks it will be opened. 9 Or who is there among
you, who, if his son asks him for bread, will give him a stone? 10 Or if
he asks for a fish, who will give him a serpent? 11 If you then, being evil,
know how to give good gifts to your children, how much more will *'Avikah
shebashamayim* ·your Father in Heaven· give good things to those who ask
him! 12 Therefore whatever you desire for men to do to you, you shall also
do to them; for this is the *Torah* ·Teaching· and the Prophets.
13 * “Enter in by the narrow gate; for wide is the gate and broad is the way
that leads to destruction, and many are those who enter in by it. 14 How
narrow is the gate, and restricted is the way that leads to life! Few are
those who find it.
15 “Beware of false prophets, who come to you in sheep’s clothing, but
inwardly are ravening wolves. 16 By their fruits you will know them. Do
you gather grapes from thorns, or figs from thistles? 17 Even so, every good
tree produces good fruit; but the corrupt tree produces evil fruit. 18 A good
tree can’t produce evil fruit, neither can a corrupt tree produce good fruit.
19 Every tree that does not grow good fruit is cut down, and thrown into
the fire. 20 Therefore by their fruits you will know them. 21 Not everyone
who says to me, ‘Lord, Lord,’ will enter into the Kingdom of Heaven (God);
but he who does the will of *'Avi shebashamayim* ·my Father in Heaven·.

* **7:13** MP: Pathway for the upright, those who are clean, to walk in, (waters in the desert Is 35:7) and not for those unclean. (See also Is 29:18-19). (Is 35:8)

22 Many will tell me in that day, ‘Lord, Lord, didn’t we prophesy in your
name, in your name cast out demons, and in your name do many mighty
works?’ 23 Then I will tell them, ‘I never knew you. *Depart from me, you
who work iniquity.’* †

24 “Everyone therefore who hears these words of mine, and does them,
I will liken him to a wise man, who built his house on a rock. 25 The rain
came down, the floods came, and the winds blew, and beat on that house;
and it didn’t fall, for it was founded on the rock. 26 Everyone who hears
these words of mine, and does not do them will be like a foolish man, who
built his house on the sand. 27 The rain came down, the floods came, and
the winds blew, and beat on that house; and it fell— and great was its fall.”

28 ‡ When Yeshua [Salvation] had finished saying these things, the
multitudes were astonished at his teaching, 29 § for he taught them with
authority, and not like the Torah-Teachers.

# 8

1 When he came down from the mountain, great multitudes followed
him. 2 Behold, a leper came to him and worshiped him, saying, “Lord, if
you want to, you can make me clean.”

3 Yeshua [Salvation] stretched out his hand, and touched him, saying, “I
want to. Be made clean.” Immediately his *tzara'at* ·leprosy· was cleansed.
4 * Yeshua [Salvation] said to him, “See that you tell nobody, but go,
show yourself *to the priest,* † and offer the gift that Moses [Drawn out]
commanded, as a testimony to them.”

5 When he came into Capernaum [Village-Comfort, Village-Compassion],
a centurion came to him, asking him, 6 and saying, “Lord, my servant lies
in the house paralyzed, grievously tormented.”

7 Yeshua [Salvation] said to him, “I will come and heal him.”

8 The centurion answered, “Lord, I’m not worthy for you to come under
my roof. Just say the word, and my servant will be healed. 9 For I am also
a man under authority, having under myself soldiers. I tell this one, ‘Go,’
and he goes; and tell another, ‘Come,’ and he comes; and tell my servant,
‘Do this,’ and he does it.”

10 When Yeshua [Salvation] heard it, he marveled, and said to those who
followed, “Most certainly I tell you, I haven’t found so great a trusting
faith, not even in Israel [God prevails]. 11 I tell you that many will come
from the east and the west, and will sit down with Abraham [Father of
a multitude], Isaac [Laughter], and Jacob [Supplanter] in the Kingdom
of Heaven (God), 12 but the children of the Kingdom will be thrown out
into the outer darkness. There will be weeping and gnashing of teeth.”
13 Yeshua [Salvation] said to the centurion, “Go your way. Let it be done
for you as you have believed.” His servant was healed in that hour.

14 When Yeshua [Salvation] came into Peter [Rock]’s house, he saw his
wife’s mother lying sick with a fever. 15 He touched her hand, and the

† **7:23** Quoted from Ps 6:8 ‡ **7:28** MP: Messiah has the Spirit of Counsel (Ex 18:10-14, 19, 23-24). (Is 11:2) § **7:29** MP: The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4) * **8:4** MP: Whoever does not honor the words of the Prophet will give an account to God. The prophet’s words are equal authority to God’s words. (Deut 18:19) † **8:4** Quoted from Lev 14:2 (See Lev 14 for context mentioned in Matt 8:4)

fever left her. She got up and served him. 16 ‡ § When evening came, they
brought to him many possessed with demons. He cast out the spirits with a
word, and healed all who were sick; 17 that it might be fulfilled which was
spoken through Isaiah [Salvation of Yah] the prophet, saying, "He took *our
infirmities,* and *bore our diseases."* * 18 Now when Yeshua [Salvation]
saw great multitudes around him, he gave the order to depart to the other
side.
19 A scribe came, and said to him, "Teacher, I will follow you wherever
you go."
20 Yeshua [Salvation] said to him, "The foxes have holes, and the birds
of the sky have nests, but the Son of Man has nowhere to lay his head."
21 Another of his disciples said to him, "Lord, allow me first to go and
bury my father."
22 But Yeshua [Salvation] said to him, "Follow me, and leave the dead to
bury their own dead."
23 When he got into a boat, his disciples followed him. 24 Behold, a violent
storm came up on the sea, so much that the boat was covered with the
waves, but he was asleep. 25 They came to him, and woke him up, saying,
"Save us, Lord! We are dying!"
26 † He said to them, "Why are you fearful, O you of little trusting faith?"
Then he got up, rebuked the wind and the sea, and there was a great calm.
27 The men marveled, saying, "What kind of man is this, that even the
wind and the sea obey him?"
28 When he came to the other side, into the country of the Gergesenes,
two people possessed by demons met him there, coming out of the tombs,
exceedingly fierce, so that nobody could pass that way. 29 Behold, they
cried out, saying, "What do we have to do with you, Yeshua [Salvation],
*Ben-Elohim* ·Son of Elohim God·? Have you come here to torment us before
the time?" 30 Now there was a herd of many pigs feeding far away from
them. 31 The demons begged him, saying, "If you cast us out, permit us to
go away into the herd of pigs."
32 He said to them, "Go!"
They came out, and went into the herd of pigs: and behold, the whole
herd of pigs rushed down the cliff into the sea, and died in the water.
33 Those who fed them fled, and went away into the city, and told
everything, including what happened to those who were possessed with
demons. 34 Behold, all the city came out to meet Yeshua [Salvation]. When
they saw him, they begged that he would depart from their borders.

# 9

1 He entered into a boat, and crossed over, and came into his own city.
2 * Behold, they brought to him a man who was paralyzed, lying on a bed.
Yeshua [Salvation], seeing their trusting faith, said to the paralytic, "Son,
cheer up! Your sins are forgiven you."
3 Behold, some of the Torah-Teachers said to themselves, "This man
blasphemes."

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‡ **8:16** MP: Messiah bears (removes, heals) our "diseases, sickness, sorrows". (Is 53:4) § **8:16** MP: "By his stripes we are healed / made whole." Messiah's atonement brings wholeness and healing to those in association with him. (This healing could be physical, spiritual or both.) (Is 53:5) * **8:17** Quoted from Is 53:4 † **8:26** MP: Messiah has the Spirit of Might (Judges 7:18-22). (Is 11:2) * **9:2** MP: Messiah serves the poor and needy who cannot repay in kind. This could reference a literal or spiritual condition or both. (Ps 72:12-13)

4 Yeshua [Salvation], knowing their thoughts, said, "Why do you think
evil in your hearts? 5 For which is easier, to say, 'Your sins are forgiven;'
or to say, 'Get up, and walk?' 6 But that you may know that the Son of
Man has authority on earth to forgive sins," (then he said to the paralytic),
"Get up, and take up your mat, and go to your house."
7 He arose and departed to his house. 8 † But when the multitudes saw
it, they marveled and glorified God, who had given such authority to men.
9 ‡ As Yeshua [Salvation] passed by from there, he saw a man called
Matthew [Gift of Yah] sitting at the tax collection office. He said to him,
"Follow me." He got up and followed him. 10 As he sat in the house,
behold, many tax collectors and sinners came and sat down with Yeshua
[Salvation] and his disciples. 11 When the Pharisees [Separated] saw it,
they said to his disciples, "Why does your teacher eat with tax collectors
and sinners?"
12 When Yeshua [Salvation] heard it, he said to them, "Those who are
healthy have no need for a physician, but those who are sick do. 13 But
you go and learn what this means: *'I desire eleos ·merciful compassion in
action·, not sacrifice,'* § for I came not to call the upright, but sinners to
*teshuvah* ·complete repentance·."
14 Then John [Yah is gracious]'s disciples came to him, saying, "Why do
we and the Pharisees [Separated] fast often, but your disciples don't fast?"
15 Yeshua [Salvation] said to them, "Can the friends of the bridegroom
mourn, as long as the bridegroom is with them? But the days will come
when the bridegroom will be taken away from them, and then they will
fast. 16 No one puts a piece of unshrunk cloth on an old garment; for
the patch would tear away from the garment, and a worse hole is made.
17 Neither do people put new wine into old wine skins, or else the skins
would burst, and the wine be spilled, and the skins ruined. No, they put
new wine into fresh wine skins, and both are preserved."
18 While he told these things to them, behold, a ruler came and worshiped
him, saying, "My daughter has just died, but come and lay your hand on
her, and she will live."
19 Yeshua [Salvation] got up and followed him, as did his disciples.
20 Behold, a woman who had an issue of blood for twelve years came
behind him, and touched the *tzitzit* ·fringes· * on his garment; 21 for she
said within herself, "If I just touch his garment, I will be made well."
22 But Yeshua [Salvation], turning around and seeing her, said, "Daughter,
cheer up! Your trusting faith has made you well." And the woman was
made well from that hour.
23 When Yeshua [Salvation] came into the ruler's house, and saw the
flute players, and the crowd in noisy disorder, 24 he said to them, "Make
room, because the girl is not dead, but sleeping."
They were ridiculing him. 25 But when the crowd was put out, he entered
in, took her by the hand, and the girl arose. 26 The report of this went out

† **9:8** MP: God confirms His intention to raise up a Prophet like Moses, and put His words the mouth of His Prophet. (Deut 18:17-19) ‡ **9:9** MPr: The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1) § **9:13** Quoted from Hos 6:6 * **9:20** Object *Tzitzit* ·Fringes·, see more at (Num 15:38-39 OU28)

into all that land. 27 † ‡ § As Yeshua [Salvation] passed by from there, two
blind men followed him, calling out and saying, “Have mercy on us, son
of David [Beloved]!”
28 When he had come into the house, the blind men came to him. Yeshua
[Salvation] said to them, “Do you believe that I am able to do this?”
They told him, “Yes, Lord.”
29 Then he touched their eyes, saying, “According to your trusting faith
be it done to you.” 30 Their eyes were opened. Yeshua [Salvation] strictly
commanded them, saying, “See that no one knows about this.” 31 But they
went out and spread abroad his fame in all that land.
32 * As they went out, behold, a mute man who was demon possessed
was brought to him. 33 When the demon was cast out, the mute man
spoke. The multitudes marveled, saying, “Nothing like this has ever been
seen in Israel [God prevails]!”
34 † But the Pharisees [Separated] said, “By the prince of the demons, he
casts out demons.”
35 ‡ Yeshua [Salvation] went about all the cities and the villages, §
teaching in their synagogues, and preaching the Good News of the
Kingdom, and healing every disease and every sickness among the people.
36 * But when he saw the multitudes, he was moved with compassion
for them, because they were harassed and scattered, like sheep without a
shepherd. 37 Then he said to his disciples, “The harvest indeed is plentiful,
but the laborers are few. 38 Pray therefore that the Lord of the harvest will
send out laborers into his harvest.”

# 10

1 He called to himself his twelve disciples, and gave them authority
over unclean spirits, to cast them out, and to heal every disease and
every sickness. 2 Now the names of the twelve apostles are these. The
first, Simeon [Hearing], who is called Peter [Rock]; Andrew [Manly], his
brother; James son of Zebedee [Surplanter son of Yah Has Bestowed]; John
[Yah is gracious], his brother; 3 Philip [Loves horses]; Bartholomew [Son
who suspends waters]; Thomas [Seeker of truth]; Matthew [Gift of Yah]
the tax collector; James son of Alphaeus [Surplanter son-of Changing];
Lebbaeus [Child of courage], who was also called Thaddaeus [Child of
heart]; 4 Simeon [Hearing] the Canaanite [Descendant of Humbled]; and
Judas Iscariot [Praised Dagger-man], * who also betrayed him.

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† **9:27** MP: Blind eyes are opened. (See also Is 29:18-19). (Is 35:5) ‡ **9:27** MP: Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6) (Is 42:7 (5-9)) § **9:27** MP: Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6). (Is 42:7 (5-9)) * **9:32** MP: Mute mouth speaks praise. (See also Is 29:18-19). (Is 35:6-7) † **9:34** MP: Messiah mocked and taunted. (Ps 89:51) ‡ **9:35** MP: Messiah bears (removes, heals) our “diseases, sickness, sorrows”. (Is 53:4) § **9:35** MP: The Shepherds, leader teachers, of Israel do not tend to their own people. (Eze 34:4) * **9:36** MP: Unfit leaders means the people have no shepherd. (Eze 34:5) * **10:4** Judas Kirot; it is debatable the meaning of his name. K'riot is the Hebrew spelling. If the name K'riot is derived from the Latin word sicarius, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K'riot is a surname, an addition to Judas’ name, therefore it could be a family name, geographic location, or a political party, or for some personal reason.

5 † Yeshua [Salvation] sent these twelve out, and commanded them,
saying, "Don't go among the Gentiles, and don't enter into any city of the
Samaritans [people from Watch-mountain] . 6 Rather, go to the lost sheep
of the house of Israel [God prevails]. 7 As you go, preach, saying, 'The
Kingdom of Heaven (God) is at hand!' 8 Heal the sick, cleanse the people
afflicted with *tzara'at* ·leprosy·, and cast out demons. Freely you received,
so freely give. 9 Don't take any gold, silver, or brass in your money belts.
10 Take no bag for your journey, neither two coats, nor shoes, nor staff:
for the laborer is worthy of his food. 11 Into whatever city or village you
enter, find out who in it is worthy; and stay there until you go on. 12 As
you enter into the household, say "*Shalom aleikhem*! ·Complete peace my
family·!. 13 If the household deserves it, let your *shalom* ·complete peace·
come on it, but if it is not, let your *shalom* ·complete peace· make *teshuvah*
·complete return· to you. 14 Whoever does not receive you, nor hear your
words, as you go out of that house or that city, shake off the dust from
your feet. 15 Most certainly I tell you, it will be more tolerable for the land
of Sodom [Burning] and Gomorrah [Rebellious people, Tyrants] in the day
of judgment than for that city.

16 "Behold, I send you out as sheep among wolves. Therefore be wise
as serpents, and harmless as doves. 17 But beware of men: for they will
deliver you up to councils, and in their synagogues they will scourge you.
18 Yes, and you will be brought before governors and kings for my sake,
for a testimony to them and to the nations. 19 But when they deliver you
up, don't be anxious how or what you will say, for it will be given you in
that hour what you will say. 20 For it is not you who speak, but *haRuach*
[the Spirit] of *'Avikah* ·your Father· who speaks in you.

21 "Brother will deliver up brother to death, and the father his child.
Children will rise up against parents, and cause them to be put to death.
22 You will be hated by all men for my name's sake, but he who endures
to the end will be saved. 23 But when they persecute you in this city, flee
into the next, for most certainly I tell you, you will not have gone through
the cities of Israel [God prevails], until the Son of Man has come.

24 "A disciple is not above his teacher, nor a servant above his lord. 25 It
is enough for the disciple that he be like his teacher, and the servant like
his lord. If they have called the master of the house *Ba'al-Zibbul* [Lord of
Flies], how much more those of his household! 26 Therefore don't be afraid
of them, for there is nothing covered that will not be revealed; and hidden
that will not be known. 27 What I tell you in the darkness, speak in the
light; and what you hear whispered in the ear, proclaim on the housetops.
28 Don't be afraid of those who kill the body, but are not able to kill the
soul. Rather, fear him who is able to destroy both soul and body in *Gehenna*
(Place of fiery torment for the dead).

29 "Are not two sparrows sold for an assarion coin (a trivial cost)? Not
one of them falls on the ground apart from *'Avikah* ·your Father·'s will,
30 but the very hairs of your head are all numbered. 31 Therefore don't
be afraid. You are of more value than many sparrows. 32 ‡ Everyone
therefore who confesses me before men, him I will also confess before
*'Avi shebashamayim* ·my Father in Heaven·. 33 But whoever denies me

† **10:5** MP: Messiah will restore and raise up Israel, turning them back to God. (Is 49:5) ‡ **10:32** MP: The Messiah is the only intercessor between God and humans. (Is 59:15-16)

before men, him I will also deny before *'Avi shebashamayim* ·my Father in Heaven·.
34 "Don't think that I came to send peace on the earth. I didn't come to
send peace, but a sword. 35 For I came to set *a son* at odds against *his*
*father, and a daughter against her mother, and a daughter-in-law against*
*her mother-in-law.* 36 *A man's foes will be those of his own household.*
§ 37 He who *phileo* ·affectionately loves, has high regard, approval of·
father or mother more than me is not worthy of me; and he who *phileo*
·affectionately loves, has high regard, approval of· son or daughter more
than me is not worthy of me. 38 He who does not take his cross and follow
after me, is not worthy of me. 39 He who seeks his life will lose it; and he
who loses his life for my sake will find it. 40 He who receives you receives
me, and he who receives me receives him who sent me. 41 He who receives
a prophet in the name of a prophet will receive a prophet's reward. He
who receives a upright man in the name of a upright man will receive a
upright man's reward. 42 Whoever gives one of these little ones just a cup
of cold water to drink in the name of a disciple, most certainly I tell you
he will in no way lose his reward."

# 11

1 When Yeshua [Salvation] had finished directing his twelve disciples, he
departed from there to teach and preach in their cities. 2 Now when John
[Yah is gracious] heard in the prison the works of Messiah [Anointed one],
he sent two of his disciples 3 * and said to him, "Are you he who comes, or
should we look for another?"
4 Yeshua [Salvation] answered them, "Go and tell John [Yah is gracious]
the things which you hear and see: 5 † *the blind* receive their sight, *the*
*lame* walk, ‡ the people afflicted with *tzara'at* ·leprosy· are cleansed, *the*
*deaf* § hear, *the dead are being raised,* * and *the poor have good news*
*preached* † to them. 6 Blessed is he who finds no occasion for stumbling
in me."
7 As these went their way, Yeshua [Salvation] began to say to the
multitudes concerning John [Yah is gracious], "What did you go out into the
wilderness to see? A reed shaken by the wind? 8 But what did you go out
to see? A man in soft clothing? Behold, those who wear soft clothing are in
kings' houses. 9 But why did you go out? To see a prophet? Yes, I tell you,
and much more than a prophet. 10 ‡ For this is he, of whom it is written,
*'Behold, I send my messenger* before your face, who will *prepare your way*
*before you.'* § 11 Most certainly I tell you, among those who are born of
women there has not arisen anyone greater than John [Yah is gracious] the
Immerser; yet he who is least in the Kingdom of Heaven (God) is greater
than he. 12 From the days of John [Yah is gracious] the Immerser until now,

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§ **10:36** Quoted from Mic 7:6 * **11:3** MP: Signs of the Messiah include physical healing and restoration. (This is a broad brush statement). (Is 35:5-6) † **11:5** MP: Messiah's ministry includes preaching the good news to those afflicted and binding the broken hearted. (Is 61:1-2) ‡ **11:5** MP: Only God can heal leprosy; really this is not Hansen's disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 Kings 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 Kings 5:1-8,5:14-15). (Lev 14:2-3 (Ch 13-14)) § **11:5** Quoted from Is 35:5-6 * **11:5** Quoted from Is 26:19 † **11:5** Quoted from Is 61:1 ‡ **11:10** MP: This messenger is the forerunner for the Messiah. (Mal 3:1) § **11:10** Quoted from Mal 3:1

the Kingdom of Heaven (God) suffers violence, and the violent take it by force. 13 * For all the prophets and the *Torah* ·Teaching· prophesied until John [Yah is gracious]. 14 If you are willing to accept it, he is *Elijah [My God Yah]* † whose coming was predicted. 15 He who has ears to hear, let him *sh'ma* ·hear obey·.

16 "But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions 17 and say, 'We played the flute for you, and you didn't dance. We mourned for you, and you didn't lament.' 18 For John [Yah is gracious] came neither eating nor drinking, and they say, 'He has a demon.' 19 The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children."

20 Then he began to denounce the cities in which most of his mighty works had been done, because they didn't *teshuvah* ·turn repent·. 21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have make *teshuvah* ·complete repentance· long ago in sackcloth and ashes. 22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. 23 You, Capernaum [Village-Comfort, Village-Compassion], will you be *exalted to heaven? No, you will go down to Hades / Sh'ol ·Place of the dead·.* ‡ For if the mighty works had been done in Sodom [Burning] which were done in you, it would have remained until today. 24 But I tell you that it will be more tolerable for the land of Sodom [Burning], on the day of judgment, than for you."

25 At that time, Yeshua [Salvation] answered, "I thank you, *Abba* ·Father familiar, Dear Dad·, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants. 26 Yes, *Abba* ·Father familiar, Dear Dad·, for so it was well-pleasing in your sight. 27 § All things have been delivered to me by *'Avi* ·my Father·. No one knows the Son, except the *Abba* ·Father·; neither does anyone know the *Abba* ·Father·, except the Son, and he to whom the Son desires to reveal him.

28 * "Come to me, all you who labor and are heavily burdened, and I will give you rest . 29 † Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and *you will find rest for your souls.* ‡ 30 For my yoke is easy, and my burden is light."

# 12

1 At that time, Yeshua [Salvation] went on the *Sabbath* ·To cease· day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat. 2 But the Pharisees [Separated], when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the *Sabbath* ·To cease·." *

3 But he said to them, "Haven't you read what David [Beloved] did, when he was hungry, and those who were with him; 4 how he entered in the

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* **11:13** MP: The Messiah's forerunner will come in the spirit of Elijah. (Mal 3:1-4, 3:5) † **11:14** Quoted from Mal 4:5 (Heb Bible 3:23) and Matt 17:10 ‡ **11:23** Quoted from Is 14:13, 14:15 § **11:27** MP: Yahweh is the only Savior. God is responsible for anything related to redeeming humans, which includes the work of His Servant (Is 43:10). The Servant is the Messiah. (Is 43:11) * **11:28** MP: Messiah's teachings can sustain the weary. (Is 50:4) † **11:29** MP: Messiah is humble. (Zech 9:9) ‡ **11:29** Quoted from Jer 6:16 * **12:2** Sabbath law of harvesting, see (Ex 34:21 OU288)

house of *MarYah* [Master Yahweh], and ate the show bread, which was not
lawful for him to eat, neither for those who were with him, but only for
the priests? † 5 Or have you not read in the *Torah* ·Teaching·, that on the
*Sabbath* ·To cease· day, the priests in the temple profane the *Sabbath* ·To
cease·, and are guiltless? ‡ 6 But I tell you that one greater than the temple
is here. 7 But if you had known what this means, *'I desire eleos ·merciful
compassion in action·, not sacrifice,'* § you would not have condemned the
guiltless. 8 For the Son of Man is Lord of the *Sabbath* ·To cease·."
9 He departed there, and went into their synagogue. 10 And behold there
was a man with a withered hand. They asked him, "Is it lawful to heal on
the *Sabbath* ·To cease· day?" that they might accuse him.
11 * He said to them, "What man is there among you, who has one sheep,
and if this one falls into a pit on the *Sabbath* ·To cease· day, won't he grab
on to it, and lift it out? † 12 Of how much more value then is a man
than a sheep! Therefore it is lawful to do good on the *Sabbath* ·To cease·
day." 13 Then he told the man, "Stretch out your hand." He stretched it
out; and it was restored whole, just like the other. 14 But the Pharisees
[Separated] went out, and conspired against him, how they might destroy
him. 15 Yeshua [Salvation], perceiving that, withdrew from there. Great
multitudes followed him; and he healed them all, 16 and commanded them
that they should not make him known: 17 ‡ that it might be fulfilled which
was spoken through Isaiah [Salvation of Yah] the prophet, saying,
18 *"Behold, my servant whom I have chosen;*
*my agapetos* ·beloved, esteemed· *in whom my soul is well pleased:*
*I will put my Spirit on him.*
§ *He will proclaim justice to the nations.*
19 * *He will not strive, nor shout;* the
*neither will anyone hear his voice in the streets.*
20 *He won't break a bruised reed.*
*He won't quench a smoking flax,*
*until he leads justice to victory.*
21 In his name, *the nations will* † hope."
22 Then one possessed by a demon, blind and mute, was brought to him
and he healed him, so that the blind and mute man both spoke and saw.
23 All the multitudes were amazed, and said, "Can this be the son of David
[Beloved]?" 24 ‡ § But when the Pharisees [Separated] heard it, they said,
"This man does not cast out demons, except by *Ba'al-Zibbul* [Lord of Flies],
the prince of the demons."
25 Knowing their thoughts, Yeshua [Salvation] said to them, "Every
kingdom divided against itself is brought to desolation, and every city or
house divided against itself will not stand. 26 If *Satan* [Adversary] casts
out *Satan* [Adversary], he is divided against himself. How then will his
kingdom stand? 27 If I by *Ba'al-Zibbul* [Lord of Flies] cast out demons, by

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† **12:4** Context: 1 Sam 21:1-6 ‡ **12:5** Context: Example: Num 28:9-10 § **12:7** Quoted from Hos 6:6 * **12:11** MP: Messiah will have compassion for "the bruised reed," the poor, the weak, the needy, and broken hearted. (See also Is 61:1-2). (Is 42:3-4) † **12:11** Sabbath laws, see (Deut 22:4 OU417) ‡ **12:17** MP: Messiah is God's chosen servant that brings delight to his Lord. (Is 42:1) § **12:18** MP: Messiah provides "justice" to the Gentiles. (See also Is 11:3-4). (Is 42:1) * **12:19** MP: Messiah will not draw attention to himself. (Is 42:2) † **12:21** Quoted from Is 42:1-4 ‡ **12:24** MP: Messiah mocked and taunted. (Ps 89:51) § **12:24** MP: Messiah is rejected by his own Jewish people, "we did not esteem him". Yet (Is 49:6 and 60:1-3) says the Messiah's light draws the Gentiles to Him. (Is 53:3)

whom do your children cast them out? Therefore they will be your judges.
28 * But if I by Spirit of God cast out demons, then God's Kingdom has
come upon you. 29 Or how can one enter into the house of the strong
man, and plunder his goods, unless he first bind the strong man? Then he
will plunder his house.
30 "He who is not with me is against me, and he who does not gather
with me, scatters . 31 Therefore I tell you, every sin and blasphemy will
be forgiven men, but the blasphemy against *haRuach* [the Spirit] will not
be forgiven men. 32 Whoever speaks a word against the Son of Man, it
will be forgiven him; but whoever speaks against *Ruach haKodesh* [Spirit
of the Holiness], it will not be forgiven him, neither in this age, nor in that
which is to come.
33 "Either make the tree good, and its fruit good, or make the tree corrupt,
and its fruit corrupt; for the tree is known by its fruit. 34 You offspring
of vipers, how can you, being evil, speak good things? For out of the
abundance of the heart, the mouth speaks. 35 The good man out of his good
treasure brings out good things, and the evil man out of his evil treasure
brings out evil things. 36 I tell you that every idle word that men speak,
they will give account of it in the day of judgment. 37 For by your words
you will be justified, and by your words you will be condemned."
38 † Then certain of the Torah-Teachers and Pharisees [Separated]
answered, "Teacher, we want to see a sign from you."
39 But he answered them, "An evil and adulterous generation seeks after
a sign, but no sign will be given to it but the sign of Jonah [Dove] the
prophet. 40 For as *Jonah [Dove]* was in the belly of *the whale three days
and three nights,* ‡ so will the Son of Man be three days and three nights in
the heart of the earth. 41 The men of Nineveh [Offspring's Habitation] will
stand up in the judgment with this generation, and will condemn it, for they
make *teshuvah* ·complete repentance· at the preaching of Jonah [Dove];
and behold, someone greater than Jonah [Dove] is here. 42 *The queen of*
the south will rise up in the judgment with this generation, and will condemn
it, for she came from the ends of the earth to *hear* the wisdom of *Solomon
[Peaceable, Recompense];* § and behold, someone greater than Solomon
[Peaceable, Recompense] is here."
43 "When an unclean spirit has gone out of a man, he passes through
waterless places, seeking rest, and does not find it. 44 Then he says, 'I will
*teshuvah* ·completely return· into my house from which I came out,' and
when he has come back, he finds it empty, swept, and put in order. 45 Then
he goes, and takes with himself seven other spirits more evil than he is,
and they enter in and dwell there. The last state of that man becomes
worse than the first. Even so will it be also to this evil generation."
46 While he was yet speaking to the multitudes, behold, his mother and
his brothers stood outside, seeking to speak to him. 47 One said to him,
"Behold, your mother and your brothers stand outside, seeking to speak
to you."

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* **12:28** MP: Whoever does not honor the words of the Prophet will give an account to God. The prophet's words are equal authority to God's words. (Deut 18:19) † **12:38** MP: The sign of Jonah is given by the Messiah. After three days of death, he is returned to the land of the living, resurrection from the dead. (Jonah 1:17, 2:10) ‡ **12:40** Quoted from Jonah 1:17 (Heb Bible 2:1) and Matt 16:4
§ **12:42** Quoted from 1 King 10:1

48 But he answered him who spoke to him, “Who is my mother? Who
are my brothers?” 49 He stretched out his hand towards his disciples, and
said, “Behold, my mother and my brothers! 50 For whoever does the will
of *'Avi shebashamayim* ·my Father in Heaven·, he is my brother, and sister,
and mother.”

# 13

1 On that day Yeshua [Salvation] went out of the house, and sat by the
seaside. 2 Great multitudes gathered to him, so that he entered into a boat,
and sat, and all the multitude stood on the beach. 3 He spoke to them
many things in parables, saying, “Behold, a farmer went out to sow. 4 As he
sowed, some seeds fell by the roadside, and the birds came and devoured
them. 5 Others fell on rocky ground, where they didn’t have much soil, and
immediately they sprang up, because they had no depth of earth. 6 When
the sun had risen, they were scorched. Because they had no root, they
withered away. 7 Others fell among thorns. The thorns grew up and choked
them. 8 Others fell on good soil, and yielded fruit: some one hundred times
as much, some sixty, and some thirty. 9 He who has ears to hear, let him
*sh'ma* ·hear obey·.”

10 * The disciples came, and said to him, “Why do you speak to them in
parables?”

11 He answered them, “To you it is given to know the mysteries of the
Kingdom of Heaven (God), but it is not given to them. 12 For whoever has,
to him will be given, and he will have abundance, but whoever does not
have, from him will be taken away even that which he has. 13 † Therefore
I speak to them in parables, because seeing they don’t see, and hearing,
they don’t hear, neither do they understand. 14 In them the prophecy of
Isaiah [Salvation of Yah] is fulfilled, which says,

*‘You* will keep on *hearing,*
*but will in no way understand;*
*and* keep on *seeing,*
*but will in no way perceive,*
15 for *the heart of this people has grown* callous,
*their ears bearly hear,*
they have *closed their eyes;*
so as to not *see with their eyes,*
*hear with their ears,*
*understand with their heart,*
and *would make teshuvah ·complete return in repentance· again;*
so that I could *heal* them.’ ‡

16 “But blessed are your eyes, for they see; and your ears, for they hear.
17 § For most certainly I tell you that many prophets and upright men

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* **13:10** MP: Messiah will stop ministering to those who rejected Him. (Zech 11:9) † **13:13** MP: Messiah speaks in parables so people hear but never understand; see but never perceive. (Is 6:9-10) ‡ **13:15** Quoted from Is 6:9-10 § **13:17** MPr: “I will take you, O King Messiah, and make you to go up into my Temple. There you shall teach me to tremble before Yahweh, and to walk in His ways. There we shall hold the Feast of Leviathan, and drink the old wine, which has been kept in its grapes from the day the world was created, and eat of the pomegranates and of the fruits which are prepared for the just in the Gargen of Eden.” (Targum Song of Songs 8:1) A prominent tradition in Judaism is, Leviathan’s purpose is to be the main course in the feast of righteous at the Garden of Eden. (Talmud Baba Batra 75). (Song of Songs 8:1)

desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

18 "Hear, then, the parable of the farmer. 19 When anyone hears the
word of the Kingdom, and does not understand it, the evil one comes, and
snatches away that which has been sown in his heart. This is what was
sown by the roadside. 20 What was sown on the rocky places, this is he
who hears the word, and immediately with joy receives it; 21 yet he has no
root in himself, but endures for a while. When oppression or persecution
arises because of the word, immediately he stumbles. 22 What was sown
among the thorns, this is he who hears the word, but the cares of this age
and the deceitfulness of riches choke the word, and he becomes unfruitful.
23 What was sown on the good ground, this is he who hears the word, and
understands it, who most certainly bears fruit, and produces, some one
hundred times as much, some sixty, and some thirty."

24 He set another parable before them, saying, "The Kingdom of Heaven
(God) is like a man who sowed good seed in his field, 25 but while people
slept, his enemy came and sowed darnel weeds also among the wheat, and
went away. 26 But when the blade sprang up and produced fruit, then the
darnel weeds appeared also. 27 The servants of the householder came and
said to him, 'Sir, didn't you sow good seed in your field? Where did these
darnel weeds come from?'

28 "He said to them, 'An enemy has done this.'

"The servants asked him, 'Do you want us to go and gather them up?'

29 "But he said, 'No, lest perhaps while you gather up the darnel weeds,
you root up the wheat with them. 30 Let both grow together until the
harvest, and in the harvest time I will tell the reapers, "First, gather up
the darnel weeds, and bind them in bundles to burn them; but gather the
wheat into my barn." ' "

31 He set another parable before them, saying, "The Kingdom of Heaven
(God) is like a grain of mustard seed, which a man took, and sowed in his
field; 32 which indeed is smaller than all seeds. But when it is grown, it
is greater than the herbs, and becomes a tree, so that the birds of the air
come and lodge in its branches."

33 He spoke another parable to them. "The Kingdom of Heaven (God) is
like yeast, which a woman took, and hid in three measures of meal, until
it was all leavened."

34 * Yeshua [Salvation] spoke all these things in parables to the
multitudes; and without a parable, he didn't speak to them, 35 that it might
be fulfilled which was spoken through the prophet, saying,

*"I will open my mouth in parables;*
I will utter *things hidden from* † the foundation of the world."

36 Then Yeshua [Salvation] sent the multitudes away, and went into the
house. His disciples came to him, saying, "Explain to us the parable of the
darnel weeds of the field."

37 He answered them, "He who sows the good seed is the Son of Man,
38 the field is the world; and the good seed, these are the children of the
Kingdom; and the darnel weeds are the children of the evil one. 39 The
enemy who sowed them is the devil. The harvest is the end of the age, and

* **13:34** MP: The Messiah will speak in parables. (Ps 78:2) † **13:35** Quoted from Ps 78:2

the reapers are angels. 40 ‡ As therefore the darnel weeds are gathered
up and burned with fire; so will it be at the end of this age. 41 The Son
of Man will send out his angels, and they will gather out of his Kingdom
all things that cause people to sin and all the people who are far from
*Torah* ·Teaching·, and those who do iniquity, 42 and will cast them into the
furnace of fire. There will be weeping and the gnashing of teeth. 43 Then
the upright will shine like the sun in the Kingdom of their *Abba* ·Father
familiar, Dear Dad·. He who has ears to hear, let him *sh'ma* ·hear obey·.
44 "Again, the Kingdom of Heaven (God) is like a treasure hidden in the
field, which a man found, and hid. In his joy, he goes and sells all that he
has, and buys that field.
45 "Again, the Kingdom of Heaven (God) is like a man who is a merchant
seeking fine pearls, 46 who having found one pearl of great price, he went
and sold all that he had, and bought it.
47 "Again, the Kingdom of Heaven (God) is like a dragnet, that was cast
into the sea, and gathered some fish of every kind, 48 which, when it was
filled, they drew up on the beach. They sat down, and gathered the good
into containers, but the bad they threw away. 49 So will it be in the end
of the world. The angels will come and separate the wicked from among
the upright, 50 and will cast them into the furnace of fire. There will be
the weeping and the gnashing of teeth." 51 Yeshua [Salvation] said to them,
"Have you understood all these things?"
They answered him, "Yes, Lord."
52 § He said to them, "Therefore every scribe who has been made a
disciple in the Kingdom of Heaven (God) is like a man who is a householder,
who brings out of his treasure new and old things."
53 When Yeshua [Salvation] had finished these parables, he departed
from there. 54 Coming into his own country, he taught them in their
synagogue, so that they were astonished, and said, "Where did this man
get this wisdom, and these mighty works? 55 Is not this the carpenter's
son? Is not his mother called Mary [Rebellion], and his brothers, James
[Surplanter], Joses, Simeon [Hearing], and Judas [Praised]? 56 Are not all
of his sisters with us? Where then did this man get all of these things?"
57 They were offended by him.
But Yeshua [Salvation] said to them, "A prophet is not without honor,
except in his own country, and in his own house." 58 He didn't do many
mighty works there because of their unbelief.

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‡ **13:40** MPr: The Messiah will come to destroy the nations and establish his rule of the earth for 1,000 years of peace when this is happening. When people are behaving: people who fear sin are abhorred, truth will fail, children will rebel against parents, general distance from *Torah* [Teachings] or lawlessness abounds, the teachings of the Sadducees will universally prevail (there is no resurrection of the dead). Also the study of *Torah* [Teachings] will decrease, increase in global poverty and despair, apostasy increases, and a growing disregard for the Scriptures. Then the Messiah will come and establish his Kingdom. (Multiple references in Talmud Sanhedrin 96B to 99A). (Is 59:15; Parallels for each example: Rom 1:32; 2 Thes 2:10; 2 Tim 3:2; Matt 13:40; 1 John 3:3-5; 1 Cor 15:12-14; 1 John 2:3-6; Rev 6:8, 6:15-17; 2 Thes 2:3; Dan 11:36; Rev 13:5) § **13:52** MPr: "I will take you, O King Messiah, and make you to go up into my Temple. There you shall teach me to tremble before Yahweh, and to walk in His ways. There we shall hold the Feast of Leviathan, and drink the old wine, which has been kept in its grapes from the day the world was created, and eat of the pomegranates and of the fruits which are prepared for the just in the Garden of Eden." (Targum Song of Songs 8:1) A prominent tradition in Judaism is, Leviathan's purpose is to be the main course in the feast of righteous at the Garden of Eden. (Talmud Baba Batra 75). (Song of Songs 8:1)

# 14

1 At that time, Herod [Heroic] the tetrarch (one of four co-emperors)
heard the report concerning Yeshua [Salvation], 2 and said to his servants,
"This is John [Yah is gracious] the Immerser. He is risen from the dead.
That is why these powers work in him." 3 For Herod [Heroic] had laid
hold of John [Yah is gracious], and bound him, and put him in prison for
the sake of Herodias, his brother Philip [Loves horses]'s wife. 4 For John
[Yah is gracious] said to him, "It violates the *Torah* ·Teaching· for you to
have her as your wife." 5 When he would have put him to death, he feared
the multitude, because they counted him as a prophet. 6 But when Herod
[Heroic]'s birthday came, the daughter of Herodias danced among them
and pleased Herod [Heroic]. 7 There he promised with an oath to give her
whatever she should ask. 8 She, being prompted by her mother, said, "Give
me here on a platter the head of John [Yah is gracious] the Immerser."
9 The king was grieved, but for the sake of his oaths, and of those who
sat at the table with him, he commanded it to be given, 10 and he sent and
beheaded John [Yah is gracious] in the prison. 11 His head was brought on
a platter, and given to the young lady: and she brought it to her mother.
12 His disciples came, and took the body, and buried it; and they went
and told Yeshua [Salvation]. 13 Now when Yeshua [Salvation] heard this,
he withdrew from there in a boat, to a deserted place apart. When the
multitudes heard it, they followed him on foot from the cities.
14 Yeshua [Salvation] went out, and he saw a great multitude. He had
compassion on them, and healed their sick. 15 When evening had come,
his disciples came to him, saying, "This place is deserted, and the hour is
already late. Send the multitudes away, that they may go into the villages,
and buy themselves food."
16 But Yeshua [Salvation] said to them, "They don't need to go away. You
give them something to eat."
17 They told him, "We only have here five loaves and two fish."
18 He said, "Bring them here to me." 19 He commanded the multitudes
to sit down on the grass; and he took the five loaves and the two fish, and
looking up to heaven, he blessed, broke and gave the loaves to the disciples,
and the disciples gave to the multitudes. 20 They all ate, and were filled.
They took up twelve baskets full of that which remained left over from the
broken pieces. 21 Those who ate were about five thousand men, besides
women and children.
22 Immediately Yeshua [Salvation] made the disciples get into the boat,
and to go ahead of him to the other side, while he sent the multitudes away.
23 After he had sent the multitudes away, he went up into the mountain by
himself to pray. When evening had come, he was there alone. 24 But the
boat was now in the middle of the sea, a stadious' distance [1/8 mi; 660 ft;
201.2 m, Greek race track distance], distressed by the waves, for the wind
was contrary. 25 It was about 4 o'clock in the morning, Yeshua [Salvation]
came to them, walking on the sea. 26 When the disciples saw him walking
on the sea, they were troubled, saying, "It's a ghost!" and they cried out
for fear. 27 * But immediately Yeshua [Salvation] spoke to them, saying,
"Take heart! *Ena Na* [I AM (the Living God)]! Don't be afraid."

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* **14:27** MP: Messiah is called "Mighty God," for he is mighty and strong, able to save. Hebrew *Gibbor* means Mighty or Strong. (Is 9:6)

28 Peter [Rock] answered him and said, “Lord, if it is you, command me
to come to you on the waters.”
29 He said, “Come!”
Peter [Rock] stepped down from the boat, and walked on the waters to
come to Yeshua [Salvation]. 30 But when he saw that the wind was strong,
he was afraid, and beginning to sink, he cried out, saying, “Lord, save me!”
31 Immediately Yeshua [Salvation] stretched out his hand, took hold of
him, and said to him, “You of little trusting faith, why did you doubt?”
32 When they got up into the boat, the wind ceased. 33 Those who were in
the boat came and worshiped him, saying, “You are truly the *Ben-Elohim*
·Son of Elohim God·!”
34 When they had crossed over, they came to the land of Gennesaret.
35 When the people of that place recognized him, they sent into all that
surrounding region, and brought to him all who were sick; 36 and they
begged him that they might just touch the fringe of his garment. As many
as touched it were made whole.

# 15

1 Then Pharisees [Separated] and Torah-Teachers came to Yeshua
[Salvation] from Jerusalem [City of peace], saying, 2 “Why do your disciples
disobey the tradition of the elders? For they don’t wash their hands when
they eat bread.”
3 He answered them, “Why do you also disobey the commandment of
God because of your tradition? 4 For God enjoins these word, *‘Honor your
father and your mother,’* * and, *‘He who curses his father or mother must
be put to death.’* † 5 But you say, ‘Whoever may tell his father or his
mother, “Whatever help you might otherwise have gotten from me is a
gift devoted to God,” 6 then he is rid of his duty to honor his father or
mother.’ You have made the commandment of God void because of your
tradition. 7 You hypocrites! Well did Isaiah [Salvation of Yah] prophesy of
you, saying,
8 *‘These people draw near to me with their mouth,*
*and honor me with their lips;*
*but their heart is far from me.*
9 *In vain do they worship me,*
*teaching as doctrine rules made by men.’ ”* ‡
10 He summoned the multitude, and said to them, “Hear, and understand.
11 That which enters into the mouth does not defile the man; but that which
proceeds out of the mouth, this defiles the man.”
12 Then the disciples came, and said to him, “Do you know that the
Pharisees [Separated] were offended, when they heard this saying?”
13 But he answered, “Every plant which my heavenly Father didn’t plant
will be uprooted. 14 Leave them alone. They are blind guides of the blind.
If the blind guide the blind, both will fall into a pit.”
15 Peter [Rock] answered him, “Explain the parable to us.”
16 So Yeshua [Salvation] said, “Do you also still not understand? 17 Don’t
you understand that whatever goes into the mouth passes into the belly,
and then out of the body? 18 But the things which proceed out of the
mouth come out of the heart, and they defile the man. 19 For out of
the heart come evil thoughts, murders, *moicheiai* ·adulteries·, *porhneia*

* **15:4** Quoted from Ex 21:12; Deut 5:16 † **15:4** Quoted from Ex 21:17; Lev 20:9; Prov 20:20
‡ **15:9** Quoted from Is 29:13

·sexual immorality·, thefts, false testimony, and blasphemies. 20 These are
the things which defile the man; but to eat with ritually unwashed hands
does not defile the man."
21 Yeshua [Salvation] went out from there, and withdrew into the region
of Tyre and Sidon. 22 Behold, a Canaanite [Descendant of Humbled] woman
came out from those borders, and cried, saying, "Have mercy on me,
Lord, you son of David [Beloved]! My daughter is severely possessed by a
demon!"
23 But he answered her not a word.
His disciples came and begged him, saying, "Send her away; for she cries
after us."
24 § But he answered, "I was not sent to just anyone but the lost sheep
of the house of Israel [God prevails]."
25 But she came and worshiped him, saying, "Lord, help me."
26 But he answered, "It is not appropriate to take the children's bread
and throw it to the dogs."
27 But she said, "Yes, Lord, but even the dogs eat the crumbs which fall
from their masters' table."
28 Then Yeshua [Salvation] answered her, "Woman, great is your trusting
faith! Be it done to you even as you desire." And her daughter was healed
from that hour.
29 Yeshua [Salvation] departed there, and came near to the sea of Galilee
[District, Circuit]; and he went up into the mountain, and sat there. 30 *
Great multitudes came to him, having with them the lame, blind, mute,
maimed, and many others, and they put them down at his feet. He healed
them, 31 so that the multitude wondered when they saw the mute speaking,
the injured healed, the lame walking, and the blind seeing— and they
glorified the God of Israel [God prevails].
32 Yeshua [Salvation] summoned his disciples and said, "I have compas-
sion on the multitude, because they continue with me now three days and
have nothing to eat. I don't want to send them away fasting, or they might
faint on the way."
33 The disciples said to him, "Where should we get so many loaves in a
deserted place as to satisfy so great a multitude?"
34 Yeshua [Salvation] said to them, "How many loaves do you have?"
They said, "Seven, and a few small fish."
35 He commanded the multitude to sit down on the ground; 36 and he
took the seven loaves and the fish. He gave thanks and broke them, and
gave to the disciples, and the disciples to the multitudes. 37 They all ate,
and were filled. They took up seven baskets full of the broken pieces that
were left over. 38 Those who ate were four thousand men, besides women
and children. 39 Then he sent away the multitudes, got into the boat, and
came into the borders of Magdala.

# 16

1 The Pharisees [Separated] and Sadducees [Morally-upright] came, and
testing him, asked him to show them a sign from heaven. 2 But he answered
them, "When it is evening, you say, 'It will be fair weather, for the sky is
red.' 3 In the morning, 'It will be foul weather today, for the sky is red and
threatening.' Hypocrites! You know how to discern the appearance of the

§ **15:24** MP: Messiah will restore and raise up Israel, turning them back to God. (Is 49:5) * **15:30** MP: The work that Messiah does will glorify God. (Is 49:3)

sky, but you can't discern the signs of the times! 4 * An evil and adulterous
generation seeks after a sign, and there will be no sign given to it, except
the sign of the prophet *Jonah [Dove]."* †
He left them, and departed. 5 The disciples came to the other side and had
forgotten to take bread. 6 Yeshua [Salvation] said to them, "Take heed and
beware of the *hametz* ·leaven· of the Pharisees [Separated] and Sadducees
[Morally-upright]."
7 They reasoned among themselves, saying, "We brought no bread."
8 Yeshua [Salvation], perceiving it, said, "Why do you reason among
yourselves, you of little trusting faith, 'because you have brought no
bread?' 9 Don't you yet perceive, neither remember the five loaves for
the five thousand, and how many baskets you took up? 10 Nor the seven
loaves for the four thousand, and how many baskets you took up? 11 How is
it that you don't perceive that I didn't speak to you concerning bread? But
beware of the *hametz* ·leaven· of the Pharisees [Separated] and Sadducees
[Morally-upright]."
12 Then they understood that he didn't tell them to beware of the *hametz*
·leaven· of bread, but of the teaching of the Pharisees [Separated] and
Sadducees [Morally-upright]. 13 Now when Yeshua [Salvation] came into
the parts of Caesarea Philippi [Ruler Loves horses], he asked his disciples,
saying, "Who do men say that I, the Son of Man, am?"
14 They said, "Some say John [Yah is gracious] the Immerser, some, Elijah
[My God Yah], and others, Jeremiah [Yah lifts up], or one of the prophets."
15 He said to them, "But who do you say that I am?"
16 Simeon Peter [Hearing Rock] answered, "You are the Messiah
[Anointed one], *haBen haElohim Chayim* [the Son of the God Living]."
17 Yeshua [Salvation] answered him, "Blessed are you, Simeon Bar Jonah
[Hearing son of Dove], for flesh and blood has not revealed this to you, but
*'Avi shebashamayim* ·my Father in Heaven·. 18 I also tell you that you are
Peter [Rock], and on this rock I will build my assembly, and the gates of
*Hades / Sh'ol* ·Place of the dead· will not prevail against it. 19 ‡ I will give to
you the keys of the Kingdom of Heaven (God), and whatever you bind on
earth will have been bound in heaven; and whatever you release on earth
will have been released in heaven." 20 Then he commanded the disciples
that they should tell no one that he was Yeshua the Messiah [Salvation
the Anointed one]. 21 § From that time, Yeshua [Salvation] began to show
his disciples that he must go to Jerusalem [City of peace] and suffer many
things from the elders, chief priests, and Torah-Teachers, and be killed,
and the third day be raised up.
22 Peter [Rock] took him aside, and began to rebuke him, saying, "Far be
it from you, Lord! This will never be done to you."
23 But he turned, and said to Peter [Rock], "Get behind me, *Satan*
[Adversary]! You are a stumbling block to me, for you are not setting your
mind on the things of God, but on the things of men." 24 Then Yeshua
[Salvation] said to his disciples, "If anyone desires to come after me, let
him deny himself, and take up his execution-stake, and follow me. 25 For

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* **16:4** MP: The sign of Jonah is given by the Messiah. After three days of death, he is returned to the land of the living, resurrection from the dead. (Jonah 1:17, 2:10) † **16:4** Context: Jonah 1:17 (Heb Bible 2:1) and Matt 12:40 ‡ **16:19** MP: Messiah has the key of David (Is 9:7) and final authority to open or close based on his own governing decisions. (Is 22:22) § **16:21** MP: Obedient even unto death. (Is 53:12)

whoever desires to save his life will lose it, and whoever will lose his life
for my sake will find it. 26 For what will it profit a man, if he gains the
whole world, and forfeits his life? Or what will a man give in exchange for
his life? 27 For the Son of Man will come in the glory of *Aviv* ·his Father·
with his angels, and * then he will render to everyone according to his
deeds. 28 Most certainly I tell you, there are some standing here who
will in no way taste of death, until they see the Son of Man coming in his
Kingdom."

# 17

1 After six days, Yeshua [Salvation] took with him Peter [Rock], James
[Surplanter], and John [Yah is gracious] his brother, and brought them up
into a high mountain by themselves. 2 He was transfigured before them.
His face shone like the sun, and his garments became as white as the light.
3 Behold, Moses [Drawn out] and Elijah [My God Yah] appeared to them
talking with him.

4 Peter [Rock] answered, and said to Yeshua [Salvation], "Lord, it is good
for us to be here. If you want, let's make three tents here: one for you,
one for Moses [Drawn out], and one for Elijah [My God Yah]."

5 While he was still speaking, behold, * † a bright cloud overshadowed
them. Behold, a voice came out of the cloud, saying, "This is my *agapetos*
·beloved, esteemed· Son, in whom I am well pleased. Listen to him."

6 When the disciples heard it, they fell on their faces, and were very
afraid. 7 Yeshua [Salvation] came and touched them and said, "Get up, and
don't be afraid." 8 Lifting up their eyes, they saw no one, except Yeshua
[Salvation] alone. 9 As they were coming down from the mountain, Yeshua
[Salvation] enjoined them, saying, "Don't tell anyone what you saw, until
the Son of Man has risen from the dead."

10 ‡ His disciples asked him, saying, "Then why do the Torah-Teachers
say that *Elijah [My God Yah]* § must come first?"

11 Yeshua [Salvation] answered them, "Elijah [My God Yah] indeed comes
first, and will restore all things, 12 but I tell you that Elijah [My God Yah]
has come already, and they didn't recognize him, but did to him whatever
they wanted to. Even so the Son of Man will also suffer by them." 13 Then
the disciples understood that he spoke to them of John [Yah is gracious]
the Immerser.

14 When they came to the multitude, a man came to him, kneeling down
to him, and saying, 15 "Lord, have mercy on my son, for he is epileptic, and
suffers grievously; for he often falls into the fire, and often into the water.
16 So I brought him to your disciples, and they could not cure him."

17 Yeshua [Salvation] answered, "Faithless and perverse generation!
How long will I be with you? How long will I bear with you? Bring him
here to me." 18 Yeshua [Salvation] rebuked him, the demon went out of
him, and the boy was cured from that hour.

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* **16:27** MP: Messiah comes to bring judgment and repays each person according to their deeds. (Is 59:17-18) * **17:5** MP: "Kiss the Son" shows God has a Son deserving honor. (Ps 2:12) † **17:5** MP: Messiah pleases God. (Is 42:1) ‡ **17:10** MPr: The forerunner of the Messiah, Elijah, is described in (Mal 4:5, Heb Bible 3:23, in Midrash Pirke de-Rabbi Eliezer c. c. 29, 40; Mishnah Deuteronomy 3; Midrash Song of Songs 1:1; Talmud repeatedly, Yalkut repeatedly, and Mishne Torah Hilkhot Melakhim 11-12). (Mal 4:5 (Heb Bible 3:23)) § **17:10** Context: Mal 4:5 (Heb Bible 3:23) and Matt 11:14

19 Then the disciples came to Yeshua [Salvation] privately, and said, “Why
were we not able to cast it out?”
20 He said to them, “Because of your unbelief. For most certainly I tell
you, if you have trusting faith as a grain of mustard seed, you will tell this
mountain, ‘Move from here to there,’ and it will move; and nothing will
be impossible for you. 21 But this kind does not go out except by prayer
and fasting.”
22 While they were staying in Galilee [District, Circuit], Yeshua [Salvation]
said to them, “The Son of Man is about to be delivered up into the hands
of men, 23 and they will kill him, and the third day he will be raised up.”
They were exceedingly sorry. 24 When they had come to Capernaum
[Village-Comfort, Village-Compassion], those who collected the half-shekel
coin came to Peter [Rock], and said, “Does not your teacher pay the Temple
Tax?” 25 He said, “Yes.”
When he came into the house, Yeshua [Salvation] anticipated him,
saying, “What do you think, Simeon [Hearing]? From whom do the kings of
the earth receive toll or tribute? From their children, or from strangers?”
26 Peter [Rock] said to him, “From strangers.”
Yeshua [Salvation] said to him, “Therefore the children are exempt.
27 But, lest we cause them to stumble, go to the sea, cast a hook, and take
up the first fish that comes up. When you have opened its mouth, you will
find a shekel [0.4 oz; 11.34 kg]. Take that, and give it to them for me and
you.”

# 18

1 In that hour the disciples came to Yeshua [Salvation], saying, “Who then
is greatest in the Kingdom of Heaven (God)?”
2 Yeshua [Salvation] called a little child to himself, and set him in the
middle of them, 3 and said, “Most certainly I tell you, unless you turn, and
become as little children, you will in no way enter into the Kingdom of
Heaven (God). 4 Whoever therefore humbles himself as this little child, the
same is the greatest in the Kingdom of Heaven (God). 5 Whoever receives
one such little child in my name receives me, 6 but whoever causes one of
these little ones who believe in me to stumble, it would be better for him
that a huge millstone should be hung around his neck, and that he should
be sunk in the depths of the sea.
7 “Woe to the world because of occasions of stumbling! For it must be
that the occasions come, but woe to that person through whom the occasion
comes! 8 If your hand or your foot causes you to stumble, cut it off, and
cast it from you. It is better for you to enter into life maimed or crippled,
rather than having two hands or two feet to be cast into the eternal fire.
9 If your eye causes you to stumble, pluck it out, and cast it from you. It is
better for you to enter into life with one eye, rather than having two eyes
to be cast into the *Gehenna* (Place of fiery torment for the dead) of fire.
10 * See that you don’t despise one of these little ones, for I tell you that in
heaven their angels always see the face of *'Avi shebashamayim* ·my Father
in Heaven·. 11 For the Son of Man came to save that which was lost.
12 “What do you think? If a man has one hundred sheep, and one of
them goes astray, does not he leave the ninety-nine, go to the mountains,
and seek that which has gone astray? 13 If he finds it, most certainly I tell

* **18:10** MP: The Messiah’s rejection will cause God to remove His protection of Israel. (Zech 13:7)

you, he rejoices over it more than over the ninety-nine which have not gone astray. 14 Even so it is not the will of *'Avikah shebashamayim* ·your Father in Heaven· that one of these little ones should perish.

15 "If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. 16 But if he does not listen, take one or two more with you so that *every accusation can be supported by the testimony of two or three witnesses.* † 17 If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector. 18 Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven. 19 Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by *'Avi shebashamayim* ·my Father in Heaven·. 20 For where two or three are gathered together in my name, there I am in the middle of them."

21 Then Peter [Rock] came and said to him, "Lord, how often shall my brother sin against me, and I forgive him? Until seven times?"

22 Yeshua [Salvation] said to him, "I don't tell you until seven times, but, until seventy times seven. 23 Therefore the Kingdom of Heaven (God) is like a certain king, who wanted to reconcile accounts with his servants. 24 When he had begun to reconcile, one was brought to him who owed him ten thousand talents. 25 But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made. 26 The servant therefore fell down and knelt before him, saying, 'Lord, have patience with me, and I will repay you all!' 27 The lord of that servant, being moved with compassion, released him, and forgave him the debt.

28 "But that servant went out, and found one of his fellow servants, who owed him one hundred denarii (100 days wages), and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

29 "So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!' 30 He would not, but went and cast him into prison, until he should pay back that which was due. 31 So when his fellow servants saw what was done, they were exceedingly sorry, and came and told to their lord all that was done. 32 Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me. 33 Should not you also have had mercy on your fellow servant, even as I had mercy on you?' 34 His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. 35 So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."

# 19

1 When Yeshua [Salvation] had finished these words, he departed from Galilee [District, Circuit], and came into the borders of Judea [Praise] beyond the Jordan [Descender]. 2 Great multitudes followed him, and he healed them there. 3 Pharisees [Separated] came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?"

† **18:16** Quoted from Deut 17:6, 19:15

4 He answered, “Haven’t you read that from the beginning the Creator
*made them male and female,* * 5 and said, *‘For this cause a man shall leave
his father and mother, and shall join to his wife; and the two shall become
one flesh’* ? † 6 So that they are no more two, but one flesh. What therefore
God has joined together, don’t let man tear apart.”
7 They asked him, “Why then did Moses [Drawn out] enjoin ‡ us to *give
her a bill of divorce,* § and divorce her?”
8 He said to them, “Moses [Drawn out], because of the hardness of
your hearts, allowed you to divorce your wives, but from the beginning
it has not been so. 9 I tell you that whoever divorces his wife, except
for *porhneia* ·sexual immorality·, and marries another, commits *moichao*
·act of adultery·; and he who marries her when she is divorced commits
*moichao* ·act of adultery·.”
10 His disciples said to him, “If this is the case of the man with his wife,
it is not expedient to marry.”
11 But he said to them, “Not all men can receive this saying, but those to
whom it is given. 12 For there are eunuchs who were born that way from
their mother’s womb, and there are eunuchs who were made eunuchs
by men; and there are eunuchs who made themselves eunuchs for the
Kingdom of Heaven’s (God’s) sake. He who is able to receive it, let him
receive it.”
13 Then little children were brought to him, that he should lay his
hands on them and pray; and the disciples rebuked them. 14 But Yeshua
[Salvation] said, “Allow the little children, and don’t forbid them to come
to me; for the Kingdom of Heaven (God) belongs to ones like these.” 15 He
laid his hands on them, and departed from there.
16 Behold, one came to him and said, “Good teacher, what good thing
shall I do, that I may have eternal life?”
17 He said to him, “Why do you call me good? There is One who is good,
that is God’s *Torah* ·Teaching·. But if you want to enter into life, observe
the *mitzvot* ·instructions·.”
18 He said to him, “Which ones?” *
Yeshua [Salvation] said, *“ ‘You shall not murder.’ ‘You shall not moicheuo
·commit adultery·.’ ‘You shall not steal.’ ‘You shall not offer false testimony.’
19 ‘Honor your father and your mother.’* † And, *‘You shall show agapao
·total devoted love· to your neighbor as yourself.’ ”* ‡
20 The young man said to him, “All these things I have observed from
my youth. What do I still lack?”
21 Yeshua [Salvation] said to him, “If you want to be perfect, go, sell what
you have, and give to the poor, and you will have treasure in heaven; and
come, follow me.” 22 But when the young man heard the saying, he went
away sad, for he was one who had great possessions. 23 Yeshua [Salvation]
said to his disciples, “Most certainly I say to you, a rich man will enter into
the Kingdom of Heaven (God) with difficulty. 24 Again I tell you, it is easier

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* **19:4** Quoted from Gen 1:27, 5:2 † **19:5** Quoted from Gen 2:24 ‡ **19:7** This statement is accurate because (Deut 24:1) does not begin with “Thus says the Lord” but rather it is Moses speaking and not on Adonai’s behalf either. Moses truly gave this command, God affirmed it but it did not originate from God. § **19:7** Quoted from Deut 24:1 * **19:18** This was a common question, based on Miciah 6:8, but the inherent question is faulty. What good command will reward me with eternal life? The topic is Torah, the topic is not God himself but that which he commands us to observe. † **19:19** Quoted from Ex 20:12-16; Deut 5:16-20 ‡ **19:19** Quoted from Lev 19:18; Deut 5:16

for a camel to go through a needle's eye, than for a rich man to enter into God's Kingdom."
25 When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"
26 Looking at them, Yeshua [Salvation] said, "With men this is impossible, but with God *all things are possible."* §
27 Then Peter [Rock] answered, "Behold, we have left everything, and followed you. What then will we have?"
28 Yeshua [Salvation] said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel [God prevails]. 29 Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life. 30 But many will be last who are first; and first who are last.

# 20

1 "For the Kingdom of Heaven (God) is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. 2 When he had agreed with the laborers for a denarius [one day's wage] a day, he sent them into his vineyard. 3 He went out about nine in the morning, and saw others standing idle in the marketplace. 4 He said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way. 5 Again he went out about noon and three in the afternoon, and did likewise. 6 About a hour before sunset he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?'
7 "They said to him, 'Because no one has hired us.'
"He said to them, 'You also go into the vineyard, and you will receive whatever is right.' 8 When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'
9 "When those who were hired a hour before sunset came, they each received a denarius [one day's wage]. 10 When the first came, they supposed that they would receive more; and they likewise each received a denarius [one day's wage]. 11 When they received it, they murmured against the master of the household, 12 saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!'
13 "But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius [one day's wage]? 14 Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. 15 Is not it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good? Do you begrudge my generosity?' 16 So the last will be first, and the first last. For many are called, but few are chosen."
17 As Yeshua [Salvation] was going up to Jerusalem [City of peace], he took the twelve disciples aside, and on the way he said to them, 18 * "Behold,

§ **19:26** Quoted from Jer 32:17 * **20:18** MP: Messiah is "pierced / wounded for our transgressions". Note: There is no Bible punishment or law for death that specifically involves piercing; stoning or banishment is more common. (Is 53:5)

we are going up to Jerusalem [City of peace], and the Son of Man will be delivered to the chief priests and Torah-Teachers, and they will condemn him to death, 19 and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up."

20 Then the mother of the sons of Zebedee [Bestowed by Yah] came to him with her sons, kneeling and asking a certain thing of him. 21 He said to her, "What do you want?"

She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

22 But Yeshua [Salvation] answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"

They said to him, "We are able."

23 He said to them, "You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by *'Avi* ·my Father·."

24 When the ten heard it, they were indignant with the two brothers.

25 But Yeshua [Salvation] summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them. 26 It shall not be so among you, but whoever desires to become great among you shall be your servant. 27 Whoever desires to be first among you shall be your bond-servant, 28 † even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."

29 As they went out from Jericho [Fragrant, Moon], a great multitude followed him. 30 Behold, two blind men sitting by the road, when they heard that Yeshua [Salvation] was passing by, cried out, "Lord, have mercy on us, you son of David [Beloved]!" 31 The multitude rebuked them, telling them that they should be quiet, but they cried out even more, "Lord, have mercy on us, you son of David [Beloved]!"

32 Yeshua [Salvation] stood still, and called them, and asked, "What do you want me to do for you?"

33 They told him, "Lord, that our eyes may be opened."

34 Yeshua [Salvation], being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

# 21

1 * † When they came near to Jerusalem [City of peace] (at the beginning of Nissan), and came to Bethsphage, to the Mount of Olives, then Yeshua [Salvation] sent two disciples, 2 ‡ saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt

† **20:28** MP: Messiah offers himself as a sin offering. * **21:1** MP: Messiah is presented to Jerusalem riding on a donkey. (Zech 9:9) † **21:1** MPr: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parasha 1). (Messiah as an Ox - Matt 21:12; John 2:15; Rev 19:14 Messiah as a donkey - Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined - Matt 21:12-15) ‡ **21:2** MPr: If Israel behaved in a worthy manner, the Messiah would come in the clouds of heaven (in glory and power); if otherwise, Messiah will come humble, and riding upon a donkey colt. (Dan 7:13 in Talmud Sanhedrin 98A). (Dan 7:13) (Donkey: Matt 21:2-7. Clouds: Matt 24:30-31, 26:63-64; 1 Thes 4:16-17; Rev 1:7)

with her. Untie them, and bring them to me. 3 If anyone says anything to
you, you shall say, 'The Lord needs them,' and immediately he will send
them."
4 All this was done, that it might be fulfilled which was spoken through
the prophet, saying,
5 "Tell the *daughter of Zion [Mountain ridge, Marking],*
*behold, your King comes to you,*
*humble, and riding on a donkey,*
*on a colt, the foal of a donkey."* §
6 The disciples went, and did just as Yeshua [Salvation] commanded
them, 7 and brought the donkey and the colt, and laid their clothes on
them; and he sat on them. 8 * † A very great multitude carpeted the road
with their clothing, while others cut branches from the trees, and spread
them on the road. 9 ‡ The multitudes who went in front of him, and those
who followed, kept shouting, *" Hosanna ·Save now·* to the son of David
[Beloved]! *Blessed is he who comes in the name of MarYah [Master Yahweh]!*
*Hosanna ·Save now·* § in the highest!"
10 When he had come into Jerusalem [City of peace], all the city was
stirred up, saying, "Who is this?" 11 The multitudes said, "This is the
prophet, Yeshua [Salvation], from Nazareth [Branch, Separated one] of
Galilee [District, Circuit]."
12 * † ‡ § Yeshua [Salvation] entered into the temple of God, and drove out
all of those who sold and bought in the temple, and overthrew the money
changers' tables and the seats of those who sold the doves. 13 He said to
them, "It is written, *'My house shall be called a house of prayer,'* * † but
you are making it a *den of robbers!"* ‡
14 The blind and the lame came to him in the temple, and he healed them.
15 But when the chief priests and the Torah-Teachers saw the wonderful
things that he did, and the children who were crying in the temple and
saying, *" Hosanna ·Save now·* § to the son of David [Beloved]!" they were
indignant, 16 and said to him, "Do you hear what these are saying?"

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§ **21:5** Quoted from Zech 9:9 * **21:8** MP: Messiah is greeted with rejoicing in Jerusalem. (Zech 9:9) † **21:8** MPr: "Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the Lulav (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing Hosannas [Save Now] to him as the *haKadosh Isra'el* [the Holy One of God prevails]." (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow Matt 21:8; Myrtle Mark 11:8; Good fruits Luke 19:35-36; Palm John 12:12-13) ‡ **21:9** MP: Messiah comes in the name of Yahweh. This is also an appropriate greeting to Messiah. (Ps 118:25-26) § **21:9** Quoted from Ps 118:25-26 * **21:12** MP: Messiah comes while the Temple is still standing. (Combined with Mal 3:1). (Ps 118:26) † **21:12** MP: The earth and its kingdoms will be uprooted and shaken, in lieu of the unshakable Kingdom of Messiah. Messiah visits the Temple. (Hag 2:6-9, 2:21-23) ‡ **21:12** MPr: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parasha 1). (Messiah as an Ox - Matt 21:12; John 2:15; Rev 19:14 Messiah as a donkey - Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined - Matt 21:12-15) § **21:12** MPr: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph [May he add], is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parasha 1). (Messiah as an Ox - Matt 21:12; John 2:15; Rev 19:14 Messiah as a donkey - Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined - Matt 21:12-15) * **21:13** Quoted from Is 56:7 † **21:13** MP: Parallel, Temple ground was used by merchant robbers who are not repentant. (Jer 7:11) ‡ **21:13** Quoted from Jer 7:11 § **21:15** Quoted from Ps 118:25-26

Yeshua [Salvation] said to them, "Yes. Did you never read, *'Out of the mouth of babes and nursing babies you have* * perfected praise?' "
17 He left them, and went out of the city to Bethany [House of affliction],
and camped there. 18 Now in the morning, as he returned to the city, he
was hungry. 19 Seeing a fig tree by the road, he came to it, and found
nothing on it but leaves. He said to it, "Let there be no fruit from you
forever!"
Immediately the fig tree withered away. 20 When the disciples saw it,
they marveled, saying, "How did the fig tree immediately wither away?"
21 Yeshua [Salvation] answered them, "Most certainly I tell you, if you
have trusting faith, and don't doubt, you will not only do what was done
to the fig tree, but even if you told this mountain, 'Be taken up and cast
into the sea,' it would be done. 22 All things, whatever you ask in prayer,
believing, you will receive."
23 † When he had come into the temple, the chief priests and the elders of
the people came to him as he was teaching, and said, "By what authority
do you do these things? Who gave you this authority?"
24 Yeshua [Salvation] answered them, "I also will ask you one question,
which if you tell me, I likewise will tell you by what authority I do these
things. 25 The baptism of John [Yah is gracious], where was it from? From
heaven or from men?"
They reasoned with themselves, saying, "If we say, 'From heaven,' he will
ask us, 'Why then did you not believe him?' 26 But if we say, 'From men,'
we fear the multitude, for all hold John [Yah is gracious] as a prophet."
27 They answered Yeshua [Salvation], and said, "We don't know."
He also said to them, "Neither will I tell you by what authority I do these
things. 28 But what do you think? A man had two sons, and he came to
the first, and said, 'Son, go work today in my vineyard.' 29 He answered, 'I
will not,' but afterward he changed his mind, and went. 30 He came to the
second, and said the same thing. He answered, 'I go, sir,' but he didn't go.
31 Which of the two did the will of his father?"
They said to him, "The first."
Yeshua [Salvation] said to them, "Most certainly I tell you that the tax
collectors and the prostitutes are entering into God's Kingdom before you.
32 For John [Yah is gracious] came to you in the way of righteousness, and
you didn't believe him, but the tax collectors and the prostitutes believed
him. When you saw it, you didn't even *teshuvah* ·turn repent· afterward,
that you might believe him.
33 "Hear another parable. There was a man who was a master of a
household, who planted a *vineyard,* set a wall about it, dug a *wine press* in
it, built a *tower,* ‡ leased it out to farmers, and went into another country.
34 When the season for the fruit came near, he sent his servants to the
farmers, to receive his fruit. 35 The farmers took his servants, beat one,
killed another, and stoned another. 36 Again, he sent other servants more
than the first: and they treated them the same way. 37 But afterward he
sent to them his son, saying, 'They will respect my son.' 38 But the farmers,
when they saw the son, said among themselves, 'This is the heir. Come,
let's kill him, and seize his inheritance.' 39 So they took him, and threw

* **21:16** Quoted from Ps 8:2 † **21:23** MP: The earth and its kingdoms will be uprooted and shaken, in lieu of the unshakable Kingdom of Messiah. Messiah visits the Temple. (Hag 2:6-9, 2:21-23) ‡ **21:33** Quoted from Is 5:1-2

him out of the vineyard, and killed him. 40 When therefore the lord of the
vineyard comes, what will he do to those farmers?"
41 They told him, "He will miserably destroy those miserable men, and
will lease out the vineyard to other farmers, who will give him the fruit in
its season."
42 § * Yeshua [Salvation] said to them, "Did you never read in the
Scriptures,
*'The stone which the builders rejected,*
*the same was made the head of the corner.*
*This was from ADONAI .*
*It is marvelous in our eyes?'* †
43 ‡ "Therefore I tell you, God's Kingdom will be taken away from you,
and will be given to a nation producing its fruit. 44 He who *falls* on this
*stone* will be *broken to pieces,* § but if it *falls* on him, he will *crushed to*
*dust."* *
45 When the chief priests and the Pharisees [Separated] heard his
parables, they perceived that he spoke about them. 46 When they sought
to seize him, they feared the multitudes, because they considered him to
be a prophet.

# 22

1 Yeshua [Salvation] answered and spoke again in parables to them,
saying, 2 "The Kingdom of Heaven (God) is like a certain king, who made
a marriage feast for his son, 3 and sent out his servants to call those who
were invited to the marriage feast, but they would not come. 4 Again he
sent out other servants, saying, 'Tell those who are invited, "Behold, I have
prepared my dinner. My cattle and my fatlings are killed, and all things are
ready. Come to the marriage feast!" ' 5 But they made light of it, and went
their ways, one to his own farm, another to his merchandise, 6 and the
rest grabbed his servants, and treated them shamefully, and killed them.
7 When the king heard that, he was angry, and sent his armies, destroyed
those murderers, and burned their city.
8 "Then he said to his servants, 'The wedding is ready, but those who
were invited were not worthy. 9 Go therefore to the intersections of the
highways, and as many as you may find, invite to the marriage feast.'
10 Those servants went out into the highways, and gathered together as
many as they found, both bad and good. The wedding was filled with
guests. 11 But when the king came in to see the guests, he saw there a man
who didn't have on wedding clothing, 12 and he said to him, 'Friend, how
did you come in here not wearing wedding clothing?' He was speechless.
13 Then the king said to the servants, 'Bind him hand and foot, take him
away, and throw him into the outer darkness; there is where the weeping
and grinding of teeth will be.' 14 For many are called, but few chosen."
15 Then the Pharisees [Separated] went and took counsel how they might
entrap him in his talk. 16 They sent their disciples to him, along with the
Herodians, saying, "Teacher, we know that you are honest, and teach the

§ **21:42** MP: A stone cut out without hands, meaning God not humans created this stone. (Dan 2:34-35) * **21:42** MP: Messiah is the "stone" rejected by the Jews that becomes the chief cornerstone the entire building is align to and built upon. (Ps 118:22) † **21:42** Quoted from Ps 118:22-23 ‡ **21:43** MP: Messiah is a "stumbling stone, a rock of offense" for Israel. (Is 8:14-15) § **21:44** Quoted from Is 8:14-15 * **21:44** Quoted from Dan 2:34, 2:44

way of God in truth, no matter whom you teach, for you are not partial to anyone. 17 Tell us what you think: Does *Torah* ·Teaching· permit paying taxes to Caesar [Ruler], or not?"
18 But Yeshua [Salvation] perceived their wickedness, and said, "Why do you test me, you hypocrites? 19 Show me the tax money."
They brought to him a denarius [one day's wage].
20 He asked them, "Whose is this image and inscription?"
21 They said to him, "Caesar's [Ruler]'s."
Then he said to them, "Give therefore to Caesar [Ruler] the things that are Caesar's, and to God the things that are God's."
22 When they heard it, they marveled, and left him, and went away.
23 On that day Sadducees [Morally-upright] (those who say that there is no resurrection) came to him. They asked him hard questions, 24 saying, "Teacher, Moses [Drawn out] said, *'If a man dies, having no children, his brother shall marry his wife, and raise up offspring for his brother.'* * 25 Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother. 26 In the same way, the second also, and the third, to the seventh. 27 After them all, the woman died. 28 In the resurrection therefore, whose wife will she be of the seven? For they all had her."
29 But Yeshua [Salvation] answered them, "You are mistaken, not knowing the Scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are like God's angels in heaven. 31 But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying, 32 *'I am the God of Abraham [Father of a multitude], and the God of Isaac [Laughter], and the God of Jacob [Supplanter]?'* † God is not the God of the dead, but of the living."
33 When the multitudes heard it, they were astonished at his teaching. 34 But the Pharisees [Separated], when they heard that he had silenced the Sadducees [Morally-upright], gathered themselves together. 35 One of them, a lawyer, asked him a question, testing him. 36 "Teacher, which of the *mitzvot* ·instructions· in the *Torah* ·Teaching· is the most important?"
37 Yeshua [Salvation] said to him, *" 'You shall have agapao ·total devotion love· to MarYah [Master Yahweh] your God with all your heart, with all your soul, and with all your mind.'* ‡ 38 This is the greatest and most important *mitzvah* ·instruction·. 39 A second likewise is this, *'You shall show agapao ·total devoted love· to your neighbor as yourself.'* § 40 All of the *Torah* ·Teaching· and the Prophets depend on these two *mitzvot* ·instructions·."
41 Now while the Pharisees [Separated] were gathered together, Yeshua [Salvation] asked them a question, 42 saying, "What do you think of the Messiah [Anointed one]? Whose son is he?"
They said to him, "Of David [Beloved]."
43 He said to them, "How then does David [Beloved] in *haRuach* [the Spirit] call him *MarYah* [Master Yahweh], saying,
44 *'Yahweh said to adoni [my Lord],*
*sit on my right hand,*
*until I* put *your enemies* under *your feet'* ? *
45 "If then David [Beloved] calls him *MarYah* [Master Yahweh], how is he his son?"

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* **22:24** Quoted from Deut 25:5-6 † **22:32** Quoted from Ex 3:6 ‡ **22:37** Quoted from Deut 6:5
§ **22:39** Quoted from Lev 19:18 * **22:44** Quoted from Ps 110:1 all

46 No one was able to answer him a word, neither did any man dare ask
him any more hard questions from that day forward.

# 23

1 * † Then Yeshua [Salvation] spoke to the multitudes and to his disciples,
2 saying, "The Torah-Teachers and the Pharisees [Separated] sat on Moses
[Drawn out]' seat. 3 All things therefore whatever they tell you to
observe, observe and do, but don't do their works; for they say, and
don't do. 4 For they bind heavy burdens that are grievous to be borne,
and lay them on men's shoulders; but they themselves will not lift a
finger to help them. 5 But all their works they do to be seen by men.
They make their phylacteries broad, enlarge the *tzitziyot* ·tassles· of their
garments, 6 and *phileo* ·affectionately love, have high regard for· the place
of honor at feasts, the best seats in the synagogues, 7 the salutations in the
marketplaces, and to be called '*Rabbi* ·Teacher·' by men. 8 But don't you
be called '*Rabbi* ·Teacher·,' for one is your teacher, the Messiah [Anointed
one], and all of you are brothers. 9 Call no man on the earth *'Avikah* ·your
Father·, for one is *'Avikah* ·your Father·, he who is in heaven. 10 Neither be
called masters, for one is your master, the Messiah [Anointed one]. 11 But
he who is greatest among you will be your servant. 12 Whoever exalts
himself will be humbled, and whoever humbles himself will be exalted.
13 ‡ "Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites!
For you devour widows' houses, and as a pretense you make long prayers.
Therefore you will receive greater condemnation.
14 "But woe to you, Torah-Teachers and Pharisees [Separated], hyp-
ocrites! Because you shut up the Kingdom of Heaven (God) against men; for
you don't enter in yourselves, neither do you allow those who are entering
in to enter. 15 Woe to you, Torah-Teachers and Pharisees [Separated],
hypocrites! For you travel around by sea and land to make one convert;
and when he becomes one, you make him twice as much of a son of
*Gehenna* (Place of fiery torment for the dead) as yourselves.
16 "Woe to you, you blind guides, who say, 'Whoever swears by the
temple, it is nothing; but whoever swears by the gold of the temple, he is
obligated.' 17 You blind fools! For which is greater, the gold, or the temple
that sanctifies the gold? 18 'Whoever swears by the altar, it is nothing; but
whoever swears by the gift that is on it, he is obligated?' 19 You blind fools!
For which is greater, the gift, or the altar that sanctifies the gift? 20 He
therefore who swears by the altar, swears by it, and by everything on it.
21 He who swears by the temple, swears by it, and by him who was living
in it. 22 He who swears by heaven, swears by the throne of God, and by
him who sits on it.
23 "Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites!
For you tithe mint, dill, and cumin, and have left undone the weightier
matters of the *Torah* ·Teaching·: justice, *eleos* ·merciful compassion in
action·, and faithfulness. These are the things you should have attended
to, without neglecting the others! 24 You blind guides, who strain out a
gnat, and swallow a camel!

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* **23:1** MP: At the time of Messiah's coming, Israel will have unfit leaders. (Zech 11:4-6) † **23:1** MP: The unbelief of Israel's leaders will force the Messiah to reject them. (Zech 11:8) ‡ **23:13** MP: At the time of Messiah's coming, Israel will have unfit leaders. (Zech 11:4-6)

25 “Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites!
For you clean the outside of the cup and of the platter, but within they are
full of extortion and unrighteousness. 26 You blind Pharisee [Separated],
first clean the inside of the cup and of the platter, that its outside may
become clean also.
27 “Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites!
For you are like whitened tombs, which outwardly appear beautiful, but
inwardly are full of dead men’s bones, and of all uncleanness. 28 Even so
you also outwardly appear upright to men, but inwardly you are full of
hypocrisy and far from *Torah* ·Teaching·.
29 “Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites!
For you build the tombs of the prophets, and decorate the tombs of the
upright, 30 and say, ‘If we had lived in the days of our fathers, we wouldn’t
have been partakers with them in the blood of the prophets.’ 31 § Therefore
you testify to yourselves that you are children of those who killed the
prophets. 32 Fill up, then, the measure of your fathers. 33 You serpents,
you offspring of vipers, how will you escape the judgment of *Gehenna*
(Place of fiery torment for the dead)? 34 * Therefore behold, I send to
you prophets, wise men, and Torah-Teachers. Some of them you will kill
and crucify; and some of them you will scourge in your synagogues, and
persecute from city to city; 35 that on you may come all the upright *blood*
shed on *the earth,* from the *blood* of upright *Abel [Vanity, Mourning]* † to
the blood of *Zachariah son of Barachiah,* ‡ § whom you murdered between
the sanctuary and the altar. 36 Most certainly I tell you, all these things
will come upon this generation.
37 * “Jerusalem [City of peace], Jerusalem [City of peace], who kills the
prophets, and stones those who are sent to her! How often I would have
gathered your children together, even as a hen gathers her chicks under
her wings, and you would not! 38 † Behold, *your house* is left to you
*desolate.* ‡ 39 For I tell you, you will not see me from now on, § until you
say, *‘Blessed is he who comes in the name of MarYah [Master Yahweh]!’* ” *

# 24

1 Yeshua [Salvation] went out from the temple, and was going on his way.
His disciples came to him to show him the buildings of the temple. 2 But
he answered them, “You see all of these things, don’t you? Most certainly
I tell you, there will not be left here one stone on another, that will not be
thrown down.”

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§ **23:31** MPr: The expression, “Spirit of God,” (Gen 1:2) is explained as “the Spirit of the King Messiah” (Is 11:2). In the phrase “moving on the face of the deep,” the deep waters represent repentance (Lam 2:19). (Mishnah 2, Mishnah 8, and Midrash Leviticus 14). (Gen 1:2 with Is 11:2, Lam 2:19) * **23:34** MP: The Messiah’s rejection will cause God to remove His protection of Israel. (Zech 13:7) † **23:35** Quoted from Gen 4:9-11 ‡ **23:35** Quoted from 2 Chr 24:20-22 § **23:35** By referencing Genesis to 2 Chronicles, He calls to witness the entire recorded history of righteous people murdered from “A to Z”. (Chronicles is the last book of the Hebrew Bible) * **23:37** MP: Messiah will pray for his enemies. (Ps 109:4) † **23:38** MP: National Israel will be without the Temple sacrifice, without Levites ministering, and without foreign deities for a period of time. At the end of this age, Israel will repent, return, and seek Yahweh and King Messiah descendant of David. (Hos 3:4-5) ‡ **23:38** Quoted from Ps 69:25; Jer 12:7, 22:5 § **23:39** MPr: The Rabbis teach if Israel kept just one Sabbath according to the commandment, the Messiah would immediately come (Ex 19:25 in Jerusalem Targum 64). (Ex 19:25) * **23:39** Quoted from Ps 118:26

3 As he sat on the Mount of Olives, the disciples came to him privately,
saying, "Tell us, when will these things be? What is the sign of your coming,
and of the end of the age?"

4 Yeshua [Salvation] answered them, "Be careful that no one leads you
astray. 5 For many will come in my name, saying, '*Ena Na* [I AM (the
Living God)], the Messiah [Anointed one],' and will lead many astray. 6 You
will hear of wars and rumors of wars. See that you are not troubled,
for all this must happen, but the end is not yet. 7 For nation will rise
against nation, and kingdom against kingdom; and there will be famines,
plagues, and earthquakes in various places. 8 But all these things are the
beginning of birth pains. 9 Then they will deliver you up to oppression, and
will kill you. You will be hated by all of the nations for my name's sake.
10 Then many will stumble, and will deliver up one another, and will hate
one another. 11 Many false prophets will arise, and will lead many astray.
12 Because of increased distance from *Torah* ·Teaching·, many people's
*agape* ·unconditional love· will grow cold. 13 But he who endures to the
end, the same will be saved. 14 * This Good News of the Kingdom will be
preached in the whole world for a testimony to all the nations, and then
the end will come.

15 "When, therefore, you see the *abomination of desolation*, †which was
spoken of through Daniel [My judge is God] the prophet, standing in the
holy place (let the reader understand), 16 then let those who are in Judea
[Praise] flee to the mountains. 17 Let him who is on the housetop not go
down to take out the things that are in his house. 18 Let him who is in the
field not *teshuvah* ·completely return· back to get his clothes. 19 But woe
to those who are with child and to nursing mothers in those days! 20 Pray
that your flight will not be in the winter, nor on a *Sabbath* ·To cease·, 21 ‡ for
then there will be great oppression, such as *has not been from the beginning
of the world until now,* § no, nor ever will be. 22 Unless those days had
been shortened, no flesh would have been saved. But for the sake of the
chosen ones, those days will be shortened.

23 "Then if any man tells you, 'Behold, here is the Messiah [Anointed
one],' or, 'There,' don't believe it. 24 For there will arise false Messiahs
[Anointed ones], and false prophets, and they will show great signs and
wonders, so as to lead astray, if possible, even the chosen ones.

25 "Behold, I have told you beforehand. 26 If therefore they tell you,
'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner
rooms,' don't believe it. 27 For as the lightning flashes from the east, and
is seen even to the west, so will be the coming of the Son of Man. 28 For

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* **24:14** MP: Messiah provides "justice" to the Gentiles. (Is 42:1) † **24:15** Quoted from Dan 8:13, 9:27, 11:31, 12:11 ‡ **24:21** MPr: Rabbi Johanan also said: The son of David [Beloved] will come only in a generation that is either altogether righteous or altogether wicked. Either "in a generation that is altogether righteous," – as it is written, "Thy people also shall be all righteous: they shall inherit the land forever" (Is 60:21). Or "altogether wicked" - as it is written, "and he saw that there was no man, and wondered that there was no intercessor" (Is 59:16). For it is also written, "For mine own sake, even for mine own sake, will I do it" (Is 48:11). (Is 60:21 in Talmud Sanhedrin Folio 98A). (Is 60:21) § **24:21** Quoted from Jer 30:7; Joel 2:2; Dan 12:1

wherever the carcass is, there is where the vultures gather together. 29 * But immediately after the oppression of those days, *the sun will be darkened, the moon will not give its light,* † *the stars will fall from the sky,* ‡ *and the powers of the heavens will be shaken;* § * 30 † and then the sign of the Son of Man will appear in the sky. Then *all the tribes of the earth will mourn, and they will see* ‡ the *Son of Man coming on the clouds of the sky* § *with power and great glory.* 31 He will send out his angels with *a* great *sound of a shofar ·ram horn·,* * *and they will gather together his chosen ones from the four winds, from one end of the sky to the other.*

32 "Now from the fig tree learn this parable. When its branch has now become tender, and produces its leaves, you know that the summer is near. 33 Even so you also, when you see all these things, know that it is near, even at the doors. 34 Most certainly I tell you, this generation will not pass away, until all these things are accomplished. 35 Heaven and earth will pass away, but *my words* † will not pass away. 36 But when that day and hour will come, no one knows— not the angels in heaven, not the Son, only *Abba* Father.

37 "For the Son of Man's coming will be just as it was *in the* days *of Noah [Rest].* ‡ 38 For as in those days which were before *the flood* they were eating and drinking, marrying and giving in marriage, until the day that *Noah [Rest] entered into the ship,* § 39 and they didn't know until the flood came, and took them all away, so will be the coming of the Son of Man. 40 Then two men will be in the field: one will be taken and one will be left; 41 two women grinding at the mill, one will be taken and one will be left. 42 Watch therefore, for you don't know in what hour your Lord comes. 43 But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. 44 Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.

45 "Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? 46 Blessed is that servant whom his lord finds doing so when he comes. 47 Most certainly I tell you that he will set him over all that he has. 48 But if that evil servant should say in his heart, 'My lord is delaying his coming,' 49 and begins to beat his fellow servants, and eat and drink with the drunkards, 50 the lord of that servant will come in a day when he does not expect it, and in an hour when he does not know it, 51 and will cut him in pieces, and appoint

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* **24:29** MP: "The Day of Yahweh" refers to the end of this age characterized by darkness (Amos 8:9). (Also see Is 24:18-23). In Messianic parallel, the earth will grow dark when the Messianic atonement is accomplished. This aligns with the 70th week of (Daniel 9:24). This verse states the purpose of 70 weeks: 1) "to finish transgression," 2) "to put an end to sin," 3) "to atone for wickedness," 4) "to bring in everlasting righteousness," 5) "to seal up vision and prophecy," and 6) "to anoint the most holy." (Amos 5:20) † **24:29** Quoted from Is 13:10; Joel 2:10, 2:31 (Heb Bible 3:4), 3:15 (Heb Bible 4:15) ‡ **24:29** Quoted from Is 34:4; Joel 3:15 (Heb Bible 4:15) § **24:29** Quoted from Hag 2:6, 2:21 * **24:29** Quoted from Eze 32:7; Joel 2:10 † **24:30** MPr: If Israel behaved in a worthy manner, the Messiah would come in the clouds of heaven (in glory and power); if otherwise, Messiah will come humble, and riding upon a donkey colt. (Dan 7:13 in Talmud Sanhedrin 98A). (Dan 7:13) (Donkey: Matt 21:2-7. Clouds: Matt 24:30-31, 26:63-64; 1 Thes 4:16-17; Rev 1:7) ‡ **24:30** Quoted from Zech 12:10 (Alluding to 12:10-14) § **24:30** Quoted from Dan 7:13 * **24:31** Quoted from Is 27:13 † **24:35** Quoted from Is 40:8 ‡ **24:37** Quoted from Is 54:9 § **24:38** Quoted from Gen 7:7

his portion with the hypocrites. There is where the weeping and grinding of teeth will be.

# 25

1 “Then the Kingdom of Heaven (God) will be like ten virgins, who took
their lamps, and went out to meet the bridegroom. 2 Five of them were
foolish, and five were wise. 3 Those who were foolish, when they took their
lamps, took no oil with them, 4 but the wise took flasks of oil with their
lamps. 5 Now while the bridegroom delayed, they all slumbered and slept.
6 But at midnight there was a cry, ‘Behold! The bridegroom is coming!
Come out to meet him!’ 7 Then all those virgins arose, and trimmed their
lamps. 8 The foolish said to the wise, ‘Give us some of your oil, for our
lamps are going out.’ 9 But the wise answered, saying, ‘What if there is
not enough for us and you? You go rather to those who sell, and buy for
yourselves.’ 10 While they went away to buy, the bridegroom came, and
those who were ready went in with him to the marriage feast, and the
door was shut. 11 Afterward the other virgins also came, saying, ‘Lord,
Lord, open to us.’ 12 But he answered, ‘Most certainly I tell you, I don’t
know you.’ 13 Watch therefore, for you don’t know the day nor the hour *
in which the Son of Man is coming.

14 “For it is like a man, going into another country, who called his own
servants, and entrusted his goods to them. 15 To one he gave five talents
[30,000 denarii; 2,587 lb; 117 kg], to another two talents [12,000 denarii;
1,035 lb; 46.8 kg], to another one talent [6,000 denarii; 517.5 lb; 23.4
kg]; to each according to his own ability. Then he went on his journey.
16 Immediately he who received the five talents went and traded with them,
and made another five talents. 17 In the same way, he also who got the two
talents gained another two talents. 18 But he who received the one talent
[6,000 denarii; 517.5 lb; 23.4 kg] went away and dug in the earth, and hid
his lord’s money.

19 “Now after a long time the lord of those servants came, and reconciled
accounts with them. 20 He who received the five talents came and brought
another five talents, saying, ‘Lord, you delivered to me five talents [30,000
denarii; 2,587 lb; 117 kg]. Behold, I have gained another five talents besides
them [a total of 60,000 denarii; 5,175 lb; 234 kg].’

21 “His lord said to him, ‘Well done, good and faithful servant. You have
been faithful over a few things, I will set you over many things. Enter into
the joy of your lord.’

22 “He also who got the two talents came and said, ‘Lord, you delivered
to me two talents [12,000 denarii; 1,035 lb; 46.8 kg]. Behold, I have gained
another two talents besides them [a total of 24,000 denarii; 2,070 lb; 93.6
kg].’

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* **25:13** Context: “The day that no man knows the day nor the hour;” This is a very Jewish reference to the only Festival day that is not defined, that is *Yom Terurah* ·Day of *Shofar* blast· (a *shofar* is a ram horn). This is because the festival starts on the first day of the seventh month of *Ethanim*, also called *Tishri*. Months are counted when the moon crests and starts anew, from waxing crest to waning crest. There is a possible four days in which this can occur. Therefore one must be constantly watching and listening for the watchman’s shofar blast that announces the start of the new month, and also starting the 7th month is the beginning of *Yom Terurah* ·Day of *Shofar* blast·!

23 “His lord said to him, ‘Well done, good and faithful servant. You have
been faithful over a few things, I will set you over many things. Enter into
the joy of your lord.’
24 “He also who had received the one talent came and said, ‘Lord, I knew
you that you are a hard man, reaping where you did not sow, and gathering
where you did not scatter. 25 I was afraid, and went away and hid your
single talent [6,000 denarii; 517.5 lb; 23.4 kg] in the earth. Behold, you have
what is yours.’
26 “But his lord answered him, ‘You wicked and slothful servant. You
knew that I reap where I didn’t sow, and gather where I didn’t scatter.
27 You ought therefore to have deposited my money with the bankers,
and at my coming I should have received back my own with interest.
28 Take away therefore the talent from him, and give it to him who has
the ten talents. 29 For to everyone who has will be given, and he will
have abundance, but from him who does not have, even that which he has
will be taken away. 30 Throw out the unprofitable servant into the outer
darkness, where there will be weeping and gnashing of teeth.’
31 “But when the Son of Man comes in his glory, and all the holy angels
with him, then he will sit on the throne of his glory. 32 Before him all the
nations will be gathered, and he will separate them one from another, as
a shepherd separates the sheep from the goats. 33 He will set the sheep on
his right hand, but the goats on the left. 34 Then the King will tell those
on his right hand, ‘Come, blessed of *'Avi* ·my Father·, inherit the Kingdom
prepared for you from the foundation of the world; 35 for I was hungry,
and you gave me food to eat. I was thirsty, and you gave me drink. I was
a stranger, and you took me in. 36 I was naked, and you clothed me. I was
sick, and you visited me. I was in prison, and you came to me.’
37 “Then the upright will answer him, saying, ‘Lord, when did we see you
hungry, and feed you; or thirsty, and give you a drink? 38 When did we see
you as a stranger, and take you in; or naked, and clothe you? 39 When did
we see you sick, or in prison, and come to you?’
40 “The King will answer them, ‘Most certainly I tell you, because you
did it to one of the least of these my brothers, you did it to me.’ 41 Then he
will say also to those on the left hand, *‘Depart from me, you* † cursed, into
the eternal fire which is prepared for the devil and his angels; 42 for I was
hungry, and you didn’t give me food to eat; I was thirsty, and you gave me
no drink; 43 I was a stranger, and you didn’t take me in; naked, and you
didn’t clothe me; sick, and in prison, and you didn’t visit me.’
44 “Then they will also answer, saying, ‘Lord, when did we see you
hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn’t
help you?’
45 “Then he will answer them, saying, ‘Most certainly I tell you, because
you didn’t do it to one of the least of these, you didn’t do it to me.’ 46 These
will go away into eternal punishment, but the upright into eternal life.”

# 26

1 When Yeshua [Salvation] had finished all these words, he said to his
disciples, 2 “You know that the *Pesac* ·Passover· is two days away (Nissan
12), and the Son of Man will be delivered up to be nailed to the execution-
stake.”

† **25:41** Quoted from Ps 6:8

3 * Then the chief priests, the Torah-Teachers, and the elders of the people
were gathered together in the court of the high priest, who was called
Caiaphas [Rock that hollows itself out]. 4 They took counsel together that
they might take Yeshua [Salvation] by deceit, and kill him. 5 But they said,
"Not during the festival of Passover, lest a riot occur among the people."
6 Now when Yeshua [Salvation] was in Bethany [House of affliction], in
the house of Simeon [Hearing] the leper, 7 a woman came to him having an
alabaster jar of very expensive ointment, and she poured it on his head as
he sat at the table. 8 But when his disciples saw this, they were indignant,
saying, "Why this waste? 9 For this ointment might have been sold for
much, and given to the poor."
10 However, knowing this, Yeshua [Salvation] said to them, "Why do
you trouble the woman? Because she has done a good work for me.
11 For you always have the poor with you; but you don't always have me.
12 For in pouring this ointment on my body, she did it to prepare me for
burial. 13 Most certainly I tell you, wherever this Good News is preached
in the whole world, what this woman has done will also be spoken of as a
memorial of her."
14 † ‡ Then one of the twelve, who was called Judas Iscariot [Praised
Dagger-man], went to the chief priests, 15 and said, "What are you willing
to give me, that I should deliver him to you?" They weighed out for him
thirty pieces of silver. 16 From that time he sought opportunity to betray
him.
17 Now on the first of *Matzah* ·Unleavened bread· (Nissan 14), the
disciples came to Yeshua [Salvation], saying to him, "Where do you want
us to prepare your *Seder* ·Order / Passover meal·?"
18 He said, "Go into the city to a certain person, and tell him, 'The Teacher
says, "My time is at hand. I will keep the *Pesac* ·Passover· at your house
with my disciples." ' "
19 The disciples did as Yeshua [Salvation] commanded them, and they
prepared the *Seder* ·Order / Passover meal·. 20 Now when evening had
come, he was reclining at the table with the twelve disciples. 21 As they
were eating, he said, "Most certainly I tell you that one of you will betray
me."
22 They were exceedingly sorrowful, and each began to ask him, "It is
not me, is it, Lord?"
23 He answered, "He who dipped his *matzah* ·unleavened bread· with
me in the dish (of bitter herbs), the same will betray me. 24 The Son of
Man *will die* § just as it is written of him, but woe to that man through
whom the Son of Man is betrayed! It would be better for that man if he
had not been born."
25 Judas [Praised], who betrayed him, answered, "It is not me, is it, *Rabbi*
·Teacher·?"
He said to him, "You said it."
26 As they were eating, Yeshua [Salvation] took *matzah* ·unleavened
bread·, gave thanks for it, and broke it. He gave to the disciples, and said,
"Take, eat; this is my body." 27 * He took the (third) cup, gave thanks, and

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* **26:3** MP: Messiah is despised. (Zech 11:8) † **26:14** MP: Messiah is betrayed for thirty pieces of silver. (See also Ps 41:9; 55:12-14). (Zech 11:12-13) ‡ **26:14** MP: Messiah is rejected. (Zech 11:12-13) § **26:24** Quoted from Dan 9:26 (Context Ps 22 all; Zech 12:10) * **26:27** MP: Messiah is God's covenant with the people; he was trained and formed by God to accomplish this purpose. (See also Is 49:8). (Is26:6)

gave to them, saying, "All of you drink it, 28 for † ‡ § this is my blood of
the new covenant ·binding contract between two or more parties·, which
is poured out for many for the remission of sins. 29 But I tell you that I
will not drink of this fruit of the vine from now on, until that day when I
drink it anew with you in *'Avi* ·my Father·'s Kingdom." 30 When they had
sung the Hallel Psalms, they went out to the Mount of Olives.
31 Then Yeshua [Salvation] said to them, "All of you will be made to
stumble because of me tonight, for it is written, 'I will *strike the shepherd,*
*and the sheep of the flock will be scattered.*' * 32 But after I am raised up,
I will go before you into Galilee [District, Circuit]."
33 But Peter [Rock] answered him, "Even if all will be made to stumble
because of you, I will never be made to stumble."
34 Yeshua [Salvation] said to him, "Most certainly I tell you that tonight,
before the rooster crows, you will deny me three times."
35 Peter [Rock] said to him, "Even if I must die with you, I will not deny
you." All of the disciples also said likewise.
36 Then Yeshua [Salvation] came with them to a place called Gethsemane
[Olive oil press], and said to his disciples, "Sit here, while I go there and
pray." 37 He took with him Peter [Rock] and the two sons of Zebedee
[Bestowed by Yah], and began to be sorrowful and severely troubled. 38 †
Then he said to them, "My soul is exceedingly sorrowful, even to death.
Stay here, and watch with me."
39 He went forward a little, fell on his face, and prayed, saying, " *'Avi* ·my
Father·, if it is possible, let this cup pass away from me; nevertheless, not
what I desire, but what you desire."
40 He came to the disciples, and found them sleeping, and said to Peter
[Rock], "What, couldn't you watch with me for one hour? 41 Watch and
pray, that you don't enter into temptation. The spirit indeed is willing, but
the flesh is weak."
42 Again, a second time he went away, and prayed, saying, "*'Avi* ·my
Father·, if this cup can't pass away from me unless I drink it, your desire
be done." 43 He came again and found them sleeping, for their eyes were
heavy. 44 He left them again, went away, and prayed a third time, saying
the same words. 45 Then he came to his disciples, and said to them, "Sleep
on now, and take your rest. Behold, the hour is at hand, and the Son of
Man is betrayed into the hands of sinners. 46 Arise, let's be going. Behold,
he who betrays me is at hand."
47 While he was still speaking, behold, Judas [Praised], one of the twelve,
came, and with him a great multitude with swords and clubs, from the

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† **26:28** MP: God establishes a new covenant with Israel and Judah, forgiving and removing sin allows them to know God intimately. (Jer 31:30, 31:33) ‡ **26:28** MP: "Preserved you as a covenant for the people" - the restoring the land and distributing inheritance was anticipated at Messiah's coming (see in Luke 24:21 and Acts 1:6). The national-political redemption is yet to come at the demise of the anti-Messiah and the establishment of Messiah's eternal kingdom. (Rev 19:11-21 is describing Ezekiel 38-39 and Daniel 11). Judaism in the days of Yeshua expected political redemption with the Messiah (Luke 24:21; Acts 1:6). (Is 49:8) (Also referenced: Luke 24:21; Acts 1:6; 2 Cor 6:2; Rev 19:11-21+; Ezekiel 38-39 and Daniel 11) § **26:28** MP: God establishes a new covenant with Israel and Judah, writing his Torah in their hearts. (See also Is 42:6, 56:6-7, 59:20-21, 61:8-9; Jer 32:36-42; Eze 16:59-63, all of chapter 37, 37:23-28). (Jer 31:30-32) * **26:31** Quoted from Zech 13:7 † **26:38** MP: Messiah bears shame and seeks comforting thru companions but finds no one. (Ps 69:20)

chief priests and elders of the people. 48 ‡ Now he who betrayed him gave
them a sign, saying, "Whoever I *phileo* ·affectionately love, kiss·, he is the
one. Seize him." 49 Immediately he came to Yeshua [Salvation], and said,
" *Shalom* ·Complete peace·, *Rabbi* ·Teacher·!" and kissed him.
50 Yeshua [Salvation] said to him, "Friend, why are you here?" Then
they came and laid hands on Yeshua [Salvation], and took him. 51 Behold,
one of those who were with Yeshua [Salvation] stretched out his hand, and
drew his sword, and struck the servant of the high priest, and struck off his
ear. 52 Then Yeshua [Salvation] said to him, "Put your sword back into its
place, for all those who take the sword will die by the sword. 53 Or do you
think that I couldn't ask *'Avi* ·my Father·, and he would even now send me
more than twelve legions § of angels? 54 How then would the Scriptures
be fulfilled that it must be so?"
55 In that hour Yeshua [Salvation] said to the multitudes, "Have you come
out as against a robber with swords and clubs to seize me? I sat daily in the
temple teaching, and you didn't arrest me. 56 * But all this has happened,
that the Scriptures of the prophets might be fulfilled."
Then all the disciples left him, and fled. 57 Those who had taken Yeshua
[Salvation] led him away to Caiaphas [Rock that hollows itself out] the high
priest, where the Torah-Teachers and the elders were gathered together.
58 But Peter [Rock] followed him from a distance, to the court of the high
priest, and entered in and sat with the officers, to see the end. 59 Now
the chief priests, the elders, and the whole council sought false testimony
against Yeshua [Salvation], that they might put him to death; 60 and they
found none. Even though many false *witnesses came forward,* † they found
none. But at last two false witnesses came forward, 61 and said, "This man
said, 'I am able to destroy the temple of God, and to build it in three days.' "
62 The high priest stood up, and said to him, "Have you no answer? What
is this that these testify against you?" 63 ‡ § But Yeshua [Salvation] held his
peace. The high priest answered him, "I adjure you by the *Elohim Chayim*
[Living God], that you tell us whether you are the Messiah [Anointed one],
the *Ben-Elohim* ·Son of Elohim God·."
64 * Yeshua [Salvation] said to him, "You have said it. Nevertheless, I tell
you, after this † ‡ you will see the *Son of Man sitting at the right hand* §
of Power, and *coming on the clouds of the sky."* *
65 † Then the high priest tore his, saying, "He has spoken blasphemy!
Why do we need any more witnesses? Behold, now you have heard his
blasphemy. 66 What do you think?"

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‡ **26:48** MP: Messiah is betrayed by a close friend. (See also Ps 41:9; Zech 11:12-13). (P 55:12-14) § **26:53** Note: At this time, a Roman legion was made up of ten cohorts of 500 men each, a total of 5,000 soldiers. Twelve Legions would be 48,000. * **26:56** MP: Messiah is abandoned by the disciples. (Ps 22:11) † **26:60** Quoted from Ps 35:11 ‡ **26:63** MP: Messiah is called the "stock planted" by God, God's son, and the Son of Man and seated at the right hand of God. Jewish Targum refers to "Son of my Right Hand" as King Messiah. (Ps 80:15, 80:17) § **26:63** MPr: If Israel behaved in a worthy manner, the Messiah would come in the clouds of heaven (in glory and power); if otherwise, Messiah will come humble, and riding upon a donkey colt. (Dan 7:13 in Talmud Sanhedrin 98A). (Dan 7:13) (Donkey: Matt 21:2-7. Clouds: Matt 24:30-31, 26:63-64; 1 Thes 4:16-17; Rev 1:7) * **26:64** MP: Messiah sits at the right hand of God with all enemies being made subject to him. (Ps 110:1) † **26:64** MP: Messiah ascends into heaven. (Dan 7:13) ‡ **26:64** MP: Messiah is highly exalted. (Dan 7:14) § **26:64** Quoted from Ps 110:1 * **26:64** Quoted from Dan 7:13 † **26:65** MP: Messiah will bear reproach, for God's sake. (Ps 69:7)

They answered, "He is worthy of death!" 67 Then they ‡ § * *spit in his face* † and beat him with their fists, and some slapped him, 68 saying, "Prophesy to us, you Messiah [Anointed one]! Who hit you?"

69 Now Peter [Rock] was sitting outside in the court, and a maid came to him, saying, "You were also with Yeshua [Salvation], the Galilean!"

70 But he denied it before them all, saying, "I don't know what you are talking about."

71 When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Yeshua [Salvation] of Nazareth [Branch, Separated one]."

72 Again he denied it with an oath, "I don't know the man."

73 After a little while those who stood by came and said to Peter [Rock], "Surely you are also one of them, for your speech makes you known."

74 Then he began to curse and to swear, "I don't know the man!"

Immediately the rooster crowed. 75 Peter [Rock] remembered the word which Yeshua [Salvation] had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly.

# 27

1 Now early in the morning (Nissan 14), all the chief priests and the elders of the people took counsel against Yeshua [Salvation] to put him to death: 2 and they bound him, and led him away, and delivered him up to Pontius Pilate [Armed with javelin], the governor. 3 * † Then Judas [Praised], who betrayed him, when he saw that Yeshua [Salvation] was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned in that I betrayed innocent blood."

But they said, "What is that to us? You see to it."

5 He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself. 6 ‡ The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood." 7 They took counsel, and bought the potter's field with them, to bury strangers in. 8 Therefore that field was called "The Field of Blood" to this day. 9 Then that which was spoken through Jeremiah [Yah lifts up] § * the prophet was fulfilled, saying,

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‡ **26:67** MP: Messiah is mocked to his face. "I did not hide my face from insult". (Is 50:6) § **26:67** MP: Messiah is spat upon in his face. "I did not hide my face from... spitting". (Is 50:6) * **26:67** MP: Messiah's appearance is greatly marred, (consider too Is 50:6, 53:5), while bearing the sins of humanity in himself (Is 53:15). Scripture does not say how his marring is much more than any other human. Consider that his face may be covered in scars that alter and mar his appearance. Yet consider, Yeshua who endured such a beating before death, was recognized by everyone who saw him after the resurrection. (Luke 24:16, 24:31; 1 Cor 15:5-8). (Is 52:14-15) † **26:67** Quoted from Is 50:6 * **27:3** MP: Thirty pieces of silver are thrown into the house of the Lord. (Zech 11:12-13) † **27:3** MP: The Messiah's betrayer will have a short life. (Ps 109:8) ‡ **27:6** MP: Thirty pieces of silver is used to buy the potter's field. (Zech 11:12-13) § **27:9** Note: In the Hebrew Bible, the prophetic books are in a different order then Christian Bible. The first book is Jeremiah, not Isaiah. Therefore, a citation of the first book could reference all the prophet books section. Just as quoting the first verse of a chapter refers to the whole chapter (See Matt 27:46 with Ps 22:1) * **27:9** Note: It is agreed upon that the book of Zecheriah chapters 1-8 and 9-14 were written at different points of time. Zecheriah wrote the first section, but it is not known who wrote the second section. Some scholars speculate that Jeremiah wrote the second section because they were contemporaries in history as prophets.

"They took *the thirty pieces of silver,* † ‡
which was the price the people of Israel [God prevails]
had agreed to pay him,
10 and used them to *buy* the potter's *field* § *
just as *MarYah [Master Yahweh] commanded me."* †
11 ‡ Now Yeshua [Salvation] stood before the governor: and the governor asked him, saying, "Are you the King of the Jews [Praisers]?"
Yeshua [Salvation] said to him, "So you say."
12 § When he was accused by the chief priests and elders, he answered nothing. 13 Then Pilate [Armed with javelin] said to him, "Don't you hear how many things they testify against you?"
14 * He gave him no answer, not even one word, so that the governor marveled greatly. 15 Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired. 16 They had then a notable prisoner, called Bar-Abba [Son Father]. 17 When therefore they were gathered together, Pilate [Armed with javelin] said to them, "Whom do you want me to release to you? Bar-Abba [Son Father], or Yeshua [Salvation], who is called Messiah [Anointed one]?" 18 For he knew that because of envy they had delivered him up.
19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that upright man, for I have suffered many things today in a dream because of him." 20 Now the chief priests and the elders persuaded the multitudes to ask for Bar-Abba [Son Father], and destroy Yeshua [Salvation]. 21 But the governor answered them, "Which of the two do you want me to release to you?"
They said, "Bar-Abba [Son Father]!"
22 Pilate [Armed with javelin] said to them, "What then shall I do to Yeshua [Salvation], who is called Messiah [Anointed one]?"
They all said to him, "Put him to death on the stake!"
23 But the governor said, "Why? What evil has he done?"
But they cried out exceedingly, saying, "Death on the stake!"
24 So when Pilate [Armed with javelin] saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this upright person. You see to it."
25 All the people answered, "May his blood be on us, and on our children!"
26 Then he released to them Bar-Abba [Son Father], but Yeshua [Salvation] he flogged and delivered to be nailed to the execution-stake. 27 Then the governor's soldiers took Yeshua [Salvation] into the Praetorium, and gathered the whole garrison together against him. 28 They stripped him, and put a scarlet robe on him. 29 They braided a crown of thorns and put it on his head, and a reed in his right hand; and they knelt down before

† **27:9** Quoted from Zech 11:12-13 ‡ **27:9** Note: 30 pieces of silver was the standard price for purchasing a slave. § **27:10** Quoted from Jer 32:7 * **27:10** Hebrew: The term "Potter's Field," when it is owned by the Priests, refers to graveyard used for those unnamed, strangers, and gentile people. (See Matt 27:7) † **27:10** Paraphrase Quoted from Jer 32:8 ‡ **27:11** MP: Messiah is oppressed and afflicted but does not speak out in his own defense. (Is 53:7) § **27:12** MP: Messiah, in likeness of a sacrificial lamb, is silent before his accusers. (See also Ps 35:11). (Is 53:7) * **27:14** MP: Messiah will be silent before his accusers. (Ps 38:14)

him, and mocked him, saying, “Hail, King of the Jews [Praisers]!” 30 † They spat on him, ‡ and took the reed and struck him on the head. 31 When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

32 As they came out, they found a man of Cyrene, Simeon [Hearing] by name, and they compelled him to go with them, that he might carry his execution-stake. 33 When they came to a place called “Golgotha,” that means, “The place of a skull,” 34 § they gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink. 35 * When they had nailed him to the stake, *they divided his clothing among them, casting lots,* † 36 and they sat and watched him there. 37 They set up over his head the accusation against him written, “THIS IS YESHUA [SALVATION], THE KING OF THE JEWS [PRAISERS] .”

38 ‡ § Then there were two robbers placed on execution-stakes with him, one on his right hand and one on the left . 39 * Those who passed by blasphemed him, *shaking their heads,* † 40 and saying, “You who destroy the temple, and build it in three days, save yourself! If you are the *Ben-Elohim* ·Son of Elohim God·, come down from the execution-stake!”

41 ‡ § * Likewise the chief priests also mocking, with the Torah-Teachers, the Pharisees [Separated], and the elders, said, 42 † “He saved others, but he can’t save himself. If he is the *Melek Isra'el* [King of God prevails], let him come down from the execution-stake now, and we will believe in him. 43 ‡ *He trusts in God. Let God deliver him now, if he wants him;* § for he said, ‘I am the *Ben-Elohim* ·Son of Elohim God·.’ ” 44 The robbers also who were placed on execution-stakes with him cast on him the same reproach.

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† **27:30** MP: Messiah is spat upon in his face. “I did not hide my face from... spitting”. (Is 50:6) ‡ **27:30** MP: Smitten “...They will strike Israel’s ruler on the cheek with a reed.” (Mic 5:1) § **27:34** MP: Messiah has gall offered him as food. Gall is a medicinal poison; poisons have a bitter taste and acids, like vinegar, have a sour taste. This mixture has various English simile terms: poisoned water, mixed drink with serpent poison, drinking viper’s poison (Deut 32:32-33; Jer 9:15, 23:15). Gall is a mixture of liver or gallbladder digestive juice, called bile, possibly mixed with poppy seed opium or wormwood. Gall would be offered to a person as an end to pain, cure illness, or overdosing to kill. Ingesting opium, wormwood, or bile is like taking very bitter medicine. Therefore descriptions of eating and drinking the substances are metaphors for very bitter experiences. (See also Ps 22:15). (Ps 69:21, 69:21) * **27:35** MP: The Messiah’s garments are divided; lots are divided; lots are cast for his clothes. (Ps 22:18) † **27:35** Quoted from Ps 22:18 ‡ **27:38** MP: Messiah is surrounded by Gentiles “dogs” at his crucifixion. “Dog” is a derogatory term for non-Jews, Gentiles. New Covenant example of metaphor (Matt 15:21-27). (Ps 22:16) § **27:38** MP: By being killed along with other criminals, Messiah is assigned a grave with the wicked. (Is 53:9) * **27:39** MP: Messiah is mocked by people shaking their heads. (Ps 22:7) † **27:39** Quoted from Ps 22:7 ‡ **27:41** MP: Messiah is surrounded by enemies at his death. (Ps 22:16) § **27:41** MP: The Messiah will not die but be Resurrected, himself being protected by Yahweh. The discipline is not for unrighteousness. (Combined with Is 53:4-5, 53:10-11; Ps 16:10, 30:3, 49:15, 118:17-18). (Ps 118:17-18) * **27:41** MP: Messiah perceived to be cursed by God. (See also Ps 22:1, 118:17-18). (Is 53:4) † **27:42** MP: Messiah trusts Yahweh to maintain faithfulness that he will continue to live and not die under false accusations. (Ps 27:12-13) ‡ **27:43** MP: Mockers will say of the Messiah, “he trusted God, let Him deliver him.” (Ps 22:8) § **27:43** Quoted from Ps 22:8

45 * Now from noon until three o'clock there was darkness over all the land. 46 About three o'clock in the afternoon, † Yeshua [Salvation] cried with a loud voice, saying, ‡ *"Eli, Eli, lima sabachthani?"* That is, *"My God, my God, why have you forsaken me?"* §

47 Some of them who stood there, when they heard it, said, "This man is calling Elijah [My God Yah]."

48 * Immediately one of them ran, and took a sponge, † and filled it with *vinegar,* and put it on a reed, and gave it to him *to drink.* ‡ 49 The rest said, "Let him be. Let's see whether Elijah [My God Yah] comes to save him."

50 § Yeshua [Salvation] cried again with a loud voice, and yielded up his spirit. 51 Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. 52 * The tombs were opened, and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many. 54 Now the centurion, and those who were with him watching Yeshua [Salvation], when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the *Ben-Elohim* ·Son of Elohim God·."

55 Many women were there watching from afar, who had followed Yeshua [Salvation] from Galilee [District, Circuit], serving him. 56 Among them were Mary of Magdala [Rebellion of City tower], Mary [Rebellion] the mother of James [Surplanter] and Joses, and the mother of the sons

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* **27:45** MP: God will cause the sky to be darkened in the mid-day. Possible illusion to "The day of Yahweh" and the 70th week of Daniel. Roman Historian Thallus cites Roman Historian Phlegon record that in the time of Tiberius Caesar, at full moon (middle of the Hebrew month), there was a full eclipse of the sun from the sixth hour to the ninth hour. (Amos 8:9) Note: The Hebrew Calendar counts twelve hours from sunrise to sunset. This makes the sixth hour about noon, and the ninth hour near three in the afternoon. Skeptic: An eclipse cannot happen during a full moon. Answer: Scientificly that is correct, and historically this was recorded, so it has to be a miracle or nothing. Note: We do not have evidence to denounce the cited Historians as their books no longer exist. † **27:46** MP: When Yeshua quotes the first line, this is traditional Jewish method of making reference to the entire passage, by quoting the first few lines. Because people memorized the Bible back then, the entire passage and context was brought to memory. This is probably why the Rabbis said that Yeshua is calling to Elijah (misdirection) and not quoting Psalm 22:1, because the entire Psalm speaks of this moment. They could see Yeshua's intention for people to compare the Psalm with his current execution. (Ps 22:1 reference to all chapter) ‡ **27:46** MP: Messiah will cry out to God, "My God! My God! Why have you abandoned me? Why so far from helping me, so far from my anguished cries?" (Ps 22:1) § **27:46** Quoted from Ps 22:1, 27:46. In this time period of Judaism, when the first verse in a section is referenced, this refers to the entire chapter. Therefore the entire chapter of Ps 22 is referred to. * **27:48** MP: Messiah will thirst. (See also Ps 69:21, 69:21). (Ps 22:15) † **27:48** MP: Messiah will thirst and be given vinegar / sour wine to drink. Vinegar is an acid and constricts the throat. Vinegar was used for digestive medicine or possibly to suffocate or lower the vocalizations of victims. If myrrh was added to the sour wine vinegar, the purpose is to act as a pain duller, easing the victim's sense of pain. Myrrh then is used like morphine is today. (See also Ps 22:15). (Ps 69:21) ‡ **27:48** Quoted from Ps 69:21 § **27:50** MP: Messiah is killed before the destruction of the temple. (Dan 9:26) * **27:52** MP: The dead in Messiah will bodily resurrect at the same time Messiah is resurrected from the dead. (Is 26:19)

of Zebedee [Bestowed by Yah]. 57 † When evening had come, a rich man from Arimathaea, named Joseph [May he add], who himself was also Yeshua [Salvation]'s disciple came. 58 This man went to Pilate [Armed with javelin], and asked for Yeshua [Salvation]'s body (Nissan 14). Then Pilate [Armed with javelin] commanded the body to be given up. 59 Joseph [May he add] took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had cut out in the rock, and he rolled a great stone to the door of the tomb, and departed. 61 Mary of Magdala [Rebellion of City tower] was there, and the other Mary [Rebellion], sitting opposite the tomb. 62 Now on the next day, which was the day after the Preparation Day ‡ (Nissan 15), the chief priests and the Pharisees [Separated] were gathered together to Pilate [Armed with javelin], 63 saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' 64 Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

65 Pilate [Armed with javelin] said to them, "You have a guard. Go, make it as secure as you can." 66 So they went with the guard and made the tomb secure, sealing the stone.

# 28

1 Now after the second * Sabbath (Nissan 17), it was the first day of the week, (the day of First Fruits #1), and it was starting to dawn, Mary of Magdala [Rebellion of City tower] and the other Mary [Rebellion] came to see the tomb. 2 Behold, there was a great earthquake, for an angel of *MarYah* [Master Yahweh] descended from the sky, and came and rolled away the stone from the door, and sat on it. 3 His appearance was like lightning, and his clothing white as snow. 4 For fear of him, the guards shook, and became like dead men. 5 † The angel answered the women, "Don't be afraid, for I know that you seek Yeshua [Salvation], who was executed on the stake. 6 He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying. 7 Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee [District, Circuit]; there you will see him.' Behold, I have told you."

8 They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9 As they went to tell his disciples, behold, Yeshua [Salvation] met them, saying, "*Shalom* ·Complete peace·!"

They came and took hold of his feet, and worshiped him.

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† **27:57** MP: Buried in a rich man's grave. Evidence: Raymond Brown comments on Roman attitudes to the bodies of the crucified. The Digest of Justinian 48:24 (200 CE) gives two Roman political legal people's decisions about criminals executed. Ulpian: "The bodies of those who suffer capital punishment are not to be refused to their relatives." Julius Paulus adds: "Nor to any who seek them for burial." Ulpian states this might be refused if the criminal was executed for treason. Therefore Yeshua was not convicted of Roman treason, but likely killed for a political motive. (The Burial of Yeshua Mark 15:42-47 by Raymond Brown (1988)). (Is 53:9) ‡ **27:62** Preparation Day is Nissan 14, the one day of Passover, the Passover meal is prepared. The next evening begins Nissan 15, the start of Unleavened Bread, a feast for seven days. * **28:1** Note: Plural Sabbaths; the Greek word indicates two Sabbaths. There are *mikra kodesh* ·Rehearsal Holy, Convocation Holy· and there are Sabbath days. † **28:5** MP: Messiah defeats and overcomes death; His resurrection is foretold. Also this action removes the reproach of God's people, that is their sins. (Is 25:8)

10 Then Yeshua [Salvation] said to them, “Don’t be afraid. Go tell my
brothers that they should go into Galilee [District, Circuit], and there they
will see me.”
11 Now while they were going, behold, some of the guards came into the
city, and told the chief priests all the things that had happened. 12 When
they were assembled with the elders, and had taken counsel, they gave
a large amount of silver to the soldiers, 13 saying, “Say that his disciples
came by night, and stole him away while we slept. 14 If this comes to the
governor’s ears, we will persuade him and make you free of worry.” 15 So
they took the money and did as they were told. This saying was spread
abroad among the Jews [Praisers], and continues until today.
16 But the eleven disciples went into Galilee [District, Circuit], to the
mountain where Yeshua [Salvation] had sent them. 17 When they saw him,
they bowed down to him, but some doubted. 18 ‡ Yeshua [Salvation] came
to them and spoke to them, saying, § * “All authority has been † given to
me in heaven and on earth. 19 ‡ § * Go, and make disciples of all nations,
baptizing them in the name of the *Abba* ·Father· and of the Son and of
*Ruach haKodesh* [Spirit of the Holiness], 20 teaching them to observe all
things that I have enjoined unto you. Behold, I am with you always, even
to the end of the age.” *Amen* ·So be it·.

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‡ **28:18** MP: Messiah comes for all people. (See also Is 42:4). (Is 49:1) § **28:18** MP: Messiah is given authority over all nations and things. (Ps 2:8, 8:5-6) * **28:18** MP: “Right Judgments” refers not to specific Torah Commands already given, but the whole power and authority of his role as King. This explains why the following verses describe how the Messiah rules. (Ps 72:2) † **28:18** MP: Because of making his atonement offering, Messiah is greatly exalted by God and reaps rewards. (Is 53:12) ‡ **28:19** MP: Messiah will bring salvation to the ends of the earth. (Is 49:6) § **28:19** MP: Messiah will proclaim a message that is new to the Gentiles. (Is 52:15) * **28:19** MPr: The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1). (Ps 21:1 (Heb Bible 21:2))

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# The Good News of Yeshua the Messiah as Recorded by
# Mark [Hammer, Dedicated to war deity]

*Context: The author does not identify himself. Some say he is John Mark, a contemporary writer to Rabbi Saul / Paul. Some say this is Apostle Peter's account transcribed by his interpreter. Mark is the shortest Gospel. The writing style appears to be intended for Gentile Romans, explaining various Jewish and Aramaic nuances of the Jewish Yeshua story. It is generally agreed upon that this was the first Gospel written.*

1 The beginning of the Good News of Yeshua Messiah [Salvation Anointed
one], the *Ben-Elohim* ·Son of Elohim God·. 2 As it is written in the prophets,
*"Behold, I send my messenger* before your face,
who will *prepare* your *way before you:* *
3 † *the voice* of one *crys out* in the wilderness,
'Make ready the way of *MarYah [Master Yahweh]!*
*Make his paths straight!'* " ‡
4 John [Yah is gracious] came baptizing in the wilderness and preaching
the baptism of *teshuvah* ·complete repentance· for forgiveness of sins.
5 All the country of Judea [Praise] and all those of Jerusalem [City of peace]
went out to him. They were baptized by him in the Jordan [Descender]
river, confessing their sins. 6 John [Yah is gracious] was clothed with
camel's hair and a leather belt around his waist. He ate locusts and wild
honey. 7 He preached, saying, "After me comes he who is mightier than I,
the thong of whose sandals I am not worthy to stoop down and loosen. 8 I
baptized you in water, but he will baptize you in *Ruach haKodesh* [Spirit
of the Holiness]."
9 In those days, Yeshua [Salvation] came from Nazareth [Branch,
Separated one] of Galilee [District, Circuit], and was baptized by John [Yah
is gracious] in the Jordan [Descender]. 10 Immediately coming up from the
water, he saw the heavens parting, and *haRuach* [the Spirit] descending
on him like a dove. 11 A voice came out of the sky, "You are my *agapetos*
·beloved, esteemed· Son, in whom I am well pleased."
12 Immediately *haRuach* [the Spirit] drove him out into the wilderness.
13 He was there in the wilderness forty days tempted by *Satan* [Adversary].
He was with the wild animals; and the angels were serving him.
14 Now after John [Yah is gracious] was taken into custody, § Yeshua
[Salvation] came into Galilee [District, Circuit], preaching the Good News
of God's Kingdom, 15 and saying, "The time is fulfilled, and God's Kingdom
is at hand! *Teshuvah* ·Turn repent·, and believe in the Good News."
16 Passing along by the sea of Galilee [District, Circuit], he saw Simeon
[Hearing] and Andrew [Manly] the brother of Simeon [Hearing] casting a
net into the sea, for they were fishermen. 17 Yeshua [Salvation] said to
them, "Come after me, and I will make you into fishers for men."

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* **1:2** Quoted from Mal 3:1 † **1:3** MP: The Messiah's forerunner will turn many to righteousness. (Mal 4:6) ‡ **1:3** Quoted from Is 40:3 § **1:14** MP: Messiah comes from Galilee and shines upon the Galil-of-the-Goyim. Meaning his ministry begins in the Galilee and the region includes Gentiles living there. (Mark explains although Yeshua had traveled previously, He did not begin His ministry until entering Galilee, his hometown region.) (Is 9:1-2)

18 Immediately they left their nets, and followed him. 19 Going on a little
further from there, he saw James son of Zebedee [Surplanter son of Yah
Has Bestowed], and John [Yah is gracious], his brother, who were also in the
boat mending the nets. 20 Immediately he called them, and they left their
father, Zebedee [Bestowed by Yah], in the boat with the hired servants, and
went after him. 21 They went into Capernaum [Village-Comfort, Village-
Compassion], and immediately on the *Sabbath* ·To cease· day he entered
into the synagogue and taught. 22 They were astonished at his teaching,
for he taught them as having authority, and not as the Torah-Teachers.
23 Immediately there was in their synagogue a man with an unclean spirit,
and he cried out, 24 saying, "Ha! What do we have to do with you, Yeshua
[Salvation], you Nazarene [person from Branch, Separated one]? Have you
come to destroy us? * I know you who you are: *haKadosh Elohim* [the Holy
One of God]!"
25 Yeshua [Salvation] rebuked him, saying, "Be quiet, and come out of
him!"
26 The unclean spirit, convulsing him and crying with a loud voice, came
out of him. 27 † They were all amazed, so that they questioned among
themselves, saying, "What is this? A new teaching? For with authority he
commands even the unclean spirits, and they obey him!" 28 The report
of him went out immediately everywhere into all the region of Galilee
[District, Circuit] and its surrounding area.
29 Immediately, when they had come out of the synagogue, they came
into the house of Simeon [Hearing] and Andrew [Manly], with James
[Surplanter] and John [Yah is gracious]. 30 Now Simeon [Hearing]'s wife's
mother lay sick with a fever, and immediately they told him about her.
31 He came and took her by the hand, and raised her up. The fever left her,
and she served them. 32 At evening, when the sun had set, they brought to
him all who were sick, and those who were possessed by demons. 33 All
the city was gathered together at the door. 34 He healed many who were
sick with various diseases, and cast out many demons. He didn't allow the
demons to speak, because they knew him.
35 Early in the morning, while it was still dark, he rose up and went out,
and departed into a deserted place, and prayed there. 36 Simeon [Hearing]
and those who were with him followed after him; 37 and they found him,
and told him, "Everyone is looking for you."
38 He said to them, "Let's go elsewhere into the next towns, that I may
preach there also, because I came out for this reason." 39 He went into
their synagogues throughout all Galilee [District, Circuit], preaching and
casting out demons.
40 ‡ § A leper came to him, begging him, kneeling down to him, and saying
to him, "If you want to, you can make me clean."

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* **1:24** MP: Messiah is holy. (Dan 9:24) † **1:27** MP: The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4) ‡ **1:40** MP: Only God can heal leprosy; really this is not Hansen's disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 Kings 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 Kings 5:1-8,5:14-15). (Lev 14:2-3 (Ch 13-14)) § **1:40** MPr: The Messiah bears the name of "Leprous" or "Leper Scholar" as it says, "smitten by God" (Is 53:4). (Talmud Sanhedrin 98B on Isaiah 53). (Is 53:4)

41 Being moved with compassion, he stretched out his hand, and touched
him, and said to him, "I want to. Be made clean." 42 When he had said this,
immediately the *tzara'at* ·leprosy· departed from him, and he was made
clean. 43 He strictly warned him, and immediately sent him out, 44 and
said to him, "See you say nothing to anybody; instead, as a testimony to
the people, go and *let the priest examine* * you, and make an offer for
your cleansing, as Moses [Drawn out] commanded."
45 But he went out, and began to proclaim it much, and to spread about
the matter, so that Yeshua [Salvation] could no more openly enter into
a city, but was outside in desert places: and they came to him from
everywhere.

# 2

1 When he entered again into Capernaum [Village-Comfort, Village-
Compassion] after some days, it was heard that he was in the house.
2 Immediately many were gathered together, so that there was no more
room, not even around the door; and he spoke the word to them. 3 Four
people came, carrying a paralytic to him. 4 When they could not come near
to him for the crowd, they removed the roof where he was. When they
had broken it up, they let down the mat that the paralytic was lying on.
5 Yeshua [Salvation], seeing their trusting faith, said to the paralytic, "Son,
your sins are forgiven you."
6 But there were some of the Torah-Teachers sitting there, and reasoning
in their hearts, 7 "Why does this man speak blasphemies like that? Who
can forgive sins but God alone?"
8 Immediately Yeshua [Salvation], perceiving in his spirit that they so
reasoned within themselves, said to them, "Why do you reason these things
in your hearts? 9 Which is easier, to tell the paralytic, 'Your sins are
forgiven;' or to say, 'Arise, and take up your bed, and walk?' 10 * But
that you may know that the Son of Man has authority on earth to forgive
sins"— he said to the paralytic— 11 "I tell you, arise, take up your mat,
and go to your house."
12 He arose, and immediately took up the mat, and went out in front
of them all; so that they were all amazed, and glorified God, saying, "We
never saw anything like this!"
13 He went out again by the seaside. All the multitude came to him, and
he taught them. 14 As he passed by, he saw Levi [United with], the son of
Alphaeus [Changing], sitting at the tax office, and he said to him, "Follow
me." And he arose and followed him.
15 † He was reclining at the table in his house, and many tax collectors and
sinners sat down with Yeshua [Salvation] and his disciples, for there were
many, and they followed him. 16 The Torah-Teachers and the Pharisees
[Separated], when they saw that he was eating with the sinners and tax
collectors, said to his disciples, "Why is it that he eats and drinks with tax
collectors and sinners?"
17 When Yeshua [Salvation] heard it, he said to them, "Those who are
healthy have no need for a physician, but those who are sick. I came not
to call the upright, but sinners to *teshuvah* ·complete repentance·."

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* **1:44** Quoted from Lev 14:3 * **2:10** MP: Lame legs healed. (In the example, this man was lame for 38 years). (Is 35:6) † **2:15** MPr: The Messiah bears the name of "Leprous" or "Leper Scholar" as it says, "smitten by God" (Is 53:4). (Talmud Sanhedrin 98B on Isaiah 53). (Is 53:4)

18 John [Yah is gracious]'s disciples and the Pharisees [Separated] were
fasting, and they came and asked him, "Why do John [Yah is gracious]'s
disciples and the disciples of the Pharisees [Separated] fast, but your
disciples don't fast?"
19 Yeshua [Salvation] said to them, "Can the groomsmen fast while the
bridegroom is with them? As long as they have the bridegroom with them,
they can't fast. 20 But the days will come when the bridegroom will be
taken away from them, and then will they fast in that day. 21 No one sews
a piece of unshrunk cloth on an old garment, or else the patch shrinks and
the new tears away from the old, and a worse hole is made. 22 No one puts
new wine into old wineskins, or else the new wine will burst the skins,
and the wine pours out, and the skins will be destroyed; but they put new
wine into fresh wineskins."
23 He was going on the *Sabbath* ·To cease· day through the grain fields,
and his disciples began, as they went, to pluck the ears of grain. 24 The
Pharisees [Separated] said to him, "Behold, why do they do that which is
not lawful on the *Sabbath* ·To cease· day?"
25 He said to them, "Did you never read what *David [Beloved]* did, when
he had need, and was hungry— he, and those who were with him? 26 How
he entered into God's house when *Abiathar* was *high priest,* and ate the
*show bread* ‡ from the altar of Yahweh, which is not lawful to eat except
for the priests, and gave also to those who were with him?" 27 He said to
them, "The *Sabbath* ·To cease· was made for man, not man for the *Sabbath*
·To cease·. 28 Therefore the Son of Man is lord even of the *Sabbath* ·To
cease·."

# 3

1 He entered again into the synagogue, and there was a man there who
had his hand withered. 2 They watched him, whether he would heal him
on the *Sabbath* ·To cease· day, that they might accuse him. 3 He said to the
man who had his hand withered, "Stand up." 4 * He said to them, "Is it
lawful on the *Sabbath* ·To cease· day to do good, or to do harm? To save
a life, or to kill?" But they were silent . 5 When he had looked around at
them with anger, being grieved at the hardening of their hearts, he said
to the man, "Stretch out your hand." He stretched it out, and his hand
was restored as healthy as the other. 6 The Pharisees [Separated] went
out, and immediately conspired with the Herodians against him, how they
might destroy him.
7 Yeshua [Salvation] withdrew to the sea with his disciples, and a
great multitude followed him from Galilee [District, Circuit], from Judea
[Praise], 8 from Jerusalem [City of peace], from Idumaea, beyond the Jordan
[Descender], and those from around Tyre and Sidon. A great multitude,
hearing what great things he did, came to him. 9 He spoke to his disciples
that a little boat should stay near him because of the crowd, so that they
would not press on him. 10 For he had healed many, so that as many as
had diseases pressed on him that they might touch him. 11 The unclean
spirits, whenever they saw him, fell down before him, and cried, "You are

‡ **2:26** Paraphrase Quoted from 1 Sam 21:6 * **3:4** MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1)

the *Ben-Elohim* ·Son of Elohim God·!" 12 He sternly warned them that they
should not make him known.
13 He went up into the mountain, and called to himself those whom
he wanted, and they went to him. 14 He appointed twelve, that they
might be with him, and that he might send them out to preach, 15 and
to have authority to heal sicknesses and to cast out demons: 16 Simeon
[Hearing], to whom he gave the name Peter [Rock]; 17 James son of Zebedee
[Surplanter son of Yah Has Bestowed]; John [Yah is gracious], the brother
of James [Surplanter], and he called them Boanerges, which means, Sons of
Thunder; 18 Andrew [Manly]; Philip [Loves horses]; Bartholomew [Son who
suspends waters]; Matthew [Gift of Yah]; Thomas [Seeker of truth]; James
[Surplanter], the son of Alphaeus [Changing]; Thaddaeus [Child of heart];
Simeon [Hearing] the † Zealot [Zealous follower]; 19 and Judas Iscariot
[Praised Dagger-man], ‡ who also betrayed him.

He came into a house. 20 The multitude came together again, so that they
could not so much as eat bread. 21 § When his friends heard it, they went
out to seize him: for they said, "He is insane." 22 The *Torah*-Teachers who
came down from Jerusalem [City of peace] said, "He has *Ba'al-Zibbul* [Lord
of Flies]," and, "By the prince of the demons he casts out the demons."
23 He summoned them, and said to them in parables, "How can *Satan*
[Adversary] cast out *Satan* [Adversary]? 24 If a kingdom is divided against
itself, that kingdom cannot stand. 25 If a house is divided against itself, that
house cannot stand. 26 If *Satan* [Adversary] has risen up against himself,
and is divided, he can't stand, but has an end. 27 But no one can enter into
the house of the strong man to plunder, unless he first binds the strong
man; and then he will plunder his house. 28 Most certainly I tell you, all sins
of the descendants of man will be forgiven, including their blasphemies
with which they may blaspheme; 29 but whoever may blaspheme against
*Ruach haKodesh* [Spirit of the Holiness] never has forgiveness, but is
subject to eternal condemnation." 30 Because they said, "He has an unclean
spirit."
31 His mother and his brothers came, and standing outside, they sent to
him, calling him. 32 A multitude was sitting around him, and they told him,
"Behold, your mother, your brothers, and your sisters are outside looking
for you."
33 He answered them, "Who are my mother and my brothers?"
34 Looking around at those who sat around him, he said, "Behold, my

† **3:18** Zealots as a political party; Theocratic (God is King) nationalist devoted to the Torah ·Teaching· of Moses, opposed to Roman rule over Israel and Hellenism (Greek thinking). Zealots vigorously adhered to the Torah of Moses and even resorted to violence, after the example of Pinchas [Bronze skin] (Num 25, esp verses 7-12). This was intended to prevent the Jewish religion from being violated or infiltrated by other people or ideologies such as Greek Hellenism. Zealots were theocratic nationalists, who preached that Yahweh is the only ruler over Israel. They urged to not pay taxes to Rome. Zealots would have been excited for Messiah to come as the reining King and reestablish national Israel, dispossessing Roman authority. ‡ **3:19** Judas Kirot; it is debatable the meaning of his name. K'riot is the Hebrew spelling. If the name K'riot is derived from the Latin word sicarius, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K'riot is a surname, an addition to Judas' name, therefore it could be a family name, geographic location, or a political party, or for some personal reason. § **3:21** MP: Messiah is refused to be associated with even by his own siblings, children of the same mother. (Ps 69:8)

mother and my brothers! 35 For whoever does the will of God, the same is
my brother, and my sister, and mother."

# 4

1 Again he began to teach by the seaside. A great multitude was gathered
to him, so that he entered into a boat in the sea, and sat down. All the
multitude were on the land by the sea. 2 He taught them many things in
parables, and told them in his teaching, 3 "Listen! Behold, the farmer went
out to sow, 4 and as he sowed, some seed fell by the road, and the birds
came and devoured it. 5 Others fell on the rocky ground, where it had little
soil, and immediately it sprang up, because it had no depth of soil. 6 When
the sun had risen, it was scorched; and because it had no root, it withered
away. 7 Others fell among the thorns, and the thorns grew up, and choked
it, and it yielded no fruit. 8 Others fell into the good ground, and yielded
fruit, growing up and increasing. Some produced thirty times, some sixty
times, and some one hundred times as much." 9 He said, "Whoever has
ears to hear, let him *sh'ma* ·hear obey·."
10 When he was alone, those who were around him with the twelve
asked him about the parables. 11 He said to them, "To you is given the
mystery of God's Kingdom, but to those who are outside, all things are
done in parables, 12 that 'they may be always *looking but never seeing;*
always *listening but never understanding.* Otherwise, *they might turn and*
*be forgiven.'* " *
13 He said to them, "Don't you understand this parable? How will you
understand all of the parables? 14 The farmer sows the word. 15 The
ones by the road are the ones where the word is sown; and when they
have heard, immediately *Satan* [Adversary] comes, and takes away the
word which has been sown in them. 16 These in the same way are those
who are sown on the rocky places, who, when they have heard the word,
immediately receive it with joy. 17 They have no root in themselves, but are
short-lived. When oppression or persecution arises because of the word,
immediately they stumble. 18 Others are those who are sown among the
thorns. These are those who have heard the word, 19 and the cares of
this age, and the deceitfulness of riches, and the *epithumia* ·lusts· of other
things entering in choke the word, and it becomes unfruitful. 20 Those
which were sown on the good ground are those who hear the word, and
accept it, and bear fruit, some thirty times, some sixty times, and some one
hundred times."
21 He said to them, "Is the lamp brought to be put under a basket or
under a bed? Is not it put on a stand? 22 For there is nothing hidden,
except that it should be made known; neither was anything made secret,
but that it should come to light. 23 If any man has ears to hear, let him
*sh'ma* ·hear obey·."
24 He said to them, "Take heed what you hear. With whatever measure
you measure, it will be measured to you, and more will be given to you
who hear. 25 For whoever has, to him will more be given, and he who does
not have, even that which he has will be taken away from him."
26 He said, "God's Kingdom is as if a man should cast seed on the earth,
27 and should sleep and rise night and day, and the seed should spring up
and grow, he does not know how. 28 For the earth bears fruit: first the

* **4:12** Quoted from Is 6:9-10

blade, then the ear, then the full grain in the ear. 29 But when the fruit is
ripe, immediately he puts in the sickle, because the harvest has come."
30 He said, "How will we liken God's Kingdom? Or with what parable
will we illustrate it? 31 It's like a grain of mustard seed, which, when it is
sown in the earth, though it is less than all the seeds that are on the earth,
32 yet when it is sown, grows up, and becomes greater than all the herbs,
and puts out great branches, so that the birds of the sky can lodge under
its shadow."
33 With many such parables he spoke the word to them, as they were
able to hear it. 34 Without a parable he didn't speak to them; but privately
to his own disciples he explained everything.
35 On that day, when evening had come, he said to them, "Let's go over to
the other side." 36 Leaving the multitude, they took him with them, even
as he was, in the boat. Other small boats were also with him. 37 A big
wind storm arose, and the waves beat into the boat, so much that the boat
was already filled. 38 He himself was in the stern, asleep on the cushion,
and they woke him up, and told him, "Teacher, don't you care that we are
dying?"
39 He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!"
The wind ceased, and there was a great calm. 40 He said to them, "Why
are you so afraid? How is it that you have no trusting faith?"
41 They were greatly afraid, and said to one another, "Who then is this,
that even the wind and the sea obey him?"

# 5

1 They came to the other side of the sea, into the country of the
Gadarenes. 2 When he had come out of the boat, immediately a man
with an unclean spirit met him out of the tombs. 3 He lived in the tombs.
Nobody could bind him any more, not even with chains, 4 because he had
been often bound with fetters and chains, and the chains had been torn
apart by him, and the fetters broken in pieces. Nobody had the strength
to tame him. 5 Always, night and day, in the tombs and in the mountains,
he was crying out, and cutting himself with stones. 6 When he saw Yeshua
[Salvation] from afar, he ran and bowed down to him, 7 and crying out with
a loud voice, he said, "What have I to do with you, Yeshua [Salvation], you
Son of the *Elyon El* [Most High God]? I adjure you by God, don't torment
me." 8 For he said to him, "Come out of the man, you unclean spirit!"
9 He asked him, "What is your name?"
He said to him, "My name is Legion, for we are many." * 10 He begged
him much that he would not send them away out of the country. 11 Now on
the mountainside there was a great herd of pigs feeding. 12 All the demons
begged him, saying, "Send us into the pigs, that we may enter into them."
13 At once Yeshua [Salvation] gave them permission. The unclean spirits
came out and entered into the pigs. The herd of about two thousand
rushed down the steep bank into the sea, and they were drowned in the
sea. 14 Those who fed them fled, and told it in the city and in the country.
The people came to see what it was that had happened. 15 They came
to Yeshua [Salvation], and saw him who had been possessed by demons
sitting, clothed, and in his right mind, even him who had the legion; and
they were afraid. 16 Those who saw it declared to them what happened to

* **5:9** Note: At this time, a Roman legion was made up of ten cohorts of 500 men each, a total of 5,000 soldiers.

him who was possessed by demons, and about the pigs. 17 They began to
beg him to depart from their region.
18 As he was entering into the boat, he who had been possessed by
demons begged him that he might be with him. 19 He didn't allow him,
but said to him, "Go to your house, to your friends, and tell them what
great things *MarYah* [Master Yahweh] has done for you, and how he had
mercy on you."
20 He went his way, and began to proclaim in Decapolis how Yeshua
[Salvation] had done great things for him, and everyone marveled.
21 When Yeshua [Salvation] had crossed back over in the boat to the
other side, a great multitude was gathered to him; and he was by the sea.
22 Behold, one of the rulers of the synagogue, Jairus by name, came; and
seeing him, he fell at his feet, 23 and begged him much, saying, "My little
daughter is at the point of death. Please come and lay your hands on her,
that she may be made healthy, and live."
24 He went with him, and a great multitude followed him, and they
pressed upon him on all sides. 25 A certain woman, who had an issue
of blood for twelve years, 26 and had suffered many things by many
physicians, and had spent all that she had, and was no better, but rather
grew worse, 27 having heard the things concerning Yeshua [Salvation],
came up behind him in the crowd, and touched his clothes. 28 For she
said, "If I just touch his clothes, I will be made well." 29 Immediately the
flow of her blood was dried up, and she felt in her body that she was healed
of her affliction.
30 Immediately Yeshua [Salvation], perceiving in himself that the power
had gone out from him, turned around in the crowd, and asked, "Who
touched my clothes?"
31 His disciples said to him, "You see the multitude pressing against you,
and you say, 'Who touched me?' "
32 He looked around to see her who had done this thing. 33 But the
woman, fearing and trembling, knowing what had been done to her, came
and fell down before him, and told him all the truth.
34 He said to her, "Daughter, your trusting faith has made you well. Go
in peace, and be cured of your disease."
35 While he was still speaking, people came from the synagogue ruler's
house saying, "Your daughter is dead. Why bother the Teacher any more?"
36 But Yeshua [Salvation], when he heard the message spoken, imme-
diately said to the ruler of the synagogue, "Don't be afraid, only believe."
37 He allowed no one to follow him, except Peter [Rock], James [Surplanter],
and John [Yah is gracious] the brother of James [Surplanter]. 38 He came
to the synagogue ruler's house, and he saw an uproar, weeping, and great
wailing. 39 When he had entered in, he said to them, "Why do you make
an uproar and weep? The child is not dead, but is asleep."
40 They ridiculed him. But he, having put them all out, took the father of
the child, her mother, and those who were with him, and went in where the
child was lying. 41 Taking the child by the hand, he said to her, "*Talita kumi*!
·Little girl, I tell you, get up·!" 42 Immediately the girl rose up and walked,
for she was twelve years old. They were amazed with great amazement.
43 He strictly ordered them that no one should know this, and commanded
that something should be given to her to eat.

# 6

1 He went out from there. He came into his own country, and his disciples
followed him. 2 When the *Sabbath* ·To cease· had come, he began to teach
in the synagogue, and many hearing him were astonished, saying, "Where
did this man get these things?" and, "What is the wisdom that is given to
this man, that such mighty works come about by his hands? 3 Is not this the
carpenter, the son of Mary [Rebellion], and brother of James [Surplanter],
Joses, Judah [Praised], and Simeon [Hearing]? Are not his sisters here with
us?" They were offended at him.

4 Yeshua [Salvation] said to them, "A prophet is not without honor, except
in his own country, and among his own relatives, and in his own house."
5 He could do no mighty work there, except that he laid his hands on a few
sick people, and healed them. 6 He marveled because of their unbelief.

He went around the villages teaching. 7 He called to himself the twelve,
and began to send them out two by two; and he gave them authority over
the unclean spirits. 8 He commanded them that they should take nothing
for their journey, except a staff only: no bread, no wallet, no brass coin
money in their purse, 9 but to wear sandals, and not put on two tunics.
10 He said to them, "Wherever you enter into a house, stay there until
you depart from there. 11 Whoever will not receive you nor hear you, as
you depart from there, shake off the dust that is under your feet for a
testimony against them. Assuredly, I tell you, it will be more tolerable for
Sodom [Burning] and Gomorrah [Rebellious people, Tyrants] in the day of
judgment than for that city!"

12 They went out and preached that people should *teshuvah* ·turn repent·.
13 They cast out many demons, and anointed many with oil who were
sick, and healed them. 14 King Herod [Heroic] heard this, for his name
had become known, and he said, "John [Yah is gracious] the Immerser has
risen from the dead, and therefore these powers are at work in him." 15 But
others said, "He is Elijah [My God Yah]." Others said, "He is a prophet, or
like one of the prophets." 16 But Herod [Heroic], when he heard this, said,
"This is John [Yah is gracious], whom I beheaded. He has risen from the
dead." 17 For Herod [Heroic] himself had sent out and arrested John [Yah
is gracious], and bound him in prison for the sake of Herodias, his brother
Philip [Loves horses]'s wife, for he had married her. 18 For John [Yah is
gracious] said to Herod [Heroic], "It violates the *Torah* ·Teaching· for you
to marry your brother's wife." 19 Herodias set herself against him, and
desired to kill him, but she couldn't, 20 for Herod [Heroic] feared John [Yah
is gracious], knowing that he was a upright and holy man, and kept him
safe. When he heard him, he did many things, and he heard him gladly.

21 Then a convenient day came, that Herod [Heroic] on his birthday made
a supper for his nobles, the high officers, and the chief men of Galilee
[District, Circuit]. 22 When the daughter of Herodias herself came in and
danced, she pleased Herod [Heroic] and those sitting with him. The king
said to the young lady, "Ask me whatever you want, and I will give it to
you." 23 He swore to her, "Whatever you shall ask of me, I will give you,
up to half of my kingdom."

24 She went out, and said to her mother, "What shall I ask?"

She said, "The head of John [Yah is gracious] the Immerser."

25 She came in immediately with haste to the king, and asked, “I want
you to give me right now the head of John [Yah is gracious] the Immerser
on a platter.”
26 The king was exceedingly sorry, but for the sake of his oaths, and of his
dinner guests, he didn’t wish to refuse her. 27 Immediately the king sent
out a soldier of his guard, and commanded to bring John [Yah is gracious]’s
head, and he went and beheaded him in the prison, 28 and brought his head
on a platter, and gave it to the young lady; and the young lady gave it to
her mother.
29 When his disciples heard this, they came and took up his corpse, and
laid it in a tomb.
30 The apostles gathered themselves together to Yeshua [Salvation], and
they told him all things, whatever they had done, and whatever they had
taught. 31 He said to them, “You come apart into a deserted place, and rest
awhile.” For there were many coming and going, and they had no leisure
so much as to eat. 32 They went away in the boat to a deserted place
by themselves. 33 They saw them going, and many recognized him and
ran there on foot from all the cities. They arrived before them and came
together to him. 34 Yeshua [Salvation] came out, saw a great multitude,
and he had compassion on them, because they were like sheep without a
shepherd, and he began to teach them many things. 35 When it was late in
the day, his disciples came to him, and said, “This place is deserted, and it
is late in the day. 36 Send them away, that they may go into the surrounding
country and villages, and buy themselves bread, for they have nothing to
eat.”
37 But he answered them, “You give them something to eat.”
They asked him, “Shall we go and buy two hundred denarii (200 days
wages) worth of bread, and give them something to eat?”
38 He said to them, “How many loaves do you have? Go see.”
When they knew, they said, “Five, and two fish.”
39 He commanded them that everyone should sit down in groups on the
green grass. 40 They sat down in ranks, by hundreds and by fifties. 41 He
took the five loaves and the two fish, and looking up to heaven, he blessed
and broke the loaves, and he gave to his disciples to set before them, and
he divided the two fish among them all. 42 They all ate, and were filled.
43 They took up twelve baskets full of broken pieces and also of the fish.
44 Those who ate the loaves were five thousand men.
45 Immediately he made his disciples get into the boat, and to go ahead
to the other side, to Bethsaida, while he himself sent the multitude away.
46 After he had taken leave of them, he went up the mountain to pray.
47 When evening had come, the boat was in the middle of the sea, and he
was alone on the land. 48 Seeing them distressed in rowing, for the wind
was contrary to them, about 4 o'clock in the morning he came to them,
walking on the sea, and he would have passed by them, 49 but they, when
they saw him walking on the sea, supposed that it was a ghost, and cried
out; 50 for they all saw him, and were troubled. But he immediately spoke
with them, and said to them, “Take heart! *Ena Na* [I AM (the Living God)]!
Don’t be afraid.” 51 He got into the boat with them; and the wind ceased,
and they were very amazed among themselves, and marveled; 52 for they
hadn’t understood about the loaves, but their hearts were hardened.
53 When they had crossed over, they came to land at Gennesaret, and
moored to the shore. 54 When they had come out of the boat, immediately

the people recognized him, 55 and ran around that whole region, and began
to bring those who were sick, on their mats, to where they heard he was.
56 Wherever he entered, into villages, or into cities, or into the country,
they laid the sick in the marketplaces, and begged him that they might
touch just the fringe of his garment; and as many as touched him were
made well.

# 7

1 Then the Pharisees [Separated] and some of the Torah-Teachers
gathered together to him, having come from Jerusalem [City of peace].
2 Now when they saw some of his disciples eating bread with defiled, that
is unwashed, hands, they found fault. 3 (For the Pharisees [Separated]
and all the Jews [Praisers], don't eat unless they wash their hands and
forearms, holding to the tradition of the elders. 4 They don't eat when they
come from the marketplace unless they bathe themselves, and there are
many other things, which they have received to hold to: washings of cups,
pitchers, bronze vessels, and couches.) 5 The Pharisees [Separated] and
the Torah-Teachers asked him, "Why don't your disciples walk according
to the tradition of the elders, but eat their bread with unwashed hands?"
6 He answered them, "Well did Isaiah [Salvation of Yah] prophesy of you
hypocrites, as it is written,
*'This people honors me with their lips,*
*but their heart is far from me.*
7 *But they worship me in vain,*
*teaching as doctrines the commandments of men.'* *
8 "For you set aside the commandment of God, and hold tightly to
the tradition of men— the washing of pitchers and cups, and you do
many other such things." 9 He said to them, "Full well do you reject the
commandment of God, that you may keep your tradition. 10 For Moses
[Drawn out] said, *'Honor your father and your mother;'* † and, *'He who
speaks evil of father or mother, let him be put to death.'* ‡ 11 But you say,
'If a man tells his father or his mother, "Whatever profit you might have
received from me is Corban, that is to say, given to God" '; 12 then you no
longer allow him to do anything for his father or his mother, 13 making
void *ha D'var Elohim* · the Word of God· by your tradition, which you have
handed down. You do many things like this."
14 He called all the multitude to himself, and said to them, "Hear me, all
of you, and understand. 15 There is nothing from outside of the man, that
going into him can defile him; but the things which proceed out of the man
are those that defile the man. 16 If anyone has ears to hear, let him *sh'ma*
·hear obey·!"
17 When he had entered into a house away from the multitude, his
disciples asked him about the parable. 18 He said to them, "Are you also
without understanding? Don't you perceive that whatever goes into the
man from outside can't defile him, 19 because it does not go into his heart,
but into his stomach, then into the latrine, thus purifying all foods?" 20 He
said, "That which proceeds out of the man, that defiles the man. 21 For
from within, out of the hearts of men, proceed evil thoughts, *moicheiai*
·adulteries·, *porhneia* ·sexual immorality·, murders, thefts, 22 covetings,

* **7:7** Quoted from Is 29:13 † **7:10** Quoted from Ex 20:12; Deut 5:16; Prov 20:20 ‡ **7:10** Quoted from Ex 21:17; Lev 20:9

wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and
foolishness. 23 All these evil things come from within, and defile the man."
24 From there he arose, and went away into the borders of Tyre and
Sidon. He entered into a house, and didn't want anyone to know it, but
he couldn't escape notice. 25 For a woman, whose little daughter had an
unclean spirit, having heard of him, came and fell down at his feet. 26 Now
the woman was a Greek, a Syrophoenician by race. She begged him that
he would cast the demon out of her daughter. 27 But Yeshua [Salvation]
said to her, "Let the children be filled first, for it is not appropriate to take
the children's bread and throw it to the dogs."
28 But she answered him, "Yes, Lord. Yet even the dogs under the table
eat the children's crumbs."
29 He said to her, "For this saying, go your way. The demon has gone out
of your daughter."
30 She went away to her house, and found the child having been laid on
the bed, with the demon gone out.
31 Again he departed from the borders of Tyre and Sidon, and came
to the sea of Galilee [District, Circuit], through the middle of the region
of Decapolis. 32 § * They brought to him one who was deaf and had an
impediment in his speech. They begged him to lay his hand on him. 33 He
took him aside from the multitude, privately, and put his fingers into his
ears, and he spat, and touched his tongue. 34 Looking up to heaven, he
sighed, and said to him, " *Hippatach*! ·Be opened·!" 35 Immediately his
ears were opened, and the impediment of his tongue was released, and he
spoke clearly. 36 He commanded them that they should tell no one, but the
more he commanded them, so much the more widely they proclaimed it.
37 They were astonished beyond measure, saying, "He has done all things
well. He makes even the deaf hear, and the mute speak!"

# 8

1 In those days, when there was a very great multitude, and they had
nothing to eat, Yeshua [Salvation] called his disciples to himself, and said
to them, 2 "I have compassion on the multitude, because they have stayed
with me now three days, and have nothing to eat. 3 If I send them away
fasting to their home, they will faint on the way, for some of them have
come a long way."
4 His disciples answered him, "From where could one satisfy these people
with bread here in a deserted place?"
5 He asked them, "How many loaves do you have?"
They said, "Seven."
6 He commanded the multitude to sit down on the ground, and he took
the seven loaves. Having given thanks, he broke them, and gave them to
his disciples to serve, and they served the multitude. 7 They had a few
small fish. Having blessed them, he said to serve these also. 8 They ate,
and were filled. They took up seven baskets of broken pieces that were
left over. 9 Those who had eaten were about four thousand. Then he sent
them away.
10 Immediately he entered into the boat with his disciples, and came
into the region of Dalmanutha. 11 The Pharisees [Separated] came out

§ **7:32** MP: Messiah will heal deaf and blind. (See also Is 35:5). (Is 29:18) * **7:32** MP: Deaf ears are opened. (Examples includes speech). (See also Is 29:18-19). (Is 35:5)

and began to question him, seeking from him a sign from heaven, and testing him. 12 He sighed deeply in his spirit, and said, “Why does this generation seek a sign? Most certainly I tell you, no sign will be given to this generation.”
13 He left them, and again entering into the boat, departed to the other side. 14 They forgot to take bread; and they didn’t have more than one loaf in the boat with them. 15 He warned them, saying, “Take heed: beware of the yeast of the Pharisees [Separated] and the yeast of Herod [Heroic].”
16 They reasoned with one another, saying, “It’s because we have no bread.”
17 Yeshua [Salvation], perceiving it, said to them, “Why do you reason that it’s because you have no bread? Don’t you perceive yet, neither understand? Is your heart still hardened? 18 Having eyes, don’t you see? Having ears, don’t you hear? Don’t you remember? 19 When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?”
They told him, “Twelve.”
20 “When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?”
They told him, “Seven.”
21 He asked them, “Don’t you understand, yet?”
22 * He came to Bethsaida. They brought a blind man to him, and begged him to touch him. 23 He took hold of the blind man by the hand, and brought him out of the village. When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.
24 He looked up, and said, “I see men; for I see them like trees walking.”
25 Then again he laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly. 26 He sent him away to his house, saying, “Don’t enter into the village, nor tell anyone in the village.”
27 Yeshua [Salvation] went out, with his disciples, into the villages of Caesarea Philippi [Ruler Loves horses]. On the way he asked his disciples, “Who do men say that I am?”
28 They told him, “John [Yah is gracious] the Immerser, and others say Elijah [My God Yah], but others: one of the prophets.”
29 He said to them, “But who do you say that I am?”
Peter [Rock] answered, “You are the Messiah [Anointed one].”
30 He commanded them that they should tell no one about him. 31 He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the Torah-Teachers, and be killed, and after three days rise again. 32 He spoke to them openly. Peter [Rock] took him, and began to rebuke him. 33 But he, turning around, and seeing his disciples, rebuked Peter [Rock], and said, “Get behind me, *Satan* [Adversary]! For you have in mind not the things of God, but the things of men.”
34 He called the multitude to himself with his disciples, and said to them, “Whoever wants to come after me, let him deny himself, and take up his execution-stake, and follow me. 35 For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it. 36 For what does it profit a man, to gain the whole world, and forfeit his life? 37 For what will a man give in exchange for his life?

* **8:22** MP: Blind eyes are opened. (See also Is 29:18-19). (Is 35:5)

38 For whoever will be ashamed of me and of my words in this adulterous
and sinful generation, the Son of Man also will be ashamed of him, when
he comes in *'Aviv* ·his Father·'s glory, with the holy angels."

# 9

1 He said to them, "Most certainly I tell you, there are some standing
here who will in no way taste death until they see God's Kingdom come
with power."
2 After six days Yeshua [Salvation] took with him Peter [Rock], James
[Surplanter], and John [Yah is gracious], and brought them up onto a high
mountain privately by themselves, and he was changed into another form
in front of them. 3 His clothing became glistening, exceedingly white, like
snow, such as no launderer on earth can whiten them. 4 Elijah [My God
Yah] and Moses [Drawn out] appeared to them, and they were talking with
Yeshua [Salvation].
5 Peter [Rock] answered Yeshua [Salvation], "*Rabbi* ·Teacher·, it is good
for us to be here. Let's make three tents: one for you, one for Moses
[Drawn out], and one for Elijah [My God Yah]." 6 For he didn't know what
to say, for they were very afraid.
7 A cloud came, overshadowing them, and a voice came out of the cloud,
"This is my *agapetos* ·beloved, esteemed· Son. Listen to him."
8 Suddenly looking around, they saw no one with them any more, except
Yeshua [Salvation] only.
9 As they were coming down from the mountain, he commanded them
that they should tell no one what things they had seen, until after the Son
of Man had risen from the dead. 10 They kept this saying to themselves,
questioning what the "rising from the dead" meant.
11 They asked him, saying, "Why do the Torah-Teachers say that *Elijah
[My God Yah]* * must come first?"
12 He said to them, "Elijah [My God Yah] indeed comes first, and restores
all things. How is it written about the Son of Man, that he should suffer
many things and be despised? 13 But I tell you that Elijah [My God Yah]
has come, and they have also done to him whatever they wanted to, even
as it is written about him."
14 Coming to the disciples, he saw a great multitude around them, and
Torah-Teachers questioning them. 15 Immediately all the multitude, when
they saw him, were greatly amazed, and running to him greeted him. 16 He
asked the Torah-Teachers, "What are you asking them?"
17 One of the multitude answered, "Teacher, I brought to you my son,
who has a mute spirit; 18 and wherever it seizes him, it throws him down,
and he foams at the mouth, and grinds his teeth, and wastes away. I asked
your disciples to cast it out, and they were not able."
19 He answered him, "Unbelieving generation, how long shall I be with
you? How long shall I bear with you? Bring him to me."
20 They brought him to him, and when he saw him, immediately the
spirit convulsed him, and he fell on the ground, wallowing and foaming at
the mouth.
21 He asked *'Aviv* [his father], "How long has it been since this has come
to him?"

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* **9:11** Quoted from Mal 4:5 (Heb Bible 3:23)

He said, “From childhood. 22 Often it has cast him both into the fire and
into the water, to destroy him. But if you can do anything, have compassion
on us, and help us.”
23 Yeshua [Salvation] said to him, “If you can believe, all things are
possible to him who believes.”
24 † Immediately the *Abba* father of the child cried out with tears, “I
believe. Help my unbelief!”
25 When Yeshua [Salvation] saw that a multitude came running together,
he rebuked the unclean spirit, saying to him, “You mute and deaf spirit, I
command you, come out of him, and never enter him again!”
26 Having cried out, and convulsed greatly, it came out of him. The boy
became like one dead; so much that most of them said, “He is dead.” 27 But
Yeshua [Salvation] took him by the hand, and raised him up; and he arose.
28 When he had come into the house, his disciples asked him privately,
“Why couldn’t we cast it out?” 29 He said to them, “This kind can come out
by nothing, except by prayer and fasting.”
30 They went out from there, and passed through Galilee [District,
Circuit]. He didn’t want anyone to know it. 31 For he was teaching his
disciples, and said to them, “The Son of Man is being handed over to the
hands of men, and they will kill him; and when he is killed, on the third
day he will rise again.”
32 But they didn’t understand the saying, and were afraid to ask him.
33 He came to Capernaum [Village-Comfort, Village-Compassion], and
when he was in the house he asked them, “What were you arguing among
yourselves on the way?”
34 But they were silent, for they had disputed one with another on the
way about who was the greatest.
35 He sat down, and called the twelve; and he said to them, “If any man
wants to be first, he shall be last of all, and servant of all.” 36 He took a
little child, and set him in the middle of them. Taking him in his arms,
he said to them, 37 “Whoever receives one such little child in my name,
receives me, and whoever receives me, does not receive me, but him who
sent me.”
38 John [Yah is gracious] said to him, “Teacher, we saw someone who
does not follow us casting out demons in your name; and we forbade him,
because he does not follow us.”
39 But Yeshua [Salvation] said, “Don’t forbid him, for there is no one who
will do a mighty work in my name, and be able quickly to speak evil of
me. 40 For whoever is not against us is on our side. 41 For whoever will
give you a cup of water to drink in my name, because you are Messiah
[Anointed one]’s, most certainly I tell you, he will in no way lose his reward.
42 Whoever will cause one of these little ones who believe in me to stumble,
it would be better for him if he were thrown into the sea with a millstone
hung around his neck. 43 If your hand causes you to stumble, cut it off. It
is better for you to enter into life maimed, rather than having your two
hands to go into *Gehenna* (Place of fiery torment for the dead), into the
unquenchable fire, 44 *‘where their worm does not die, and the fire is not
quenched.’* ‡ 45 If your foot causes you to stumble, cut it off. It is better
for you to enter into life lame, rather than having your two feet to be cast
into *Gehenna* (Place of fiery torment for the dead), into the fire that will

† **9:24** MP: Deaf ears are opened. (Examples includes speech). (See also Is 29:18-19). (Is 35:5)
‡ **9:44** Quoted from Is 66:24

never be quenched— 46 ‘where their worm does not die, and the fire is not quenched.’ 47 If your eye causes you to stumble, cast it out. It is better for you to enter into God’s Kingdom with one eye, rather than having two eyes to be cast into the *Gehenna* (Place of fiery torment for the dead) of fire, 48 *‘where their worm does not die, and the fire is not quenched.’* § 49 For everyone will be salted with fire, and every sacrifice will be seasoned with salt. 50 Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another.”

# 10

1 He arose from there and came into the borders of Judea [Praise] and beyond the Jordan [Descender]. Multitudes came together to him again. As he usually did, he was again teaching them. 2 Pharisees [Separated] came to him testing him, and asked him, “Does the *Torah* ·Teaching· permit a man to divorce his wife?”

3 He answered, “What did Moses [Drawn out] enjoin unto you?”

4 They said, “Moses [Drawn out] allowed a *certificate of divorce* to be *written* , * and to divorce her.”

5 But Yeshua [Salvation] said to them, “For your hardness of heart, he wrote you this commandment. 6 But from the beginning of the creation, God *made them male and female.* † 7 *For this cause a man will leave his father and mother, and will join to his wife,* 8 *and the two will become one flesh, so that they are no longer two, but one flesh.* ‡ 9 What therefore God has joined together, let no man separate.”

10 In the house, his disciples asked him again about the same matter. 11 He said to them, “Whoever divorces his wife, and marries another, commits *moichao* ·act of adultery· against her. 12 If a woman herself divorces her husband, and marries another, she commits *moichao* ·act of adultery·.”

13 They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them. 14 But when Yeshua [Salvation] saw it, he was moved with indignation, and said to them, “Allow the little children to come to me! Don’t forbid them, for God’s Kingdom belongs to such as these. 15 Most certainly I tell you, whoever will not receive God’s Kingdom like a little child, he will in no way enter into it.” 16 He took them in his arms, and blessed them, laying his hands on them.

17 § As he was going out into the way, one ran to him, knelt before him, and asked him, “Good Teacher, what shall I do that I may inherit eternal life?”

18 Yeshua [Salvation] said to him, “Why do you call me good? No one is good except one— God’s *Torah* ·Teaching·. * 19 You know the *mitzvot* ·instructions·: *‘Do not murder,’ ‘Do not moicheuo ·commit adultery·,’ ‘Do*

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§ **9:48** Quoted from Is 66:24 * **10:4** Quoted from Deut 24:1 † **10:6** Quoted from Gen 1:27, 5:2 ‡ **10:8** Quoted from Gen 2:24 § **10:17** MPr: “I will take you, O King Messiah, and make you to go up into my Temple. There you shall teach me to tremble before Yahweh, and to walk in His ways. There we shall hold the Feast of Leviathan, and drink the old wine, which has been kept in its grapes from the day the world was created, and eat of the pomegranates and of the fruits which are prepared for the just in the Garden of Eden.” (Targum Song of Songs 8:1) A prominent tradition in Judaism is, Leviathan’s purpose is to be the main course in the feast of righteous at the Garden of Eden. (Talmud Baba Batra 75). (Song of Songs 8:1) * **10:18** See note on Matt 19:6-18

*not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.' "* †
20 ‡ He said to him, "Teacher, I have observed all these things from my youth."
21 Looking at him, Yeshua [Salvation] felt *agapao* ·total devoted love· towards him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the execution-stake."
22 But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions. 23 Yeshua [Salvation] looked around, and said to his disciples, "How difficult it is for those who have riches to enter into God's Kingdom!"
24 The disciples were amazed at his words. But Yeshua [Salvation] answered again, "Children, how hard is it for those who trust in riches to enter into God's Kingdom! 25 It is easier for a camel to go through a needle's eye than for a rich man to enter into God's Kingdom."
26 They were exceedingly astonished, saying to him, "Then who can be saved?"
27 Yeshua [Salvation], looking at them, said, "With men it is impossible, but not with God, for all things are possible with God."
28 Peter [Rock] began to tell him, "Behold, we have left all, and have followed you."
29 Yeshua [Salvation] said, "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News, 30 but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life. 31 But many who are first will be last; and the last first."
32 They were on the way, going up to Jerusalem [City of peace]; and Yeshua [Salvation] was going in front of them, and they were amazed; and those who followed were afraid. He again took the twelve, and began to tell them the things that were going to happen to him. 33 "Behold, we are going up to Jerusalem [City of peace]. The Son of Man will be delivered to the chief priests and the Torah-Teachers. They will condemn him to death, and will deliver him to the Gentiles. 34 They will *mock him, spit* on him, *scourge him,* § and kill him. *On the third day he will rise* * again."
35 James [Surplanter] and John [Yah is gracious], the sons of Zebedee [Bestowed by Yah], came near to him, saying, "Teacher, we want you to do for us whatever we will ask."
36 He said to them, "What do you want me to do for you?"
37 They said to him, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory."
38 But Yeshua [Salvation] said to them, "You don't know what you are asking. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?"
39 They said to him, "We are able."

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† **10:19** Quoted from Ex 20:12-16; Deut 5:16-20 ‡ **10:20** MPr: The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1) § **10:34** Quoted from Is 50:6 * **10:34** Quoted from Hos 6:2

Yeshua [Salvation] said to them, “You shall indeed drink the cup that I
drink, and you shall be baptized with the baptism that I am baptized with;
40 but to sit at my right hand and at my left hand is not mine to give, but
for whom it has been prepared.”
41 When the ten heard it, they began to be indignant towards James
[Surplanter] and John [Yah is gracious].
42 Yeshua [Salvation] summoned them, and said to them, “You know that
they who are recognized as rulers over the nations lord it over them, and
their great ones exercise authority over them. 43 But it shall not be so
among you, but whoever wants to become great among you shall be your
servant. 44 Whoever of you wants to become first among you, shall be
bond-servant of all. 45 For the Son of Man also came not to be served, but
to serve, and to give his life as a ransom for many.”
46 They came to Jericho [Fragrant, Moon]. As he went out from Jericho
[Fragrant, Moon], with his disciples and a great multitude, Bartimaeus the
son of Timaeus, a blind beggar, was sitting by the road. 47 When he
heard that it was Yeshua [Salvation] the Nazarene [person from Branch,
Separated one], he began to cry out, and say, “Yeshua [Salvation], you son
of David [Beloved], have mercy on me!” 48 Many rebuked him, that he
should be quiet, but he cried out much more, “You son of David [Beloved],
have mercy on me!”
49 Yeshua [Salvation] stood still, and said, “Call him.”
They called the blind man, saying to him, “Cheer up! Get up. He is calling
you!”
50 He, casting away his cloak, sprang up, and came to Yeshua [Salvation].
51 Yeshua [Salvation] asked him, “What do you want me to do for you?”
The blind man said to him, “ *Rabboni* ·My teacher!· I want to see again.”
52 Yeshua [Salvation] said to him, “Go your way. Your trusting faith has
made you well.” Immediately he received his sight, and followed Yeshua
[Salvation] on the way.

# 11

1 When they came near to Jerusalem [City of peace], to Bethsphage and
Bethany [House of affliction], at the Mount of Olives, he sent two of his
disciples, 2 and said to them, “Go your way into the village that is opposite
you. Immediately as you enter into it, you will find a young donkey tied,
on which no one has sat. Untie him, and bring him. 3 If anyone asks you,
‘Why are you doing this?’ say, ‘The Lord needs him;’ and immediately he
will send him back here.”
4 They went away, and found a young donkey tied at the door outside
in the open street, and they untied him. 5 Some of those who stood there
asked them, “What are you doing, untying the young donkey?” 6 They said
to them just as Yeshua [Salvation] had enjoined unto them, and they let
them go.
7 * They brought the young donkey to Yeshua [Salvation], and threw their
garments on it, and Yeshua [Salvation] sat on it. 8 † Many people carpeted

* **11:7** MP: Triumphal entry into Jerusalem is accomplished by Messiah. (Zech 9:9) † **11:8** MPr: “Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the Lulav (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing Hosannas [Save Now] to him as the *haKadosh Isra'el* [the Holy One of God prevails].” (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow Matt 21:8; Myrtle Mark 11:8; Good fruits Luke 19:35-36; Palm John 12:12-13)

the road with their garments, while others spread out green branches which they had cut in the fields. 9 Those who went in front, and those who followed, cried out, *" Hosanna! ·Save now!· Blessed is he who comes in the name of MarYah [Master Yahweh]!* 10 Blessed is the kingdom of *Avinu* ·our Father· David [Beloved] that is coming in the name of ADONAI ! *Hosanna ·Save now·* ‡ in the highest!"

11 Yeshua [Salvation] entered into the temple in Jerusalem [City of peace]. When he had looked around at everything, it being now evening, he went out to Bethany [House of affliction] with the twelve.

12 The next day, when they had come out from Bethany [House of affliction], he was hungry. 13 Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 14 Yeshua [Salvation] told it, "May no one ever eat fruit from you again!" and his disciples heard it.

15 They came to Jerusalem [City of peace], and Yeshua [Salvation] entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold the doves. 16 He would not allow anyone to carry a container through the temple. 17 He taught, saying to them, "Is not it written in the *Tanakh* ·Torah Prophets Writings·, *'My house will be called a house of prayer for all the nations?'* § But you have made it a *den of robbers!"* *

18 The chief priests and the Torah-Teachers heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.

19 When evening came, he went out of the city. 20 As they passed by in the morning, they saw the fig tree withered away from the roots. 21 Peter [Rock], remembering, said to him, "*Rabbi* ·Teacher·, look! The fig tree which you cursed has withered away."

22 Yeshua [Salvation] answered them, "Have trusting faith in God. 23 For most certainly I tell you, whoever may tell this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is happening; he shall have whatever he says. 24 Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them. 25 Whenever you stand praying, forgive, if you have anything against anyone; so that *'Avikah* ·your Father·, who is in heaven, may also forgive you your transgressions. 26 But if you do not forgive, neither will *'Avikah shebashamayim* ·your Father in Heaven· forgive your transgressions."

27 They came again to Jerusalem [City of peace], and as he was walking in the temple, the chief priests, and the Torah-Teachers, and the elders came to him, 28 and they began saying to him, "By what authority do you do these things? Or who gave you this authority to do these things?"

29 Yeshua [Salvation] said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things. 30 The baptism of John— was it from heaven, or from men? Answer me."

31 They reasoned with themselves, saying, "If we should say, 'From heaven;' he will say, 'Why then did you not believe him?' 32 If we should

‡ **11:10** Quoted from Ps 118:25-26 § **11:17** Quoted from Is 56:7 * **11:17** Quoted from Jer 7:11

say, 'From men' "— they feared the people, for all held John [Yah is gracious] to really be a prophet. 33 They answered Yeshua [Salvation], "We don't know."

Yeshua [Salvation] said to them, "Neither do I tell you by what authority I do these things."

# 12

1 He began to speak to them in parables. "A man planted a *vineyard,* put a hedge around it, dug a pit for the *wine press,* built a *tower,* * rented it out to a farmer, and went into another country. 2 When it was time, he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard. 3 They took him, beat him, and sent him away empty. 4 Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated. 5 Again he sent another; and they killed him; and many others, beating some, and killing some. 6 † Therefore still having one, his *agapetos* ·beloved, esteemed· son, he sent him last to them, saying, 'They will respect my son.' 7 But those farmers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' 8 They took him, killed him, and cast him out of the vineyard. 9 What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others.
10 Haven't you even read this Scripture:
*'The stone which the builders rejected,*
*the same was made the head of the corner.*
11 *This was from MarYah [Master Yahweh],*
*it is marvelous in our eyes'?"* ‡

12 They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against them. They left him, and went away. 13 They sent some of the Pharisees [Separated] and of the Herodians to him, that they might trap him with words. 14 When they had come, they asked him, "Teacher, we know that you are honest, and don't defer to anyone; for you are not partial to anyone, but truly teach the way of God. Does *Torah* ·Teaching· say to pay taxes to Caesar [Ruler], or not? 15 Shall we give, or shall we not give?"

But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius [one day's wage], that I may see it."

16 They brought it.

He said to them, "Whose is this image and inscription?"

They said to him, "Caesar's [Ruler]'s."

17 Yeshua [Salvation] answered them, "Render to Caesar [Ruler] the things that are Caesar's, and to God the things that are God's."

They marveled greatly at him.

18 There came to him Sadducees [Morally-upright], who say that there is no resurrection. They asked him, saying, 19 "Teacher, Moses [Drawn out] wrote to us, *'If a man's brother dies, and leaves a wife behind him, and leaves no children, that his brother should take his wife, and raise up*

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* **12:1** Quoted from Is 5:1-2 † **12:6** MPr: "Against God, and His Messiah," (Ps 2:2) is likened to a robber (Satan) who stands defiantly behind the palace of the king, and says, If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy Spirit mocks at him, "He that sits in the heavens shall laugh" (Ps 2:4, 37:13). (Ps 92:11 Midrash Pirke de-Rabbi Eliezer c.28, Midrash Pirke de-Rabbi Eliezer c. 28, and Yalkut vol. ii. par. 620, p. 90A). (Ps 2:2, 2:4) ‡ **12:11** Quoted from Ps 118:22-23

*offspring for his brother.'* § 20 There were seven brothers. The first took a
wife, and dying left no offspring. 21 The second took her, and died, leaving
no children behind him. The third likewise; 22 and the seven took her and
left no children. Last of all the woman also died. 23 In the resurrection,
when they rise, whose wife will she be of them? For the seven had her as
a wife."
24 Yeshua [Salvation] answered them, "Is not this because you are
mistaken, not knowing the Scriptures, nor the power of God? 25 For when
they will rise from the dead, they neither marry, nor are given in marriage,
but are like angels in heaven. 26 But about the dead, that they are raised;
haven't you read in the book of Moses [Drawn out], about the Bush, how
God spoke to him, saying, *'I am the God of Abraham [Father of a multitude],
the God of Isaac [Laughter], and the God of Jacob [Supplanter]'?* * 27 He
is not the God of the dead, but of the living. You are therefore badly
mistaken."
28 One of the Torah-Teachers came, and heard them questioning together.
Knowing that he had answered them well, asked him, "Which *mitzvah*
·instruction· is the most important of them all?"
29 Yeshua [Salvation] answered, "The greatest is, *'Hear, Israel [God
prevails], MarYah [Master Yahweh] our God, MarYah [Master Yahweh] is
echad ·one unity·:* 30 *you shall have agapao ·total devotion love· to MarYah
[Master Yahweh] your God with all your heart, and with all your soul,
and with all your mind, and with all your strength.'* † This is the first
commandment. 31 The second is like this, *'You shall show agapao ·total
devoted love· to your neighbor as yourself.'* ‡ There is no other *mitzvah*
·instruction· greater than these."
32 The scribe said to him, "Truly, teacher, you have said well that *he is
echad ·one unity·,* § and **there is none other besides him,** * 33 and
to have *agapao* ·totally devoted love· to him with all the heart, and with
all the understanding, with all the soul, and with all the strength, and to
show *agapao ·totally devoted love·* to *his neighbor as himself,* † *is* more
important *than* all whole burnt offerings and *sacrifices."* ‡
34 When Yeshua [Salvation] saw that he answered wisely, he said to him,
"You are not far from God's Kingdom."
No one dared ask him any question after that. 35 Yeshua [Salvation]
responded, as he taught in the temple, "How is it that the Torah-Teachers
say that the Messiah [Anointed one] is the son of David [Beloved]? 36 For
David [Beloved] himself said in *Ruach haKodesh* [Spirit of the Holiness],
*'Yahweh said to adoni [my Lord],*

*"Sit at my right hand,*
*until I* put *your enemies* under *your feet."* ' §

37 Therefore David [Beloved] himself calls him Lord, so how can he be
his son?"
The common people heard him gladly. 38 In his teaching he said to them,
"Beware of the Torah-Teachers, who like to walk in long robes, and to get
greetings in the marketplaces, 39 and the best seats in the synagogues, and
the best places at feasts: 40 those who devour widows' houses, and for a
pretense make long prayers. These will receive greater condemnation."

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§ **12:19** Quoting from Deut 25:5-6 * **12:26** Quoting from Ex 3:6 † **12:30** Quoting from Deut 6:4-5 ‡ **12:31** Quoted from Lev 19:18 § **12:32** **Quoted from** Deut 6:4 * **12:32** **Quoted from** Deut 4:35, 4:39 † **12:33** **Quoted from** Lev 19:18 ‡ **12:33** Quoted from 1 Sam 15:22 § **12:36** Quoted from Ps 110:1 all

41 * Yeshua [Salvation] sat down opposite the treasury, and saw how the
multitude cast brass coins into the treasury. Many who were rich cast in
much. 42 A poor widow came, and she cast in two small bronze coins,
which equal a quadrans coin (Roman quarter coin about 3/8 of a cent).
43 He called his disciples to himself, and said to them, "Most certainly I
tell you, this poor widow gave more than all those who are giving into the
treasury, 44 for they all gave out of their abundance, but she, out of her
poverty, gave all that she had to live on."

# 13

1 As he went out of the temple, one of his disciples said to him, "Teacher,
see what kind of stones and what kind of buildings!"
2 Yeshua [Salvation] said to him, "Do you see these great buildings? There
will not be left here one stone on another, which will not be thrown down."
3 As he sat on the Mount of Olives opposite the temple, Peter [Rock],
James [Surplanter], John [Yah is gracious], and Andrew [Manly] asked him
privately, 4 "Tell us, when will these things be? What is the sign that these
things are all about to be fulfilled?"
5 Yeshua [Salvation], answering, began to tell them, "Be careful that no
one *leads you astray.* * 6 For many will come in my name, saying, *'Ena Na*
[I AM (the Living God)], I am he!' and will lead many astray.
7 "When you hear of wars and rumors of wars, don't be troubled. For
those must happen, but the end is not yet. 8 For nation will rise against
nation, and kingdom against kingdom. There will be earthquakes in
various places. There will be famines and troubles. These things are the
beginning of birth pains. 9 But watch yourselves, for they will deliver you
up to councils. You will be beaten in synagogues. You will stand before
rulers and kings for my sake, for a testimony to them. 10 The Good News
must first be preached to all the nations. 11 When they lead you away and
deliver you up, don't be anxious beforehand, or premeditate what you will
say, but say whatever will be given you in that hour. For it is not you who
speak, but *Ruach haKodesh* [Spirit of the Holiness].
12 "Brother will deliver up brother to death, and the *father* his child.
*Children will rise up against parents,* † and cause them to be put to death.
13 You will be hated by all men for my name's sake, but he who endures
to the end, the same will be saved. 14 But when you see the *abomination of*
*desolation,* ‡ spoken of by Daniel [My judge is God] the prophet, standing
where it ought not (let the reader understand), then let those who are in
Judea [Praise] flee to the mountains, 15 and let him who is on the housetop
not go down, nor enter in, to take anything out of his house. 16 Let him
who is in the field not *teshuvah* ·completely return· back to take his cloak.
17 But woe to those who are with child and to those who nurse babies in
those days! 18 Pray that your flight won't be in the winter. 19 For in those
days *there will be oppression, such as there has not been the like from the*
*beginning of the creation which God created until now, and never will be.* §
20 Unless *MarYah* [Master Yahweh] had shortened the days, no flesh would
have been saved; but for the sake of the chosen ones, whom he picked

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* **12:41** MP: Messiah has spiritual quickening, meaning discernment, to fear God rather than people, thus making right judgments based on God's instructions (Lev 19:15). (Consider also Is 42:1, 42:1). (Is 11:3-4) * **13:5** Quoted from Jer 29:8 † **13:12** Paraphrase Quoted from Mic 7:6 ‡ **13:14** Quoted from Dan 8:13, 9:27, 11:31, 12:11 § **13:19** Quoted from Joel 2:2; Dan 12:1

out, he shortened the days. 21 Then if anyone tells you, 'Look, here is the
Messiah [Anointed one]!' or, 'Look, there!' don't believe it. 22 For there
will arise false Messiahs [Anointed ones] and false prophets, and will show
signs and wonders, that they may lead astray, if possible, even the chosen
ones. 23 But you watch.

"Behold, I have told you all things beforehand. 24 But in those days, after
that oppression, *the sun will be darkened, the moon will not give its light,*
* 25 *the stars will be falling from the sky,* † *and the powers that are in the
heavens will be shaken.* ‡ § 26 Then they will see the *Son of Man coming in
clouds* * with great power and glory. 27 Then he will send out his angels,
and will gather together his chosen ones from the four winds, from the
ends of the earth to the ends of the sky.

28 "Now from the fig tree, learn this parable. When the branch has now
become tender, and produces its leaves, you know that the summer is near;
29 even so you also, when you see these things coming to pass, know that
it is near, at the doors. 30 Most certainly I say to you, this generation will
not pass away until all these things happen. 31 Heaven and earth will pass
away, but my *words* † will not pass away. 32 But of that day or that hour no
one knows, not even the angels in heaven, nor the Son, but only the *Abba*
Father. 33 Watch, keep alert, and pray; for you don't know when the time
is.

34 "It is like a man, traveling to another country, having left his house,
and given authority to his servants, and to each one his work, and also
enjoined the doorkeeper to keep watch. 35 Watch therefore, for you don't
know when the lord of the house is coming, whether at evening, or at
midnight, or when the rooster crows, or in the morning; 36 lest coming
suddenly he might find you sleeping. 37 What I tell you, I tell all: Watch."

# 14

1 It was now two days before the festival of the *Pesac* ·Passover· (Nissan
12), also called the festival of *Matzah* ·Unleavened bread·, and the chief
priests and the Torah-Teachers sought how they might seize him by
deception, and kill him. 2 For they said, "Not during the feast, because
there might be a riot of the people."

3 While he was at Bethany [House of affliction], in the house of Simeon
[Hearing] the leper, as he sat at the table, a woman came having an
alabaster jar of * ointment of pure nard— very costly. She broke the jar,
and poured it over his head. 4 But there were some who were indignant
among themselves, saying, "Why has this ointment been wasted? 5 For
this might have been sold for more than three hundred denarii (300 days
wages), and given to the poor." They grumbled against her.

6 But Yeshua [Salvation] said, "Leave her alone. Why do you trouble her?
She has done a good work for me. 7 For you always have the poor with
you, and whenever you want to, you can do them good; but you will not
always have me. 8 She has done what she could. She has anointed my

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* **13:24** Quoted from Is 13:10; Joel 2:10, 2:31 (Heb Bible 3:4), 3:15 (Heb Bible 4:15) † **13:25** Quoted from Is 34:4 ‡ **13:25** Quoted from Hag 2:6, 2:21 § **13:25** Quoted from Is 13:10; Eze 32:7; Joel 2:10; 2:31 (Heb Bible 3:4); 3:15 (Heb Bible 4:15) * **13:26** Quoted from Dan 7:13 † **13:31** Quoted from Is 40:8 * **14:3** MPr: The anointing oil used by Aaron and Levites in the Tabernacle anointing is appropriate to use on the King Messiah. (Ex 40:9, 40:11 in Targum Pseudo-Jon). (Ex 40:9, 40:11)

body beforehand for the burying. 9 Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her."

10 Judas Iscariot [Praised Dagger-man], who was one of the twelve, went away to the chief priests, that he might deliver him to them. 11 They, when they heard it, were glad, and promised to give him money. He sought how he might conveniently deliver him. 12 On the first day of *Matzah* ·Unleavened bread· (Nissan 14), when they sacrificed the *Pesac* ·Passover· lamb, his disciples asked him, "Where do you want us to go and prepare your *Seder* ·Order / Passover meal·?"

13 He sent two of his disciples, and said to them, "Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, 14 and wherever he enters in, tell the master of the house, 'The Teacher says, "Where is the guest room, where I may eat the *Pesac* ·Passover· with my disciples?" ' 15 He will himself show you a large upper room furnished and ready. Get ready for us there."

16 His disciples went out, and came into the city, and found things as he had said to them, and they prepared the *Seder* · Order / Passover meal·.

17 † When it was evening he came with the twelve. 18 As they sat and were eating, Yeshua [Salvation] said, "Most certainly I tell you, one of you will betray me— he who eats with me."

19 They began to be sorrowful, and to ask him one by one, "Surely not I?" And another said, "Surely not I?"

20 He answered them, "It is one of the twelve, he who dips *matzah* ·unleavened bread· with me in the dish (of bitter herbs). 21 For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

22 As they were eating, Yeshua [Salvation] took *matzah* ·unleavened bread·, and when he had blessed, he broke it, and gave to them, and said, "Take, eat. This is my body."

23 He took the (third) cup, and when he had given thanks, he gave to them. They all drank of it. 24 He said to them, "This is my blood of the new covenant ·binding contract between two or more parties·, which is poured out for many. 25 Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in God's Kingdom." 26 When they had sung a hymn, they went out to the Mount of Olives.

27 Yeshua [Salvation] said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will *strike the shepherd, and the sheep will be scattered.*' ‡ 28 However, after I am raised up, I will go before you into Galilee [District, Circuit]."

29 But Peter [Rock] said to him, "Although all will be offended, yet I will not."

30 Yeshua [Salvation] said to him, "Most certainly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times."

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† **14:17** MP: The Messiah's betrayer is a friend whom he breaks bread with. Consider more details about this betrayal: sold for 30 pieces of silver (Ex 21:32; Zech 11:12; Matt 26:15); the money is thrown down in God's house (Zech 11:13; Matt 27:5); the price used to buy potter's field for strangers' burial graves (Zech 11:13; Matt 27:7). (See also Ps 55:12-14; Zech 11:12-13). (Ps 41:9)

‡ **14:27** Quoted from Zec 13:7

31 But he spoke all the more, “If I must die with you, I will not deny you.”
They all said the same thing.
32 They came to a place which was named Gethsemane [Olive oil press].
He said to his disciples, “Sit here, while I pray.” 33 § He took with him
Peter [Rock], James [Surplanter], and John [Yah is gracious], and began
to be greatly troubled and distressed. 34 He said to them, “My soul is
exceedingly sorrowful, even to death. Stay here, and watch.”
35 He went forward a little, and fell on the ground, and prayed that, if it
were possible, the hour might pass away from him. 36 He said, “ *Abba*,
Dear Dad, all things are possible to you. Please remove this cup from me.
However, not what I desire, but what you desire.”
37 He came and found them sleeping, and said to Peter [Rock], “Simeon
[Hearing], are you sleeping? Couldn’t you watch one hour? 38 Watch and
pray, that you may not enter into temptation. The spirit indeed is willing,
but the flesh is weak.”
39 Again he went away, and prayed, saying the same words. 40 Again he
*teshuvah* ·completely returned·, and found them sleeping, for their eyes
were very heavy, and they didn’t know what to answer him. 41 * He came
the third time, and said to them, “Sleep on now, and take your rest. It is
enough. The hour has come. Behold, the Son of Man is betrayed into the
hands of sinners. 42 Arise, let us be going. Behold, he who betrays me is
at hand.”
43 Immediately, while he was still speaking, Judas [Praised], one of the
twelve, came— and with him a multitude with swords and clubs, from the
chief priests, the Torah-Teachers, and the elders. 44 Now he who betrayed
him had given them a sign, saying, “Whomever I will *phileo* ·affectionate
love, kiss·, he is the one. Seize him, and lead him away safely.” 45 When he
had come, immediately he came to him, and said, “*Rabbi*, *Rabbi*! ·Teacher,
Teacher·!” and kissed him. 46 They laid their hands on him, and seized him.
47 But a certain one of those who stood by drew his sword, and struck the
servant of the high priest, and cut off his ear.
48 Yeshua [Salvation] answered them, “Have you come out, as against a
robber, with swords and clubs to seize me? 49 I was daily with you in the
temple teaching, and you didn’t arrest me. But this is so that the Scriptures
might be fulfilled.”
50 † They all left him, and fled. 51 A certain young man followed him,
having a linen cloth thrown around himself, over his naked body. The
young men grabbed him, 52 but he left the linen cloth, and fled from them
naked. 53 ‡ They led Yeshua [Salvation] away to the high priest. All the
chief priests, the elders, and the Torah-Teachers came together with him.
54 Peter [Rock] had followed him from a distance, until he came into the
court of the high priest. He was sitting with the officers, and warming
himself in the light of the fire. 55 § Now the chief priests and the whole
council sought * witnesses against Yeshua [Salvation] to put him to death,

§ **14:33** MP: The Messiah’s disciples will fail him in his time of need. (Ps 69:20) * **14:41** MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1) † **14:50** MP: Men would hide their faces from Messiah. (Is 53:3) ‡ **14:53** MP: Messiah is confined and oppressed without opposition. (Is 53:8) § **14:55** MP: False witnesses come forward. (See also Is 53:7). (Ps 35:11) * **14:55** MP: The Messiah is accused by false witnesses. (Ps 27:12)

and found none. 56 For many gave false testimony against him, and their
testimony didn't agree with each other. 57 † Some stood up, and gave false
testimony against him, saying, 58 "We heard him say, 'I will destroy this
temple that is made with hands, and in three days I will build another
made without hands.' " 59 Even so, their testimony did not agree.
60 The high priest stood up in the middle, and asked Yeshua [Salvation],
"Have you no answer? What is it which these testify against you?" 61 But
he stayed quiet, and answered nothing. Again the high priest asked him,
"Are you the Messiah [Anointed one], the Son of the Blessed?"
62 ‡ Yeshua [Salvation] said, " *Ena Na* [I AM (the Living God)]. You will
see the *Son of Man sitting at the right hand* § of Power, and *coming with
the clouds of the sky.*" *
63 The high priest tore his clothes, and said, "What further need have we
of witnesses? 64 † You have heard the blasphemy! What do you think?"
They all condemned him to be worthy of death. 65 ‡ § Some began to spit
on him, and to cover his face, and to beat him with fists, and to tell him,
"Prophesy!" The officers struck him with the palms of their hands.
66 As Peter [Rock] was in the courtyard below, one of the maids of the
high priest came, 67 and seeing Peter [Rock] warming himself, she looked
at him, and said, "You were also with the Nazarene [person from Branch,
Separated one], Yeshua [Salvation]!"
68 But he denied it, saying, "I neither know, nor understand what you
are saying." He went out on the porch, and the rooster crowed.
69 * The maid saw him, and began again to tell those who stood by, "This
is one of them." 70 But he again denied it. After a little while again those
who stood by said to Peter [Rock], "You truly are one of them, for you are
a Galilean, and your speech shows it." 71 But he began to curse, and
to swear, "I don't know this man of whom you speak!" 72 The rooster
crowed the second time. Peter [Rock] remembered the word, how that
Yeshua [Salvation] said to him, "Before the rooster crows twice, you will
deny me three times." When he thought about that, he wept.

# 15

1 Immediately in the morning the chief priests, with the elders and Torah-
Teachers, and the whole council, held a consultation, and bound Yeshua
[Salvation], and carried him away, and delivered him up to Pilate [Armed
with javelin]. 2 Pilate [Armed with javelin] asked him, "Are you the King
of the Jews [Praisers]?"
He answered, "So you say."

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† **14:57** MP:Zeal for God's reputation and house causes reproach against him. (Ps 69:7, 9) ‡ **14:62** MPr: Rabbi Akiba explains one throne is set for God, and the other throne for the Messiah. (Dan 7:9 in Talmud Chagigah 14A). (Dan 7:9) § **14:62** Quoted from Ps 110:1 * **14:62** Quoted from Dan 7:13 † **14:64** MP: Zeal for God's reputation and house causes reproach against him. (Ps 69:7, 9) ‡ **14:65** MP: Messiah's face is beaten according to the Greek *Septuagint* translation. The Hebrew *Masoretic* text reads plucking out the beard. Note: In (2 Sam 10:4), plucking out the beard is a great insult. Both interpretations can be valid as prophecy. (See also 2 Sam 10:4). (Is 50:6) § **14:65** MP: Messiah's appearance is greatly marred, (consider too Is 50:6, 53:5), while bearing the sins of humanity in himself (Is 53:15). Scripture does not say how his marring is much more than any other human. Consider that his face may be covered in scars that alter and mar his appearance. Yet consider, Yeshua who endured such a beating before death, was recognized by everyone who saw him after the resurrection. (Luke 24:16, 24:31; 1 Cor 15:5-8). (Is 52:14-15) * **14:69** MP: Men would hide their faces from Messiah. (Is 53:3)

3 The chief priests accused him of many things. 4 Pilate [Armed with
javelin] again asked him, “Have you no answer? See how many things
they testify against you!”
5 But Yeshua [Salvation] made no further answer, so that Pilate [Armed
with javelin] marveled.
6 Now at the feast he used to release to them one prisoner, whom they
asked of him. 7 There was one called Bar-Abba [Son Father], bound with
his fellow insurgents, men who in the insurrection had committed murder.
8 The multitude, crying aloud, began to ask him to do as he always did for
them. 9 Pilate [Armed with javelin] answered them, saying, “Do you want
me to release to you the King of the Jews [Praisers]?” 10 For he perceived
that for envy the chief priests had delivered him up. 11 But the chief priests
stirred up the multitude, that he should release Bar-Abba [Son Father] to
them instead. 12 Pilate [Armed with javelin] again asked them, “What then
should I do to him whom you call the King of the Jews [Praisers]?”
13 They cried out again, “Crucify him!”
14 Pilate [Armed with javelin] said to them, “Why, what evil has he done?”
But they cried out exceedingly, “Crucify him!”
15 Pilate [Armed with javelin], wishing to please the multitude, released
Bar-Abba [Son Father] to them, and handed over Yeshua [Salvation], when
he had flogged him, to be nailed to the execution-stake. 16 The soldiers
led him away within the court, which is the Praetorium; and they called
together the whole cohort. 17 They clothed him with purple, and weaving
a crown of thorns, they put it on him. 18 They began to salute him, “Hail,
King of the Jews [Praisers]!” 19 * They struck his head with a reed, and spat
on him, and bowing their knees, did homage to him. 20 When they had
mocked him, they took the purple off of him, and put his own garments
on him. They led him out to crucify him. 21 They compelled one passing
by, coming from the country, Simeon [Hearing] of Cyrene, the father of
Alexander and Rufus, to go with them, that he might bear his execution-
stake. 22 They brought him to the place called Golgotha, which means, “The
place of a skull.” 23 † They offered him wine mixed with myrrh to drink,
but he didn’t take it.
24 Crucifying him, they parted his garments among them, casting lots
on them, what each should take. 25 It was nine in the morning when they
nailed him to the stake. 26 The superscription of his accusation was written
over him, “THE KING OF THE JEWS [PRAISERS] .” 27 ‡ With him they executed
on the stake two robbers; one on his right hand, and one on his left. 28 The
Scripture was fulfilled, which says, *“He was counted with transgressors.”*
§
29 * Those who passed by blasphemed him, wagging their heads, and
saying, “Ha! You who destroy the temple, and build it in three days, 30 save
yourself, and come down from the execution-stake!”

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* **15:19** MP: Smitten “...They will strike Israel’s ruler on the cheek with a reed.” (Mic 5:1)
† **15:23** MP: Messiah will thirst and be given vinegar / sour wine to drink. Vinegar is an acid and constricts the throat. Vinegar was used for digestive medicine or possibly to suffocate or lower the vocalizations of victims. If myrrh was added to the sour wine vinegar, the purpose is to act as a pain duller, easing the victim’s sense of pain. Myrrh then is used like morphine is today. (See also Ps 22:15). (Ps 69:21) ‡ **15:27** MP: Messiah is grouped with criminals at his death. (Is 53:12)
§ **15:28** Quoted from Is 53:12 * **15:29** MP: Messiah is mocked by people shaking their heads. (Ps 109:25)

31 Likewise, also the chief priests mocking among themselves with the
Torah-Teachers said, “He saved others. He can’t save himself. 32 Let the
Messiah [Anointed one], the *Melek Isra'el* [King of God prevails], now come
down from the execution-stake, that we may see and believe him.” Those
who were placed on execution-stakes with him also insulted him.
33 At noon, there was darkness over the whole land until three o'clock
in the afternoon. 34 At three, † Yeshua [Salvation] cried with a loud voice,
saying, *“Eloi, Eloi, lama sabachthani?”* which means, *“My God, my God,
why have you forsaken me?”* ‡
35 Some of those who stood by, when they heard it, said, “Behold, he is
calling Elijah [My God Yah].”
36 One ran, and filling a sponge full of *vinegar,* put it on a reed, and gave
it to him *to drink,* § saying, “Let him be. Let’s see whether Elijah [My God
Yah] comes to take him down.”
37 * Yeshua [Salvation] cried out with a loud voice, and gave up the
spirit. 38 The veil of the temple was torn in two from the top to the
bottom. 39 When the centurion, who stood by opposite him, saw that he
cried out like this and breathed his last, he said, “Truly this man was the
*Ben-Elohim* ·Son of Elohim God·!”
40 There were also women watching from afar, among whom were
both Mary of Magdala [Rebellion of City tower], and Mary [Rebellion] the
mother of James [Surplanter] the less and of Joses, and Salome; 41 who,
when he was in Galilee [District, Circuit], followed him, and served him;
and many other women who came up with him to Jerusalem [City of
peace].
42 When evening had now come, because it was the Preparation Day
(Nissan 14), that is, the day before the festival *Sabbath* ·To cease·, 43 Joseph
[May he add] of Arimathaea [May he add of Lofty place], a prominent
council member who also himself was looking for God’s Kingdom, came.
He boldly went in to Pilate [Armed with javelin], and asked for Yeshua
[Salvation]'s body. 44 Pilate [Armed with javelin] marveled if he were
already dead; and summoning the centurion, he asked him whether he
had been dead long. 45 When he found out from the centurion, he granted
the body to Joseph [May he add]. 46 He bought a linen cloth, and taking
him down, wound him in the linen cloth, and laid him in a tomb which
had been cut out of a rock. He rolled a stone against the door of the tomb.
47 Mary of Magdala [Rebellion of City tower] and Mary [Rebellion], the
mother of Joses, saw where he was laid.

# 16

1 When the *Sabbath* ·To cease· was past (after dark on Nissan 17, the day
of First Fruits #1), Mary of Magdala [Rebellion of City tower], and Mary
[Rebellion] the mother of James [Surplanter], and Salome, bought spices,
that they might come and anoint him. 2 Very early morning, when the sun
had started to rise, on the first day of the week, (the day of First Fruits #1),
they came to the tomb. 3 They were saying among themselves, “Who will
roll away the stone from the door of the tomb for us?” 4 for it was very
big. Looking up, they saw that the stone was rolled back.

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† **15:34** MP: Messiah is forsaken by God. (See also Is 53:4). (Consider “sent out and divorced” in Gen 3:23-24). (Ps 22:1) ‡ **15:34** Quoted from Ps 22:1 § **15:36** Quoted from Ps 39:21, 69:21
* **15:37** MP: The suffering and reproach of Calvary (describes Ps 22). (Ps 102:1-11)

5 Entering into the tomb, they saw a young man sitting on the right side,
dressed in a white robe, and they were amazed. 6 * He said to them,
"Don't be amazed. You seek Yeshua [Salvation], the Nazarene [person from
Branch, Separated one], who was executed on the stake. He has risen. He is
not here. Behold, the place where they laid him! 7 But go, tell his disciples
and Peter [Rock], 'He goes before you into Galilee [District, Circuit]. There
you will see him, as he said to you.' "
8 They went out, and fled from the tomb, for trembling and astonishment
had come on them. They said nothing to anyone; for they were afraid.
9 Now when he had risen early on the first day of the week, (the day of First
Fruits #1), he appeared first to Mary of Magdala [Rebellion of City tower],
from whom he had cast out seven demons. 10 She went and told those who
had been with him, as they mourned and wept. 11 When they heard that
he was alive, and had been seen by her, they disbelieved. 12 After these
things he was revealed in another form to two of them, as they walked, on
their way into the country. 13 They went away and told it to the rest. They
didn't believe them, either.
14 Afterward he was revealed to the eleven themselves as they sat at
the table, and he rebuked them for their unbelief and hardness of heart,
because they didn't believe those who had seen him after he had risen. 15 †
He said to them, "Go into all the world, and preach the Good News to the
whole creation. 16 He who believes and is baptized will be saved; but he
who disbelieves will be condemned. 17 These signs will accompany those
who believe: in my name they will cast out demons; they will speak with
new languages; 18 they will take up serpents; and if they drink any deadly
thing, it will in no way hurt them; they will lay hands on the sick, and they
will recover."
19 ‡ § So then the Lord, after he had spoken to them, was received up
into heaven, and *sat down at the right hand* * of God. 20 They went out,
and preached everywhere, the Lord working with them, and confirming
the word by the signs that followed. *Amen* ·So be it·.

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* **16:6** MP: The Messiah's body will not be subject to decay. Messiah will be resurrected. (Combined with Ps 30:3, 49:15, 118:17-18). (Ps 16:10, 49:15) † **16:15** MPr: Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps. 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps. 139:23-24, 139:26) ‡ **16:19** MP: Messiah sits at the right hand of God with all enemies being made subject to him. (Ps 110:1) § **16:19** MP: Messiah is at the right hand of God crushing the kings against him. (Ps 110:5) * **16:19** Quoted from Ps 110:1

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# The Good News of Yeshua the Messiah as Recorded by
# Luke [White-light]

*Context: The author is not identified by name, yet he is educated, writes and researches history, a Greek educated Doctor (see Colossians 4:14). Some debate if he is a Gentile or a Hellenistic-Jew (Greek thinking), either way Luke has intimate knowledge of Jewish rituals and Torah practices. Also Luke has the most scientificly detailed notes about historical context, historical people, and empirical observations. This author interviewed first-hand accounts then complied this record by the decree of Theophilus. It records Greek and Judean interactions. Luke also wrote "Acts of the Apostles". He was likely a historian and maybe companion of Rabbi Saul / Paul [Asked for].*

1 Since many have undertaken to set in order a narrative concerning
those matters which have been fulfilled among us, 2 even as those who
from the beginning were eyewitnesses and servants of the word delivered
them to us, 3 it seemed good to me also, having traced the course of all
things accurately from the first, to write to you in order, most excellent
Theophilus [God friend]; 4 that you might know the certainty concerning
the things in which you were instructed.
5 There was in the days of Herod [Heroic], the king of Judea [Praise],
a certain priest named Zacharias [Remembered by Yah], of the priestly
division of Abiyah [My father Yah]. * He had a wife of the daughters of
Aaron [Light-bringer], and her name was Elizabeth [My God oath]. 6 They
were both upright before God, observing all the *mitzvot* ·instructions·
and ordinances of Yahweh blamelessly. 7 But they had no child, because
Elizabeth [My God oath] was barren, and they both were well advanced
in years. 8 Now while he served in the priest's office before God in the
order of his priestly division, 9 according to the custom of the priest's
office, his lot was to enter into the temple of Yahweh and burn incense
(as the *Cohen Gadol* ·High Priest· on *Yom Kippur* ·Day of Atonement·. On
the 7th month of *Ethanim* on the 10th day). 10 All the people were outside,
praying, at the time of the incense burning, † 11 when there appeared to
him an angel of *MarYah* [Master Yahweh], standing on the right side of the

* **1:5** Context: Priestly division of Abiyah. In (1 Chr 24:7-18) there is a list of priestly division to serve in the Temple, scholars date this around 400 B.C.E. In Oral Tradition, the list of a weekly rotation schedule is detailed. The priests themselves lived not only in Jerusalem but also in other settlements in the land of Israel. When it was "time for the division to go up (to Jerusalem)" (Mishnah, Ta'anit 4:2), the priests left their homes, went up to Jerusalem for a week, and afterwards returned to their homes in Judea or Galilee. According to modern Rabbi Shmuel Safrai, there are 12 divisions with 24 total rotations. The first division started on the first month of Nissan (mid-March to mid-April). Abiyah's division is #8 and therefore would serve in the second month Iyyar (mid-April to mid-May) and again in the eighth month of Chesvan (mid-October to mid-November). The divisions rotated on the Sabbath day. Divisions serving one week, twice a year. Beyond this, a precise and exacting science for the purpose of determining dates and times is limited. † **1:10** Context: This ritual of burning incense to fill the Most Holy Place with smoke before offering the blood on the Mercy Seat is commanded by God in (Lev 16:2-3, 16:12-14). This, in the greater context of making atonement for the entire nation on *Yom Kippur* [Day of Atonement]. See (Lev 16:11-17).

altar of incense. 12 Zacharias [Remembered by Yah] was troubled when
he saw him, and fear fell upon him. 13 But the angel said to him, "Don't
be afraid, Zacharias [Remembered by Yah], because your request has been
heard, and your wife, Elizabeth [My God oath], will bear you a son, and
you shall call his name John [Yah is gracious]. 14 You will have joy and
gladness; and many will rejoice at his birth. 15 For he will be great in the
sight of *MarYah* [Master Yahweh], and he will drink no wine nor strong
drink. He will be filled with *Ruach haKodesh* [Spirit of the Holiness], even
from his mother's womb. 16 ‡ He will turn many of the children of to
*MarYah* [Master Yahweh], their God. 17 He will go before him in the spirit
and power of *Elijah [My God Yah],* 'to *turn the hearts of the fathers to the
children,'* § and the disobedient to the wisdom of the just; to prepare a
people prepared for ADONAI ."
18 Zacharias [Remembered by Yah] said to the angel, "How can I be sure
of this? For I am an old man, and my wife is well advanced in years."
19 The angel answered him, "I am Gabriel [Man of God], who stands in
the presence of God. I was sent to speak to you, and to bring you this good
news. 20 Behold, you will be silent and not able to speak, until the day that
these things will happen, because you didn't believe my words, which will
be fulfilled in their proper time."
21 The people were waiting for Zacharias [Remembered by Yah], and they
marveled that he delayed in the temple. 22 When he came out, he could not
speak to them, and they perceived that he had seen a vision in the temple.
He continued making signs to them, and remained mute. 23 When the
days of his service were fulfilled, he departed to his house. 24 After these
days Elizabeth [My God oath], his wife, conceived, and she hid herself five
months, saying, 25 "Thus has *MarYah* [Master Yahweh] done to me in the
days in which he looked at me, to take away my reproach among men."
26 Now in the sixth month, the angel Gabriel [Man of God] was sent
from God to a city of Galilee [District, Circuit], named Nazareth [Branch,
Separated one], 27 * to a virgin pledged to be married to a man whose name
was Joseph [May he add], of David [Beloved]'s house. The virgin's name
was Mary [Rebellion]. 28 Having come in, the angel said to her, "*Shalom*
·Complete peace·, favored lady! ADONAI is with you. Blessed are you
among women!"
29 But when she saw him, she was greatly troubled at the saying, and
considered what kind of salutation this might be. 30 † The angel said to her,
"Don't be afraid, Mary [Rebellion], for you have found favor with God. 31 ‡
§ Behold, you will conceive in your womb, and give birth to a son, and will

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‡ **1:16** MP: Messiah's forerunner will turn the hearts of children to their fathers (possibly forefathers) and restore connection therein. (Mal 4:6) § **1:17** Quoted from Mal 4:5-6 (Heb Bible 3:23-24) * **1:27** MP: A virgin female will conceive and bear a son, (combined with Gen 3:15, seed of a woman). Note on textual variations: Why a virgin female as compared to young female? In the Hebrew *Masoretic* text, the prophecy in Isaiah uses the Hebrew word *almah* [a woman of marriageable age] whereas the verse in Matthew uses the Greek word *parthenos* [a pure virgin or woman of marriageable age]. However the translators of the Greek *Septuagint*, which is older than any existing Hebrew text, used *parthenos* in their translation of the verse in Isaiah. Therefore the translators understood the verse in Isaiah as referring to a literal virgin birth. (Is 7:14) † **1:30** MP: Star out of Jacob. Star and Scepter (Gen 49:10) together identify royal leadership. (Num 24:17) ‡ **1:31** MP: Messiah is the son of God. His throne is established forever. (Messiah is the son of God, see also 1 Chr 17:13-15; Ps 2:7). (2 Sam 7:13-14; 1 Chr 17:11-14) § **1:31** MP: The Messiah's dominion is everlasting. (Dan [He judged] 7:13-14)

call his name 'Yeshua [Salvation].' 32 * † ‡ § He will be great, and will be * † called *haBen haElohim Chayim* [the Son of the God Living]. ***MarYah* [Master Yahweh]** ‡ § God will give him the *throne* of his forefather, *David [Beloved],* 33 * † and he will ‡ reign over the house of Jacob [Supplanter] forever. *There will be no end to his Kingdom."* §

34 Mary [Rebellion] said to the angel, "How can this be, seeing I am a virgin?"

35 The angel answered her, * "The *Ruach Kodesh* [Holy Spirit] will come on you, and the power of the *Elyon* [Most High] will overshadow you. † Therefore also the holy one who is born from you will be called the *Ben-Elohim* ·Son of Elohim God·. 36 Behold, Elizabeth [My God oath], your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren. 37 For nothing spoken by God is impossible."

38 Mary [Rebellion] said, "Behold, the servant of *MarYah* [Master Yahweh]; let it be done to me according to your word."

The angel departed from her. 39 Mary [Rebellion] arose in those days and went into the hill country with haste, into a city of Judah [Praised], 40 and entered into the house of Zacharias [Remembered by Yah] and greeted Elizabeth [My God oath]. 41 When Elizabeth [My God oath] heard Mary [Rebellion]'s greeting, the baby leaped in her womb, and Elizabeth [My God oath] was filled with *Ruach haKodesh* [Spirit of the Holiness]. 42 She called out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb! 43 Why am I so favored, that the mother of my Lord should come to me? 44 For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! 45 Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from *MarYah* [Master Yahweh]!"

46 Mary [Rebellion] said,
*"My soul magnifies ADONAI .*
47 *My spirit has rejoiced in God* ‡ my Savior,
48 for he has *looked at the humble state of his servant.* §
For behold, from now on, all generations will call me blessed.
49 For he who is mighty has done great things for me.

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* **1:32** MP: Messiah comes to bear the responsibility as the prophesied heir who establishes the everlasting kingdom as the heir to the throne of David. (Is 9:6, 7) † **1:32** MP: Messiah son of David establishes a kingdom and rule that is over all and establishes righteousness and justice in accordance with Adonai, God of heaven's Armies. (Also see Is 16:5; Dan 2:44). (Is 9:7) Note: In the Blessing of Aaron (Num 6:26), "God will give you peace," this is called the peace of the Kingdom of David. (See also Is 16:5). ‡ **1:32** MP: Messiah son of David will be the Shepard Leader Ruler teaching God's people to live holy by God's instructions. (Eze 37:24-25) § **1:32** MPr: The King who the 12 Tribes will obey is the King Messiah. (Deut 33:5 in Jerusalem Targum). (Deut 33:5) * **1:32** MP: The Righteous Branch from David's household is given the name "Lord Our righteousness". (Jer 23:5-6) † **1:32** MP: Messiah is the Son of God, "a son is given". Hence Messiah has divine origins. (Is 9:6) ‡ **1:32** MP: Messiah, as a descendant of David, establishes an everlasting throne for the house of David. (2 Sam 7:16; 1 Chr 17:11-12; Ps 89:29) § **1:32** MP: The Messiah's throne is everlasting. (Ps 45:6-7) * **1:33** Quoted from Ps 132:11 † **1:33** MP: Messiah is the son of God. (See also 2 Sam 7:12-14; Ps 2:7). (1 Chr 17:3-15) ‡ **1:33** MP: The Kingdom will be received by the Saints of *haElyon* [the Most High]. (Dan 7:18) § **1:33** Quoted from Is 9:7 * **1:35** MP: Enmity between "Thy seed and her seed." - Women have ovum, not seed as males, therefore this is a miraculous birth. (Gen 3:15) † **1:35** MP: Messiah is the Son of God. (Ps 2:7) ‡ **1:47** Quoted from 1 Sam 2:1 § **1:48** Quoted from 1 Sam 1:11

*Holy is his name.* *
50 And in every generation, he has *eleos* ·*merciful compassion in action*· *on those who fear him.* †
51 He has shown strength with his arm.
He has scattered the proud in the imagination of their hearts.
52 He has put down princes from their thrones.
And has exalted the lowly.
53 He has filled the hungry with good things.
He has sent the rich away empty.
54 He has given help to Israel [God prevails], his servant, that he might remember *eleos* ·merciful compassion in action·,
55 As he spoke to our fathers,
*to Abraham [Father of a multitude] and his offspring forever."* ‡
56 Mary [Rebellion] stayed with her about three months, and then *teshuvah* ·completely returned· to her house. 57 Now the time that Elizabeth [My God oath] should give birth was fulfilled, and she gave birth to a son. 58 Her neighbors and her relatives heard that ADONAI had magnified his *eleos* ·merciful compassion in action· towards her, and they rejoiced with her. 59 On the eighth day, they came to circumcise the child; and they would have called him Zacharias [Remembered by Yah], after the name of his father. 60 His mother answered, "Not so; but he will be called John [Yah is gracious]."
61 They said to her, "There is no one among your relatives who is called by this name." 62 They made signs to his father, what he would have him called.
63 He asked for a writing tablet, and wrote, "His name is John [Yah is gracious]."
They all marveled. 64 His mouth was opened immediately, and his tongue freed, and he spoke, blessing God. 65 Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea [Praise]. 66 All who heard them laid them up in their heart, saying, "What then will this child be?" The hand of *MarYah* [Master Yahweh] was with him. 67 His father, Zacharias [Remembered by Yah], was filled with *Ruach haKodesh* [Spirit of the Holiness], and prophesied, saying,
68 § *"Blessed be MarYah [Master Yahweh], the God of Israel [God prevails],* *
for he has visited and redeemed his people;
69 and has raised up a horn of *yishu'ah* ·salvation· for us in the house of his servant David [Beloved]
70 (as he spoke by the mouth of his holy prophets who have been from of old),
71 † ‡ *yishu'ah* ·salvation· from our enemies, and from the hand of all who hate us;
72 to show *eleos* ·merciful compassion in action· towards our fathers,
to remember his holy covenant ·binding contract between two or more parties·,

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* **1:49** Quoted from Ps 111:9 † **1:50** Quoted from Ps 103:17 ‡ **1:55** Quoted from Gen 13:15, 17:19 § **1:68** MP: Messiah is the sprout from David's line. (Combined with Is 11:1). (Ps 132:17)
* **1:68** Quoted from Ps 41:3, 72:18, 106:48 † **1:71** MP: Messiah is at the right hand of God crushing the kings against him. (Ps 110:5) ‡ **1:71** MP: In the last days, Moab will seek Israel for refuge and the throne of the honest judge from David's line will be established. (See also Is 9:7). (Is 16:4-5)

73 the *covenant oath which he swore to Abraham [Father of a multitude],* §
*Avinu* ·our Father·,
74 to grant to us that we, being delivered out of the hand of our enemies,
should serve him without fear,
75 In holiness and righteousness before him all the days of our life.
76 * And you, child, will be called a prophet of the *Elyon* [Most High],
*for you will go before the face of Yahweh to prepare his ways,* †
77 to give knowledge of *yishu'ah* ·salvation· to his people by the remission of their sins,
78 because of the tender *eleos* ·merciful compassion in action· of our God,
whereby the dawn from on high will visit us,
79 to *shine on those who sit in darkness and the shadow of death;* ‡
to guide our feet into the way of peace."
80 The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel [God prevails].

# 2

1 * Now in those days, a decree went out from Caesar [Ruler] Augustus [Revered, Esteemed, Venerable] that all the world should be enrolled.
2 This was the first enrollment made when Quirinius was governor of Syria [Elevated].
3 All went to enroll themselves, everyone to his own city.
4 Joseph [May he add] also went up from Galilee [District, Circuit], out of the city of Nazareth [Branch, Separated one], into Judea [Praise], to David [Beloved]'s city, which is called Bethlehem [House of Bread], because he was of the house and family of David [Beloved];
5 to enroll himself with Mary [Rebellion], who was pledged to be married to him as wife, being pregnant.
6 While they were there, the day had come for her to give birth.
7 † She gave birth to her firstborn son. She wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn.
8 ‡ There were shepherds in the same country staying in the field, and keeping watch by night over their flock.
9 Behold, an angel of ADONAI stood by them, and the *shekhinah* ·manifest weighty glory and presence of God· shone around them, and they were terrified.
10 The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy

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§ **1:73** Paraphrase Quoted from Gen 17:2 * **1:76** MP: A messenger will prepare the way for the Messiah. (Mal 3:1) Note: In Malachi, the word "suddenly" refers to the imminent coming of the Messiah once this messenger appears. From the writings of Josephus, we know John the Baptist and Yeshua were contemporaries of one another. † **1:76** Quoted from Is 40:3; Mal 3:1 ‡ **1:79** Quoted from Is 9:2 * **2:1** MP: Messiah is born in Bethlehem Ephrathah. This defines the ancient Bethlehem originally called Ephrath in (Gen 35:16, 19; 48:7; Ruth 4:11). This place was also called Beth-lehem Ephratah (Mic 5:2), Beth-lehem-Judah (1 Sam 17:12), and "the city of David" (Luke 2:4). At the time of Yeshua's birth, Bethlehem Ephrathah, also called "Bethlehem in Judea" in (Matt 2:5), was a village about five miles south of Jerusalem in Judea. This is different from the Zebulun tribe's city of Bethlehem in the Galilee, about six miles west of Nazareth menioned only in (Josh 19:15). (Mic 5:2) † **2:7** MP: Messiah will grow up in "dry ground," an idiom for "a poor family". (Luke 2:7) identifies the poorest offering after childbirth being used (Lev 12:6-8). (See also Is 11:1 – Jesse's tree was cut off at the trunk— not thriving family). (Consider illusion in Is 11:1). (Is 53:2) ‡ **2:8** MP: Worshiped by "desert nomads" also called Shepherds, (this rendering is debated by Scholars). Could also be Gentile nations living in the surrounding desert lands. Could be Gentiles in general living in a figurative wilderness born outside God's covenant then coming into the covenant. (Ps 72:9)

which will be to all the people. 11 § * † For there is born to you today,
in David [Beloved]'s city, a Savior, who is Messiah [Anointed one] the ‡
*MarYah* [Master Yahweh]. 12 This is the sign to you: you will find a baby
wrapped in strips of cloth, lying in a feeding trough." 13 Suddenly, there
was with the angel a multitude of the heavenly army praising God, and
saying,
14 "Glory to God in the highest,
on earth peace, good will toward men."
15 When the angels went away from them into the sky, the shepherds
said to one another, "Let's go to Bethlehem [House of Bread], now, and see
this thing that has happened, which *MarYah* [Master Yahweh] has made
known to us." 16 They came with haste, and found both Mary [Rebellion]
and Joseph [May he add], and the baby was lying in the feeding trough.
17 When they saw it, they publicized widely the saying which was spoken
to them about this child. 18 All who heard it wondered at the things which
were spoken to them by the shepherds. 19 But Mary [Rebellion] kept all
these sayings, pondering them in her heart. 20 The shepherds *teshuvah*
·completely returned·, glorifying and praising God for all the things that
they had heard and seen, just as it was told them.
21 When *eight days* were fulfilled for the *circumcision* of the child, his
name was called Yeshua [Salvation], which was given by the angel before
he was conceived in the womb.
22 § * When the time came for their *purification* † according to the *Torah*
·Teaching· of Moses [Drawn out] were fulfilled, they brought him up to
Jerusalem [City of peace], to present him to *MarYah* [Master Yahweh] 23 (as
it is written in the *Torah* ·Teaching· of *MarYah* [Master Yahweh], *"Every
firstborn male shall be consecrated holy to* ‡ *MarYah* [Master Yahweh]"),
24 and to offer a sacrifice according to that which is said in the *Torah*
·Teaching· of *MarYah* [Master Yahweh], *"A pair of turtledoves, or two young
pigeons."* §
25 Behold, there was a man in Jerusalem [City of peace] whose name
was Simeon [Hearing]. This man was upright and devout, looking for
the consolation of Israel [God prevails], and *Ruach haKodesh* [Spirit of the
Holiness] was on him. 26 It had been revealed to him by *Ruach haKodesh*
[Spirit of the Holiness] that he should not see death before he had seen
ADONAI 's Messiah [Anointed one]. 27 Prompted by *haRuach* [the Spirit],
he went into the temple courts; and when the parents brought in the
child Yeshua [Salvation] to do for him what the *Torah* ·Teaching· required,
28 then he received him into his arms, and blessed God, and said,

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§ **2:11** MP: "a child is born," Messiah is born as a human being, a man-child. (Is 9:6) * **2:11** MP: "a child is born," Messiah has a human body of flesh and bone. (Is 9:6) † **2:11** MP: Messiah is called to God's service from the womb. (Is 49:1) ‡ **2:11** Translation note: In the Peshitta (Aramaic New Covenant) the use of Yahweh is supported here directly referring to the person of Messiah. See also (Acts 2:36) "Yahweh has made this Yeshua, whom you executed on the stake, both MarYah and Messiah" while quoting from (Ps 110:1). § **2:22** MP: "Stump of Jesse" alludes to the household exists but is not in former glory. (See also Is 11:a). Therefore Messiah will grow up in a poor family. In (Luke 2:7), the offering described is detailed in (Lev 12:6-8) for the poor woman's purification after giving birth. (See also Is 11:1; Ps 132:17). (Is 11:1, 11:10) * **2:22** MP: Messiah will grow up in "dry ground," an idiom for "a poor family". (Luke 2:7) identifies the poorest offering after childbirth being used (Lev 12:6-8). (See also Is 11:1 – Jesse's tree was cut off at the trunk— not thriving family). (Consider illusion in Is 11:1). (Is 53:2) † **2:22** Quoted from Lev 12:3-4 ‡ **2:23** Quoted from Ex 13:2, 13:12, 13:15 § **2:24** Quoted from Lev 12:8

29 “Now you are releasing your servant, Master,
according to your word, in peace;
30 * † for my eyes have seen your method of salvation,
31 ‡ which you have prepared § before the face of all peoples;
32 * a light for revelation to the nations,
and the glory of your people Israel [God prevails].”
33 Joseph [May he add] and his mother were marveling at the things
which were spoken concerning him, 34 and Simeon [Hearing] blessed them,
and said to Mary [Rebellion], his mother, “Behold, this child is set for the
*falling* † and the rising of many in Israel [God prevails], and for *a sign* ‡
which is spoken against. 35 Yes, a sword will pierce through your own soul,
that the thoughts of many hearts may be revealed.”
36 There was one Anna, a prophetess, the daughter of Phanuel, of the
tribe of Asher [Happy] (she was of a great age, having lived with a husband
seven years from her virginity, 37 and she had been a widow for about
eighty-four years), who didn’t depart from the temple, worshiping with
fastings and petitions night and day. 38 Coming up at that very hour, she
gave thanks to Yahweh, and spoke of him to all those who were looking
for redemption in Jerusalem [City of peace].
39 When they had accomplished everything required by the *Torah*
·Teaching· of *MarYah* [Master Yahweh], they returned into Galilee [District,
Circuit], to their town of Nazareth [Branch, Separated one]. 40 § The child
was growing, and was becoming strong in spirit, being filled with wisdom,
and the grace of God was upon him. 41 His parents went every year to
Jerusalem [City of peace] at the festival of the *Pesac* ·Passover·.
42 When he was twelve years old, they went up to Jerusalem [City of
peace] according to the custom of the feast, 43 and when they had fulfilled
the days, as they were making *teshuvah* ·complete return·, the boy Yeshua
[Salvation] stayed behind in Jerusalem [City of peace]. Joseph [May he
add] and his mother didn’t know it, 44 but supposing him to be in the
company, they went a day’s journey, and they looked for him among their
relatives and acquaintances. 45 When they didn’t find him, they make
*teshuvah* ·complete return· to Jerusalem [City of peace], looking for him.
46 * After three days they found him in the temple, sitting in the middle of
the teachers, both listening to them, and asking them questions. 47 All who
heard him were amazed at his understanding and his answers. 48 When
they saw him, they were astonished, and his mother said to him, “Son,

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* **2:30** MP: Messiah is a light to the Gentiles and the world. (See also context of Is 9:1-2, and Is 9:3, 49:6). (Is 42:6) † **2:30** MP: The light of Messiah draws Gentile nations. Messiah is accepted by the Gentiles (Is 49:6, 55:4-5), yet was rejected by “his own” (Is 50:3). (Is 60:2-3) ‡ **2:31** MP: Messiah is a light to the Gentiles and this causes Israel to increase and have joy as in harvest. Combined: Messiah bears spiritual light in the darkness of those born outside Torah covenant, counting them as increasing the nation of Israel. (See also Is 42:6, 49:6). (Is 9:1-4) § **2:31** MP: Messiah is a light to the nations, the Gentiles. (See also Is 60:1-3). (See also context of Is 9:1-2, and Is 9:3, 42:6). (Is 49:6) * **2:32** MPr: Rambam explains: “I see him but not now,” this refers to David; “I behold him but not nigh” this refers to King Messiah; “A star shall step forth out of Jacob,” this refers to King David; “and a scepter shall rise out of Israel,” this refers to King Messiah. (Mishne Torah [Second Torah] written by RamBam – Hilchot Melachim, c. 11-12). King David fulfilled (1 Chr 18:2); Messiah fulfilled (Is 49:6; Ps 45:6; Luke 2:32; Acts 26:23; Rev 11:15) † **2:34** Quoted from Is 8:14-15 ‡ **2:34** Quoted from Is 7:14 § **2:40** MP: Messiah has the Spirit of Wisdom (Ex 31:3). (Is 11:2) * **2:46** MP: Messiah has the Spirit of Understanding (Ex 31:3). (Is 11:2)

why have you treated us this way? Behold, your *'Avikah* ·your Father· and I were anxiously looking for you."
49 He said to them, "Why were you looking for me? Didn't you know that I must be in *'Avi* ·my Father·'s house?" 50 They didn't understand the saying which he spoke to them. 51 And he went down with them, and came to Nazareth [Branch, Separated one]. He was subject to them, and his mother kept all these sayings in her heart. 52 And Yeshua [Salvation] increased in wisdom and stature, and in favor with God and men.

# 3

1 Now in the fifteenth year of the reign of Tiberius Caesar [Ruler], Pontius Pilate [Armed with javelin] being governor of Judea [Praise], and Herod [Heroic] being tetrarch (one of four co-emperors) of Galilee [District, Circuit], and his brother Philip [Loves horses] tetrarch (one of four co-emperors) of the region of Ituraea and Trachonitis, and Lysanias tetrarch (one of four co-emperors) of Abilene, 2 in the high priesthood of Annas and Caiaphas [Rock that hollows itself out], *ha D'var Elohim* · the Word of God· came to John [Yah is gracious], the son of Zacharias [Remembered by Yah], in the wilderness. 3 He came into all the region around the Jordan [Descender], preaching the baptism of *teshuvah* ·complete repentance· for remission of sins. 4 As it is written in the book of the words of Isaiah [Salvation of Yah] the prophet,

*"The voice of one crying in the wilderness,*
*'Make ready the way of MarYah [Master Yahweh].*
*Make his paths straight.*
5 *Every valley will be filled.*
*Every mountain and hill will be brought low.*
*The crooked will become straight,*
*and the rough ways smooth.*
6 *Then all humanity will see God's* * method of deliverance.' "

7 He said therefore to the multitudes who went out to be baptized by him, "You offspring of vipers, who warned you to flee from the wrath to come? 8 Therefore produce fruits worthy of *teshuvah* ·complete repentance·, and don't begin to say among yourselves, 'We have Abraham [Father of a multitude] *Avinu* ·our Father·;' for I tell you that God is able to raise up children to Abraham [Father of a multitude] from these stones! 9 Even now the ax also lies at the root of the trees. Every tree therefore that does not produce good fruit is cut down, and thrown into the fire."
10 The multitudes asked him, "What then must we do?"
11 He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."
12 Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"
13 He said to them, "Collect no more than that which is appointed to you."
14 Soldiers also asked him, saying, "What about us? What must we do?"
He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."
15 As the people were in expectation, and all men reasoned in their hearts concerning John [Yah is gracious], whether perhaps he was the Messiah

* **3:6** Quoting from Is 40:3-5

[Anointed one], 16 † John [Yah is gracious] answered them all, "I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in *Ruach haKodesh* [Spirit of the Holiness] and fire, 17 whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire."

18 Then with many other exhortations he preached good news to the people, 19 but Herod [Heroic] the tetrarch (one of four co-emperors), being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod [Heroic] had done, 20 added this also to them all, that he shut up John [Yah is gracious] in prison. 21 Now when all the people were baptized, Yeshua [Salvation] also had been baptized, and was praying. The sky was opened, 22 and *Ruach haKodesh* [Spirit of the Holiness] descended in a bodily form like a dove on him; and a voice came out of the sky, saying "You are my *agapetos* ·beloved, esteemed· Son. In you I am well pleased."

23 Yeshua [Salvation] himself, when he began to teach, was about thirty years old, ‡ being the son (as was supposed) of Joseph [May he add], the son of Heli, 24 the son of Matthat, the son of Levi [United with], the son of Melchi, the son of Jannai, the son of Joseph [May he add], 25 the son of Mattathias [Gift of Yah], the son of Amos [Burden bearor], the son of Nahum [Comforter], the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias [Gift of Yah], the son of Semein, the son of Joseph [May he add], the son of Judah [Praised], 27 the son of Joanan, the son of Rhesa, § the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, 29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi [United with], 30 the son of Simeon [Hearing], the son of Judah [Praised], the son of Joseph [May he add], the son of Jonan, the son of Eliakim, 31 the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, * the son of David [Beloved], 32 † the son of Jesse [My husband], the son of Obed, the son of Boaz [In majesty, in strength], the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Aram [Elevated], the son of Hezron, the son of Perez, ‡ the son of Judah [Praised], 34 the son of Jacob [Supplanter], the son of Isaac [Laughter], §

† **3:16** MPr: "The rod of Thy strength" has an interesting mystic interpretation linking histories. The pledges which Tamar took from Judah (Gen 38:18) was a leading from the Holy Spirit. Judah's seal is interpreted as signifying the Kingdom of God, the bracelet as the Sanhedrin (the Jewish Court of Law), and the staff representing the King Messiah. (Ps 110:2 and Is 11 in Midrash Genesis 85). (Ps 110:2) ‡ **3:23** MP: Messiah is a descendant of Zerubbabel. The signet ring signifies authority. In this context, the ring represents royal lineage and legal authority (forefather of Messiah like unto David and Judah). (Hag 2:23) § **3:27** MP: Messiah is a descendant of Zerubbabel. (See also Hag 2:23). (Zech 3:8) * **3:31** MP: Messiah is descendent of David without a curse – Matthew is Joseph's Genealogy and Luke is Mary's genealogy. The significance is in Joseph's lineage, a man named Jeconiah (Matt 1:12). God cursed Jeconiah (Jer 22:24) who is also called Coniah (1 Chr 3:16-17). The curse states that no descendant of his will ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah (Jer 22:30; 1 Chr 17:11-14)". Messiah is of the "seed of woman" (Gen 3:15) and therefore not under the curse found in Joseph's line, though Joseph is an upright man who was redeemed in likeness of the tribe of Levi being redeemed from the "curse" on their tribe's origin (Gen 49:5-7; Deut 33:8-11). (2 Sam 7:12-13) † **3:32** MP: Messiah is a descendant of Jesse. (This is one specific family within the entire tribe of Judah). (See also Is 11:10). (Is 11:1) ‡ **3:33** MP: King Messiah is a descendant of Judah. (Gen 49:10; 1 Chr 5:2) § **3:34** MP: The promised "seed" in which all nations will be blessed comes through Abraham. (Gen 22:18)

the son of Abraham [Father of a multitude], the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem [Name], the son of Noah [Rest], the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth [Appointed], the son of Adam [Human, Red earth], the son of God.

# 4

1 Yeshua [Salvation], full of *Ruach haKodesh* [Spirit of the Holiness], *teshuvah* ·completely returned· from the Jordan [Descender], and was led by *haRuach* [the Spirit] into the wilderness 2 for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry. 3 The devil said to him, "If you are the *Ben-Elohim* ·Son of Elohim God·, command this stone to become bread."

4 Yeshua [Salvation] answered him, saying, "It is written, *'Man shall not live by bread alone, but by every d'var Elohim ·word of God·.'* " *

5 The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time. 6 The devil said to him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. 7 If you therefore will worship before me, it will all be yours."

8 Yeshua [Salvation] answered him, "Get behind me *Satan* [Adversary]! For it is written, *'You shall worship MarYah [Master Yahweh] your God, and you shall serve him only.'* " †

9 He led him to Jerusalem [City of peace], and set him on the pinnacle of the temple, and said to him, "If you are the *Ben-Elohim* ·Son of Elohim God·, cast yourself down from here, 10 for it is written,
*'He will enjoin his angels concerning you, to guard you;'*
11 and, *'On their hands they will bear you up,*
*lest perhaps you dash your foot against a stone.'* " ‡

12 Yeshua [Salvation] answering, said to him, "It has been said, *'You shall not tempt Yahweh your God.'* " §

13 When the devil had completed every temptation, he departed from him until another time.

14 * Yeshua [Salvation] *teshuvah* ·completely returned· in the power of *haRuach* [the Spirit] into Galilee [District, Circuit], and news about him spread through all the surrounding area. 15 He taught in their synagogues, being glorified by all.

16 † ‡ He came to Nazareth [Branch, Separated one], where he had been brought up. He entered, as was his custom, into the synagogue on the

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* **4:4** Quoted from Deut 8:3 † **4:8** Quoted from Deut 6:13, 10:20 ‡ **4:11** Quoted from Ps 91:11-12 § **4:12** Quoted from Deut 6:16 * **4:14** MP: Messiah has the Spirit of Knowledge of God (Ex 31:3; John 16:13). (Is 11:2) † **4:16** MP: Messiah will not conceal his mission from the congregation. (Ps 40:9-10) ‡ **4:16** MPr: Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps. 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps. 139:23-24, 139:26)

*Sabbath* ·To cease· day, and stood up to read. 17 The book of the prophet
Isaiah [Salvation of Yah] was handed to him. He opened the book, and
found the place where it was written,
18 § * *"The Ruach of MarYah [Spirit of Master Yahweh] is on me,
because he has anointed me to preach good news to the poor.
He has sent me to heal the broken hearted,
to proclaim release to the captives,* †
*recovering of sight to the blind,
to deliver those who are crushed,*
19 *and to proclaim the acceptable year of MarYah [Master Yahweh]."* ‡
20 He closed the book, gave it back to the attendant, and sat down. The
eyes of all in the synagogue were fastened on him. 21 He began to tell
them, "Today, this Scripture has been fulfilled in your hearing."
22 § * † All testified about him, and wondered at the gracious words which
proceeded out of his mouth, and they said, "Is not this Joseph [May he
add]'s son?"
23 ‡ He said to them, "Doubtless you will tell me this parable, 'Physician,
heal yourself! Whatever we have heard done at Capernaum [Village-
Comfort, Village-Compassion], do also here in your hometown.' " 24 He
said, "Most certainly I tell you, no prophet is acceptable in his hometown.
25 But truly I tell you, there were many *widows* in Israel [God prevails]
in the days of *Elijah [My God Yah],* when the *sky was shut up three years*
§ and six months, when a great famine came over all the land. 26 Elijah
[My God Yah] was sent to none of them, except to *Zarephath, in the land of
Sidon,* to a woman who was a *widow.* * 27 There were many *people with
tzara'at* in Israel [God prevails] in the time of Elisha [My God salvation]
the prophet, yet not one of them was cleansed, except *Naaman, the Syrian."*
†
28 ‡ They were all filled with wrath in the synagogue, as they heard these
things. 29 They rose up, threw him out of the city, and led him to the brow
of the hill that their city was built on, that they might throw him off the
cliff. 30 But he, passing through the middle of them, went his way.
31 He came down to Capernaum [Village-Comfort, Village-Compassion], a
city of Galilee [District, Circuit]. He was teaching them on the *Sabbath* ·To
cease· day, 32 § and they were astonished at his teaching, for his word was
with authority. 33 In the synagogue there was a man who had a spirit of
an unclean demon, and he cried out with a loud voice, 34 saying, "Ah! what
have we to do with you, Yeshua [Salvation] of Nazareth [Branch, Separated

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§ **4:18** MP: Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6). (Is 42:7 (5-9)) * **4:18** MP: Messiah's ministry includes preaching the good news to those afflicted and binding the broken hearted. (Is 61:1-2) † **4:18** Quoted from Is 58:6 ‡ **4:19** Quoted from Is 61:1-2 § **4:22** MP: Messiah speaks with gracious words. (Ps 45:2) * **4:22** MP: Gracious words and most desirable are presented to the daughters of Jerusalem. (See also Ps 45:2). (Reason for fulfillment: Example of gracious words given to Jerusalem specifically.) (Song of Songs 5:16) † **4:22** MP: Messiah is called Wonderful Counselor, by Christian interpretation this is one name. Judaism sees this as two names. "Wonderful" as in (Judges 13:18) by the Angel of Yahweh to Judge Manoah. Also "Counselor," one who brings wisdom from God like Moses and Aaron did (Num 11:16-17). (Is 9:6) ‡ **4:23** MP: Moses prophecies God will raise up a prophet like himself among the people of Israel. (Deut 18:15) § **4:25** Quoted from 1 King 18:1 * **4:26** Quoted from 1 King 17:1, 17:9 † **4:27** Quoted from 2 King 5:14 ‡ **4:28** MP: Messiah is despised. (See also Ps 22:6). (Is 53:3) § **4:32** MP: The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4)

one]? Have you come to destroy us? I know you who you are: *haKadosh Elohim* [the Holy One of God]!"

35 Yeshua [Salvation] rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.

36 Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!" 37 News about him went out into every place of the surrounding region.

38 He rose up from the synagogue, and entered into Simeon [Hearing]'s house. Simeon [Hearing]'s mother-in-law was afflicted with a great fever, and they begged him for her. 39 He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them. 40 When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them. 41 Demons also came out of many, crying out, and saying, "You are the Messiah [Anointed one], the *Ben-Elohim* ·Son of Elohim God·!" Rebuking them, he didn't allow them to speak, because they knew that he was the Messiah [Anointed one].

42 When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he would not go away from them. 43 * But he said to them, "I must preach the good news of God's Kingdom to the other cities also. For this reason I have been sent." 44 He was preaching in the synagogues of Galilee [District, Circuit].

# 5

1 Now while the multitude pressed on him and heard *ha D'var Elohim* · the Word of God·, he was standing by the lake of Gennesaret. 2 He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets. 3 He entered into one of the boats, which was Simeon [Hearing]'s, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. 4 When he had finished speaking, he said to Simeon [Hearing], "Put out into the deep, and let down your nets for a catch."

5 Simeon [Hearing] answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net." 6 When they had done this, they caught a great multitude of fish, and their net was breaking. 7 They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink. 8 But Simeon Peter [Hearing Rock], when he saw it, fell down at Yeshua [Salvation]'s knees, saying, "Depart from me, for I am a sinful man, Lord." 9 For he was amazed, and all who were with him, at the catch of fish which they had caught; 10 and so also were James [Surplanter] and John [Yah is gracious], sons of Zebedee [Bestowed by Yah], who were partners with Simeon [Hearing].

Yeshua [Salvation] said to Simeon [Hearing], "Don't be afraid. From now on you will be catching people alive."

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* **4:43** MP: Messiah is the messenger of the new covenant. (Mal 3:1)

11 When they had brought their boats to land, they left everything, and followed him. 12 * † While he was in one of the cities, behold, there was a man full of *tzara'at* ·leprosy·. When he saw Yeshua [Salvation], he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."
13 He stretched out his hand, and touched him, saying, "I want to. Be made clean."
Immediately the *tzara'at* ·leprosy· left him. 14 He commanded him to tell no one. "Instead, as a testimony to the people, go straight *to the priest* ‡ and make an offer for your cleansing, as Moses [Drawn out] commanded."
15 But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities. 16 But he withdrew himself into the desert, and prayed.
17 On one of those days, he was teaching; and there were Pharisees [Separated] and Torah-Teachers sitting by, who had come out of every village of Galilee [District, Circuit], Judea [Praise], and Jerusalem [City of peace]. The power of *MarYah* [Master Yahweh] was with him to heal them.
18 Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Yeshua [Salvation]. 19 Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the middle before Yeshua [Salvation].
20 Seeing their trusting faith, he said to him, "Man, your sins are forgiven you."
21 The Torah-Teachers and the Pharisees [Separated] began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?"
22 But Yeshua [Salvation], perceiving their thoughts, answered them, "Why are you reasoning so in your hearts? 23 Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' 24 But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."
25 Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God. 26 Amazement took hold on all, and they glorified God. They were filled with fear, saying, "We have seen strange things today."
27 After these things he went out, and saw a tax collector named Levi [United with] sitting at the tax office, and said to him, "Follow me!"
28 He left everything, and rose up and followed him. 29 Levi [United with] made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. 30 Their Torah-Teachers and the Pharisees [Separated] murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

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* **5:12** MP: Only God can heal leprosy; really this is not Hansen's disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 Kings 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 Kings 5:1-8,5:14-15). (Lev 14:2-3 (Ch 13-14)) † **5:12** MPr: The Messiah bears the name of "Leprous" or "Leper Scholar" as it says, "smitten by God" (Is 53:4). (Talmud Sanhedrin 98B on Isaiah 53). (Is 53:4) ‡ **5:14** Quoted from Lev 14:2 (See Lev 14 for context mentioned in Luke 5:14)

31 § Yeshua [Salvation] answered them, “Those who are healthy have no
need for a physician, but those who are sick do. 32 I have not come to call
the upright, but sinners to *teshuvah* ·complete repentance·.”
33 They said to him, “Why do John [Yah is gracious]’s disciples often fast
and pray, likewise also the disciples of the Pharisees [Separated], but yours
eat and drink?”
34 He said to them, “Can you make the friends of the bridegroom fast,
while the bridegroom is with them? 35 But the days will come when the
bridegroom will be taken away from them. Then they will fast in those
days.” 36 He also told a parable to them. “No one puts a piece from a new
garment on an old garment, or else he will tear the new, and also the piece
from the new will not match the old. 37 No one puts new wine into old
wine skins, or else the new wine will burst the skins, and it will be spilled,
and the skins will be destroyed. 38 But new wine must be put into fresh
wine skins, and both are preserved. 39 No man having drunk old wine
immediately desires new, for he says, ‘The old is better.’ ”

# 6

1 Now on the second *Sabbath* ·To cease· after the first, he was going
through the grain fields. His disciples plucked the heads of grain and ate,
rubbing them in their hands. 2 But some of the Pharisees [Separated] said
to them, “Why do you do that which is not lawful to do on the *Sabbath* ·To
cease· day?”
3 Yeshua [Salvation], answering them, said, “Haven’t you read what
David [Beloved] did when he was hungry, he, and those who were with
him; 4 how he entered into God’s house, and took and ate the show bread
from the table of Yahweh, and gave also to those who were with him, which
is not lawful to eat except for the priests alone?” * 5 He said to them, “The
Son of Man is lord of the *Sabbath* ·To cease·.”
6 It also happened on another *Sabbath* ·To cease· that he entered into the
synagogue and taught. There was a man there, and his right hand was
withered. 7 † The Torah-Teachers and the Pharisees [Separated] watched
him, to see whether he would heal on the *Sabbath* ·To cease·, that they
might find an accusation against him. 8 But he knew their thoughts; and
he said to the man who had the withered hand, “Rise up, and stand in the
middle.” He arose and stood. 9 Then Yeshua [Salvation] said to them, “I
will ask you something: Is it lawful on the *Sabbath* ·To cease· to do good,
or to do harm? To save a life, or to kill?” 10 He looked around at them
all, and said to the man, “Stretch out your hand.” He did, and his hand
was restored as sound as the other. 11 But they were filled with rage, and
talked with one another about what they might do to Yeshua [Salvation].
12 In these days, he went out to the mountain to pray, and he continued all
night in prayer to God. 13 When it was day, he called his disciples, and from
them he chose twelve, whom he also named apostles: 14 Simeon [Hearing],
whom he also named Peter [Rock]; Andrew [Manly], his brother; James
[Surplanter]; John [Yah is gracious]; Philip [Loves horses]; Bartholomew
[Son who suspends waters]; 15 Matthew [Gift of Yah]; Thomas [Seeker

§ **5:31** MP: Messiah will act with righteousness. (Ps 45:7) * **6:4** Context: 1 Sam 21:1-6 † **6:7** MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1)

of truth]; James [Surplanter], the son of Alphaeus [Changing]; Simeon [Hearing], who was called the ‡ Zealot [Zealous follower]; 16 Judas [Praised] the son of James [Surplanter]; and Judas Iscariot [Praised Dagger-man], § who also became a traitor. 17 He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea [Praise] and Jerusalem [City of peace], and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; 18 as well as those who were troubled by unclean spirits, and they were being healed. 19 All the multitude sought to touch him, for power came out of him and healed them all.

20 He lifted up his eyes to his disciples, and said,
“Blessed are you who are poor,
for God’s Kingdom is yours.
21 Blessed are you who hunger now,
for you will be filled.
Blessed are you who weep now,
for you will laugh.
22 Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man’s sake.
23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets.

24 “But *woe to you who are* rich! *
For you have received your consolation.
25 Woe to you, you who are full now,
for you will be hungry.
Woe to you who laugh now,
for you will mourn and weep.
26 Woe, when men speak well of you,
for their fathers did the same thing to the false prophets.

27 “But I tell you who hear: show *agapao* ·total devotion love· to your enemies, do good to those who hate and detest you, 28 bless those who curse you, and pray for those who mistreat you. 29 To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don’t withhold your coat also. 30 Give to everyone who asks you, and don’t ask him who takes away your goods to give them back again.

31 “As you would like people to do to you, do exactly so to them. 32 If you show *agapao* ·total devoted love· those who show *agapao* ·total devoted

‡ **6:15** Zealots as a political party; Theocratic (God is King) nationalist devoted to the Torah ·Teaching· of Moses, opposed to Roman rule over Israel and Hellenism (Greek thinking) Zealots vigorously adhered to the Torah of Moses and even resorted to violence, after the example of Pinchas (Num 25, esp verses 7-12). This was intended to prevent the Jewish religion from being violated or infiltrated by other people or ideologies such as Greek Hellenism. Zealots were theocratic nationalists, who preached that Yahweh is the only ruler over Israel. They urged to not pay taxes to Rome. Zealots would have been excited for Messiah to come as the reining King and reestablish national Israel, dispossessing Roman authority. § **6:16** Judas Kirot; it is debatable the meaning of his name. K'riot is the Hebrew spelling. If the name K'riot is derived from the Latin word sicarius, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K'riot is a surname, an addition to Judas’ name, therefore it could be a family name, geographic location, or a political party, or for some personal reason. * **6:24** Quoted from Amos 6:1

love· you, what credit is that to you? For even sinners show *agapao* ·total devoted love· to those who show *agapao* ·total devoted love· to them. 33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much. 35 But show *agapao* ·total devoted love· to your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of *haElyon* [the Most High]; for he is kind toward the unthankful and evil.
36 "Therefore be merciful,
even as *'Avikah* ·your Father· is also merciful.
37 Don't judge,
and you won't be judged.
Don't condemn,
and you won't be condemned.
Set free,
and you will be set free.
38 "Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you."
39 He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit? 40 A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. 41 Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye? 42 Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye. 43 For there is no good tree that produces rotten fruit; nor again a rotten tree that produces good fruit. 44 For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush. 45 The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.
46 "Why do you call me, 'Lord, Lord,' and don't do the things which I say? 47 Everyone who comes to me, and hears my words, and does them, I will show you who he is like. 48 He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock. 49 But he who hears, and does not do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

# 7

1 After he had finished speaking in the hearing of the people, he entered into Capernaum [Village-Comfort, Village-Compassion]. 2 * A certain centurion's servant, who was dear to him, was sick and at the point of death. 3 When he heard about Yeshua [Salvation], he sent to him elders

* **7:2** MP: Gentiles / Non-Jews will be drawn unto Messiah because of the glory God bestows on him. (See Isaiah 53:12). (Is 55:4-5)

of the Jews [Praisers], asking him to come and save his servant. 4 When
they came to Yeshua [Salvation], they begged him earnestly, saying, "He
is worthy for you to do this for him, 5 for he has *agapao* ·total devotion
love· towards our nation, and he built our synagogue for us." 6 Yeshua
[Salvation] went with them. When he was now not far from the house, the
centurion sent friends to him, saying to him, "Lord, don't trouble yourself,
for I am not worthy for you to come under my roof. 7 Therefore I didn't
even think myself worthy to come to you; but say the word, and my servant
will be healed. 8 For I also am a man placed under authority, having under
myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!'
and he comes; and to my servant, 'Do this,' and he does it."
9 When Yeshua [Salvation] heard these things, he marveled at him, and
turned and said to the multitude who followed him, "I tell you, I have not
found such great trusting faith, no, not in Israel [God prevails]." 10 Those
who were sent, *teshuvah* ·completely returning· to the house, found that
the servant who had been sick was well.
11 Soon afterwards, he went to a city called Nain. Many of his disciples,
along with a great multitude, went with him. 12 Now when he came near
to the gate of the city, behold, one who was dead was carried out, the only
son of his mother, and she was a widow. Many people of the city were
with her. 13 When the Lord saw her, he had compassion on her, and said to
her, "Don't cry." 14 He came near and touched the coffin, and the bearers
stood still. He said, "Young man, I tell you, arise!" 15 He who was dead sat
up, and began to speak. And he *gave him to his mother.* †
16 Fear took hold of all, and they glorified God, saying, "A great prophet
has arisen among us!" and, "God has visited his people!" 17 This report
went out concerning him in the whole of Judea [Praise], and in all the
surrounding region.
18 The disciples of John [Yah is gracious] told him about all these things.
19 ‡ John [Yah is gracious], calling to himself two of his disciples, sent them
to Yeshua [Salvation], saying, "Are you the one who is coming, or should
we look for another?" 20 When the men had come to him, they said, "John
[Yah is gracious] the Immerser has sent us to you, saying, 'Are you he who
comes, or should we look for another?' "
21 In that hour he cured many of diseases and plagues and evil spirits;
and to many who were blind he gave sight. 22 Yeshua [Salvation] answered
them, "Go and tell John [Yah is gracious] the things which you have seen
and heard: that *the blind receive their sight, the lame* walk, the people
afflicted with *tzara'at* ·leprosy· are cleansed, *the deaf* § hear, the *dead are
raised* * up, and *the poor have good news preached* † to them. 23 Blessed
is he who finds no occasion for stumbling in me."
24 When John [Yah is gracious]'s messengers had departed, he began to
tell the multitudes about John [Yah is gracious], "What did you go out into
the wilderness to see? A reed shaken by the wind? 25 But what did you
go out to see? A man clothed in soft clothing? Behold, those who are
gorgeously dressed, and live delicately, are in kings' courts. 26 But what
did you go out to see? A prophet? Yes, I tell you, and much more than a
prophet. 27 This is he of whom it is written,

† **7:15** Quoted from 1 Kings 17:23 ‡ **7:19** MP: Signs of the Messiah include physical healing and restoration. (This is a broad brush statement). (Is 35:5-6) § **7:22** Quoted from Is 35:5-6 * **7:22** Quoted from Is 26:19 † **7:22** Quoted from Is 61:1

*‘Behold, I send my messenger* before your face,
who will *prepare* your *way before* ‡ you.’
28 “For I tell you, among those who are born of women there is not a
greater prophet than John [Yah is gracious] the Immerser, yet he who is
least in God’s Kingdom is greater than he.”
29 When all the people and the tax collectors heard this, they declared
God to be just, having been baptized with John [Yah is gracious]’s baptism.
30 But the Pharisees [Separated] and the lawyers rejected the counsel of
God, not being baptized by him themselves.
31 “To what then will I liken the people of this generation? What are they
like? 32 They are like children who sit in the marketplace, and call to one
another, saying, ‘We piped to you, and you didn’t dance. We mourned, and
you didn’t weep.’ 33 For John [Yah is gracious] the Immerser came neither
eating bread nor drinking wine, and you say, ‘He has a demon.’ 34 The Son
of Man has come eating and drinking, and you say, ‘Behold, a gluttonous
man, and a drunkard; a friend of tax collectors and sinners!’ 35 Wisdom is
justified by all her children.”
36 One of the Pharisees [Separated] invited him to eat with him. He
entered into the Pharisee [Separated]’s house, and sat at the table.
37 Behold, a woman in the city who was a sinner, when she knew that he
was reclining in the Pharisee [Separated]’s house, she brought an alabaster
jar of ointment. 38 Standing behind at his feet weeping, she began to wet
his feet with her tears, and she wiped them with the hair of her head,
kissed his feet, and anointed them with the ointment. 39 Now when the
Pharisee [Separated] who had invited him saw it, he said to himself, “This
man, if he were a prophet, would have perceived who and what kind of
woman this is who touches him, that she is a sinner.”
40 Yeshua [Salvation] answered him, “Simeon [Hearing], I have some-
thing to tell you.”
He said, “Teacher, say on.”
41 “A certain lender had two debtors. The one owed five hundred denarii
(500 days wages), and the other fifty denarii (50 days wages). 42 When they
couldn’t pay, he forgave them both. Which of them therefore will show
*agapao* ·total devotion love· to him most?”
43 Simeon [Hearing] answered, “He, I suppose, to whom he forgave the
most.”
He said to him, “You have judged correctly.” 44 Turning to the woman,
he said to Simeon [Hearing], “Do you see this woman? I entered into your
house, and you gave me no water for my feet, but she has wet my feet
with her tears, and wiped them with the hair of her head. 45 You gave me
no kiss, but she, since the time I came in, has not ceased to kiss my feet.
46 You didn’t anoint my head with oil, but she has anointed my feet with
ointment. 47 Therefore I tell you, her sins, which are many, are forgiven,
for she showed *agapao* ·totally devoted love· much. But to whom little is
forgiven, the same shows little *agapao* ·totally devoted love·.” 48 He said
to her, “Your sins are forgiven.”
49 Those who sat at the table with him began to say to themselves, “Who
is this who even forgives sins?”
50 He said to the woman, “Your trusting faith has saved you. Go in peace.”

‡ **7:27** Quoted from Mal 3:1

# 8

1 Soon afterwards, he went about through cities and villages, preaching
and bringing the good news of God's Kingdom. With him were the twelve,
2 and certain women who had been healed of evil spirits and infirmities:
Mary [Rebellion] who was called Magdalene [City tower], from whom
seven demons had gone out; 3 and Joanna, the wife of Chuzas, Herod
[Heroic]'s steward; Susanna; and many others; who served them from
their possessions. 4 When a great multitude came together, and people
from every city were coming to him, he spoke by a parable. 5 "The farmer
went out to sow his seed. As he sowed, some fell along the road, and it was
trampled under foot, and the birds of the sky devoured it. 6 Other seed fell
on the rock, and as soon as it grew, it withered away, because it had no
moisture. 7 Other fell amid the thorns, and the thorns grew with it, and
choked it. 8 Other fell into the good ground, and grew, and produced one
hundred times as much fruit." As he said these things, he called out, "He
who has ears to hear, let him *sh'ma* ·hear obey·!"
9 Then his disciples asked him, "What does this parable mean?"
10 He said, "To you it is given to know the mysteries of God's Kingdom,
but to the rest in parables; that *'seeing they may not see, and hearing they
may not understand.'* * 11 Now the parable is this: The seed is *ha D'var
Elohim* · the Word of God·. 12 Those along the road are those who hear,
then the devil comes, and takes away the word from their heart, that they
may not believe and be saved. 13 Those on the rock are they who, when
they hear, receive the word with joy; but these have no root, who believe
for a while, then fall away in time of temptation. 14 That which fell among
the thorns, these are those who have heard, and as they go on their way
they are choked with cares, riches, and pleasures of life, and bring no fruit
to maturity. 15 That in the good ground, these are such as in an honest and
good heart, having heard the word, hold it tightly, and produces fruit with
patience.
16 "No one, when he has lit a lamp, covers it with a container, or puts
it under a bed; but puts it on a stand, that those who enter in may see
the light. 17 For nothing is hidden, that will not be revealed; nor anything
secret, that will not be known and come to light. 18 Be careful therefore
how you hear. For whoever has, to him will be given; and whoever does
not have, from him will be taken away even that which he thinks he has."
19 His mother and brothers came to him, and they could not come near
him for the crowd. 20 Some people told him, "Your mother and your
brothers stand outside, desiring to see you."
21 But he answered them, "My mother and my brothers are these who
hear *ha D'var Elohim* · the Word of God·, and do it."
22 Now on one of those days, he entered into a boat, himself and his
disciples, and he said to them, "Let's go over to the other side of the lake."
So they launched out. 23 But as they sailed, he fell asleep. A wind storm
came down on the lake, and they were taking on dangerous amounts of
water. 24 They came to him, and awoke him, saying, "Master, master, we are
dying!" He awoke, and rebuked the wind and the raging of the water, and
they ceased, and it was calm. 25 He said to them, "Where is your trusting
faith?" Being afraid they marveled, saying to one another, "Who is this,
then, that he commands even the winds and the water, and they obey

* **8:10** Quoting from Is 6:9

him?" 26 They arrived at the country of the Gadarenes, which is opposite Galilee [District, Circuit].

27 When Yeshua [Salvation] stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and didn't live in a house, but in the tombs. 28 When he saw Yeshua [Salvation], he cried out, and fell down before him, and with a loud voice said, "What do I have to do with you, Yeshua [Salvation], you Son of the *Elyon El* [Most High God]? I beg you, don't torment me!" 29 For Yeshua [Salvation] was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the desert.

30 Yeshua [Salvation] asked him, "What is your name?"

He said, "Legion," † for many demons had entered into him. 31 They begged him that he would not command them to go into the abyss, the bottomless netherworld. 32 Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. He allowed them. 33 The demons came out of the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned. 34 When those who fed them saw what had happened, they fled, and told it in the city and in the country.

35 People went out to see what had happened. They came to Yeshua [Salvation], and found the man from whom the demons had gone out, sitting at Yeshua [Salvation]'s feet, clothed and in his right mind; and they were afraid. 36 Those who saw it told them how he who had been possessed by demons was healed. 37 All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very much afraid. He entered into the boat, and *teshuvah* ·completely returned·. 38 But the man from whom the demons had gone out begged him that he might go with him, but Yeshua [Salvation] sent him away, saying, 39 "*Teshuvah* ·Completely return· to your house, and declare what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Yeshua [Salvation] had done for him.

40 When Yeshua [Salvation] *teshuvah* ·completely returned·, the multitude welcomed him, for they were all waiting for him. 41 Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Yeshua [Salvation]'s feet, and begged him to come into his house, 42 for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him. 43 A woman who had a flow of blood for twelve years, ‡ she had spent all her living on physicians, and could not be healed by any, 44 came behind him, and touched the *tzitzit* ·fringes· of his outer cloak, his prayer shawl, and immediately the flow of her blood stopped. 45 Yeshua [Salvation] said, "Who touched me?"

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† **8:30** Note: At this time, a Roman legion was made up of ten cohorts of 500 men each, a total of 5,000 soldiers. ‡ **8:43** MP: "The Sun of Righteousness will arise with healing in his wings" refers to Messiah and his covering wings. Seen on the Prayer Shawl, which was a normal part of Jewish outer garments on the day but is now ceremonial. Seen at the corners are the blue tzitzit fringes (Num 15:38-40 OU28), this area is called "the wings". Therefore healing will come thru the corners of his outer garment, and this power will come by God. The blue cords represent blue of heaven and God's commands and God's name. (Mal 4:2)

When all denied it, Peter [Rock] and those with him said, “Master, the multitudes press and jostle you, and you say, ‘Who touched me?’ ”
46 But Yeshua [Salvation] said, “Someone did touch me, for I perceived that power has gone out of me.” 47 When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately. 48 He said to her, “Daughter, cheer up. Your trusting faith has made you well. Go in peace.”
49 While he still spoke, one from the ruler of the synagogue’s house came, saying to him, “Your daughter is dead. Don’t trouble the Teacher.”
50 But Yeshua [Salvation] hearing it, answered him, “Don’t be afraid. Only believe, and she will be healed.”
51 When he came to the house, he didn’t allow anyone to enter in, except Peter [Rock], John [Yah is gracious], James [Surplanter], the *Abba* [dear father] of the child, and her mother. 52 All were weeping and mourning her, but he said, “Don’t weep. She is not dead, but sleeping.”
53 They were ridiculing him, knowing that she was dead. 54 But he put them all outside, and taking her by the hand, he called, saying, “Child, arise!” 55 Her spirit *teshuvah* ·completely returned·, and she rose up immediately. He commanded that something be given to her to eat. 56 Her parents were amazed, but he commanded them to tell no one what had been done.

# 9

1 He called the twelve together, and gave them power and authority over all demons, and to cure diseases. 2 He sent them out to preach God’s Kingdom and to heal the sick. 3 He said to them, “Take nothing for your journey— neither staffs, nor wallet, nor bread, nor money; neither have two coats apiece. 4 Into whatever house you enter, stay there, and depart from there. 5 As many as don’t receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them.”
6 They departed, and went throughout the villages, preaching the Good News, and healing everywhere. 7 Now Herod [Heroic] the tetrarch (one of four co-emperors) heard of all that was done by him; and he was very perplexed, because it was said by some that John [Yah is gracious] had risen from the dead, 8 and by some that Elijah [My God Yah] had appeared, and by others that one of the old prophets had risen again. 9 Herod [Heroic] said, “John [Yah is gracious] I beheaded, but who is this, about whom I hear such things?” He sought to see him. 10 The apostles, when they had *teshuvah* ·completely returned·, told him what things they had done.
He took them, and withdrew apart to a deserted place of a city called Bethsaida. 11 But the multitudes, perceiving it, followed him. He welcomed them, and spoke to them of God’s Kingdom, and he cured those who needed healing. 12 The day began to wear away; and the twelve came, and said to him, “Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place.”
13 But he said to them, “You give them something to eat.”
They said, “We have no more than five loaves and two fish, unless we should go and buy food for all these people.” 14 For they were about five thousand men.

He said to his disciples, “Make them sit down in groups of about fifty
each.” 15 They did so, and made them all sit down. 16 He took the five
loaves and the two fish, and looking up to the sky, he blessed them, and
broke them, and gave them to the disciples to set before the multitude.
17 They ate, and were all filled. They gathered up twelve baskets of broken
pieces that were left over.

18 As he was praying alone, the disciples were with him, and he asked
them, “Who do the multitudes say that I am?”

19 They answered, “ ‘John [Yah is gracious] the Immerser,’ but others
say, ‘Elijah [My God Yah],’ and others, that one of the old prophets is risen
again.”

20 He said to them, “But who do you say that I am?”

Peter [Rock] answered, “The Messiah [Anointed one] of God.”

21 But he warned them, and commanded them to tell this to no one,
22 saying, “The Son of Man must suffer many things, and be rejected by the
elders, chief priests, and Torah-Teachers, and be killed, and the third day
be raised up.”

23 He said to all, “If anyone desires to come after me, let him deny himself,
take up his execution-stake, and follow me. 24 For whoever desires to save
his life will lose it, but whoever will lose his life for my sake, the same will
save it. 25 For what does it profit a man if he gains the whole world, and
loses or forfeits his own self? 26 For whoever will be ashamed of me and
of my words, of him will the Son of Man be ashamed, when he comes in
his glory, and the glory of the *Abba* Father, and of the holy angels. 27 But I
tell you the truth: There are some of those who stand here, who will in no
way taste of death, until they see God’s Kingdom.”

28 About eight days after these sayings, he took with him Peter [Rock],
John [Yah is gracious], and James [Surplanter], and went up onto the
mountain to pray. 29 As he was praying, the appearance of his face was
altered, and his clothing became white and dazzling. 30 Behold, two men
were talking with him, who were Moses [Drawn out] and Elijah [My God
Yah], 31 who appeared in glory, and spoke of his departure, which he was
about to accomplish at Jerusalem [City of peace].

32 Now Peter [Rock] and those who were with him were heavy with sleep,
but when they were fully awake, they saw his glory, and the two men who
stood with him. 33 As they were parting from him, Peter [Rock] said to
Yeshua [Salvation], “Master, it is good for us to be here. Let’s make three
tents: one for you, and one for Moses [Drawn out], and one for Elijah [My
God Yah],” not knowing what he said.

34 While he said these things, a cloud came and overshadowed them, and
they were afraid as they entered into the cloud. 35 A voice came out of the
cloud, saying, “This is my beloved Son. Listen to him!” 36 When the voice
came, Yeshua [Salvation] was found alone. They were silent, and told no
one in those days any of the things which they had seen.

37 On the next day, when they had come down from the mountain, a great
multitude met him. 38 Behold, a man from the crowd called out, saying,
“Teacher, I beg you to look at my son, for he is my only child. 39 Behold,
a spirit takes him, he suddenly cries out, and it convulses him so that he
foams, and it hardly departs from him, bruising him severely. 40 I begged
your disciples to cast it out, and they couldn’t.”

41 Yeshua [Salvation] answered, “Faithless and perverse generation, how
long shall I be with you and bear with you? Bring your son here.”
42 While he was still coming, the demon threw him down and convulsed
him violently. But Yeshua [Salvation] rebuked the unclean spirit, and
healed the boy, and gave him back to his father. 43 They were all astonished
at the majesty of God.
But while all were marveling at all the things which Yeshua [Salvation]
did, he said to his disciples, 44 “Let these words sink into your ears, for the
Son of Man will be delivered up into the hands of men.” 45 But they didn’t
understand this saying. It was concealed from them, that they should not
perceive it, and they were afraid to ask him about this saying.
46 There arose an argument among them about which of them was the
greatest. 47 Yeshua [Salvation], perceiving the reasoning of their hearts,
took a little child, and set him by his side, 48 and said to them, “Whoever
receives this little child in my name receives me. Whoever receives me
receives him who sent me. For whoever is least among you all, this one
will be great.”
49 John [Yah is gracious] answered, “Master, we saw someone casting out
demons in your name, and we forbade him, because he does not follow
with us.”
50 Yeshua [Salvation] said to him, “Don’t forbid him, for he who is not
against us is for us.”
51 * It came to pass, when the days were near that he should be taken
up, he intently set his face to go to Jerusalem [City of peace], 52 and
sent messengers before his face. They went, and entered into a village
of the Samaritans [people from Watch-mountain], so as to prepare for
him. 53 They didn’t receive him, because he was traveling with his
face set towards Jerusalem [City of peace]. 54 When his disciples, James
[Surplanter] and John [Yah is gracious], saw this, they said, “Lord, do you
want us to *command fire to come down* † from the sky, and destroy them,
just as Elijah [My God Yah] did?”
55 But he turned and rebuked them, “You don’t know of what kind of
spirit you are. 56 For the Son of Man didn’t come to destroy men’s lives,
but to save them.”
They went to another village. 57 As they went on the way, a certain man
said to him, “I want to follow you wherever you go, Lord.”
58 Yeshua [Salvation] said to him, “The foxes have holes, and the birds
of the sky have nests, but the Son of Man has no place to lay his head.”
59 He said to another, “Follow me!”
But he said, “Lord, allow me first to go and bury my father.”
60 But Yeshua [Salvation] said to him, “Leave the dead to bury their own
dead, but you go and announce God’s Kingdom.”
61 Another also said, “I want to follow you, Lord, but first allow me to
say good-bye to those who are at my house.”
62 But Yeshua [Salvation] said to him, “No one, having put his hand to
the plow, and looking back, is fit for God’s Kingdom.”

# 10

1 Now after these things, the Lord also appointed seventy others, and
sent them two by two ahead of him into every city and place, where he was

* **9:51** MP: Messiah’s face is set like flint, steadfast. (Is 50:7) † **9:54** Quoted from 2 Kings 1:11-12 (alluding to 2 Kings 1:9-16)

about to come. 2 Then he said to them, “The harvest is indeed plentiful, but
the laborers are few. Pray therefore to the Lord of the harvest, that he may
send out laborers into his harvest. 3 Go your ways. Behold, I send you out
as lambs among wolves. 4 Carry no purse, nor wallet, nor sandals. *Greet
no one on the way.* * 5 Into whatever house you enter, first say, ‘*Shalom*
·Complete peace· be to this house.’ 6 If a seeker of *shalom* ·complete peace·
is there, your *shalom* ·complete peace· will find its rest with him; and if
there isn't, it will *teshuvah* ·completely return· to you. 7 Remain in that
same house, eating and drinking the things they give, for the laborer is
worthy of his wages. Don’t go from house to house. 8 Into whatever city
you enter, and they receive you, eat the things that are set before you. 9 †
Heal the sick who are therein, and tell them, ‘God’s Kingdom has come
near to you.’ 10 But into whatever city you enter, and they don’t receive
you, go out into its streets and say, 11 ‘Even the dust from your city that
clings to us, we wipe off against you. Nevertheless know this, that God’s
Kingdom has come near to you.’ 12 I tell you, it will be more tolerable in
that day for Sodom [Burning] than for that city.

13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works
had been done in Tyre and Sidon which were done in you, they would have
made *teshuvah* ·complete repentance· long ago, sitting in sackcloth and
ashes. 14 But it will be more tolerable for Tyre and Sidon in the judgment
than for you. 15 You, Capernaum [Village-Comfort, Village-Compassion],
*who are exalted to heaven, will be brought down to Hades / Sh'ol ·Place of
the dead·.* ‡ 16 Whoever listens to you listens to me, and whoever rejects
you rejects me. Whoever rejects me rejects him who sent me.”

17 The seventy *teshuvah* ·completely returned· with joy, saying, “Lord,
even the demons are subject to us in your name!”

18 He said to them, “I saw *Satan* [Adversary] having fallen like lightning
from heaven. 19 Behold, I give you authority to tread on serpents and
scorpions, and over all the power of the enemy. Nothing will in any way
hurt you. 20 Nevertheless, don’t rejoice in this, that the spirits are subject
to you, but rejoice that your names are written in heaven.”

21 In that same hour Yeshua [Salvation] rejoiced in *Ruach haKodesh*
[Spirit of the Holiness], and said, “I thank you, O *Abba* ·Father familiar,
Dear Dad·, Lord of heaven and earth, that you have hidden these things
from the wise and understanding, and revealed them to little children. Yes,
*Abba* ·Father familiar, Dear Dad·, for so it was well-pleasing in your sight.”

22 Turning to the disciples, he said, “All things have been delivered to me
by *'Avi* ·my Father·. No one knows who the Son is, except the *Abba* Father,
and who the *Abba* Father is, except the Son, and he to whomever the Son
desires to reveal him.”

23 Turning to the disciples, he said privately, “Blessed are the eyes which
see the things that you see, 24 for I tell you that many prophets and kings
desired to see the things which you see, and didn’t see them, and to hear
the things which you hear, and didn’t hear them.”

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* **10:4** Quoted from 2 King 4:29 † **10:9** MP: Parallel to Yahweh and Holy Spirit during the Exodus, Messiah brings the presence of Holy Spirit with himself in like manner, but also in a different manner (Matt 28:19-20; John 14:16-17; Gal 5:16). Because of the atonement of Messiah, God has justice and promises to not removing his Spirit, (Hag 2:5). Individuals still can grieve and quench the Spirit (Eph 1:13, 4:30; 1 Thes 5:19; Heb 10:29). (Is 63:11-14) ‡ **10:15** Quoted from Is 14:13, 14:15

25 Behold, a certain lawyer stood up and tested him, saying, “Teacher,
what shall I do to inherit eternal life?”
26 He said to him, “What is written in the *Torah* ·Teaching·? How do you
read it?”
27 He answered, *“You shall have agapao ·total devotion love· to MarYah
[Master Yahweh] your God with all your heart, with all your soul, with all
your strength, and with all your mind;* § and *your neighbor as yourself.”* *
28 He said to him, “You have answered correctly. *Do this, and you will
live.”* †
29 But he, desiring to justify himself, asked Yeshua [Salvation], “Who is
my neighbor?”
30 Yeshua [Salvation] answered, “A certain man was going down from
Jerusalem [City of peace] to Jericho [Fragrant, Moon], and he fell among
robbers, who both stripped him and beat him, and departed, leaving him
half dead. 31 By chance a certain priest was going down that way. When
he saw him, he passed by on the other side. 32 In the same way a Levite
[Descendant of United with] also, when he came to the place, and saw
him, passed by on the other side. 33 But a certain Samaritan [person from
Watch-mountain], as he traveled, came where he was. When he saw him,
he was moved with compassion, 34 came to him, and bound up his wounds,
pouring on oil and wine. He set him on his own animal, and brought him
to an inn, and took care of him. 35 On the next day, when he departed, he
took out two denarii (2 days wages), and gave them to the host, and said
to him, ‘Take care of him. Whatever you spend beyond that, I will repay
you when I *teshuvah* ·completely return·.’ 36 Now which of these three do
you think seemed to be a neighbor to him who fell among the robbers?”
37 He said, “He who showed *eleos* ·merciful compassion in action· on
him.”
Then Yeshua [Salvation] said to him, “Go and do likewise.”
38 As they went on their way, he entered into a certain village, and a
certain woman named Martha [Lady mistress, Strong bitterness] received
him into her house. 39 She had a sister called Mary [Rebellion], who also
sat at Yeshua [Salvation]'s feet, and heard his word. 40 But Martha [Lady
mistress, Strong bitterness] was distracted with much serving, and she
came up to him, and said, “Lord, don’t you care that my sister left me
to serve alone? Ask her therefore to help me.”
41 Yeshua [Salvation] answered her, “Martha [Lady mistress, Strong
bitterness], Martha [Lady mistress, Strong bitterness], you are anxious and
troubled about many things, 42 but one thing is needed. Mary [Rebellion]
has chosen the good part, which will not be taken away from her.”

# 11

1 When he finished praying in a certain place, one of his disciples said to
him, “Lord, teach us to pray, just as John [Yah is gracious] also taught his
disciples.”
2 He said to them, “When you pray, say,
*Avinu shebashamayim* ·our Father in Heaven·,
may your name be kept holy.
May your Kingdom come.
May your will be done on earth, as it is in heaven.

§ **10:27** Quoted from Deut 6:5 * **10:27** Quoted from Lev 19:18 † **10:28** Quoted from Lev 18:5

3 Give us day by day our daily bread.

4 Forgive us our sins,
for we ourselves also forgive everyone who is indebted to us.
Bring us not into temptation,
but deliver us from the evil one.' "

5 He said to them, "Which of you, if you go to a friend at midnight, and
tell him, 'Friend, lend me three loaves of bread, 6 for a friend of mine has
come to me from a journey, and I have nothing to set before him,' 7 and he
from within will answer and say, 'Don't bother me. The door is now shut,
and my children are with me in bed. I can't get up and give it to you'?
8 I tell you, although he will not rise and give it to him because he is his
friend, yet because of his persistence, he will get up and give him as many
as he needs.

9 "I tell you, keep asking, and it will be given you. Keep seeking, and you
will find. Keep knocking, and it will be opened to you. 10 For everyone who
asks receives. He who seeks finds. To him who knocks it will be opened.

11 "Which of you fathers, if your son asks for bread, will give him a stone?
Or if he asks for a fish, he won't give him a snake instead of a fish, will
he? 12 Or if he asks for an egg, he won't give him a scorpion, will he? 13 If
you then, being evil, know how to give good gifts to your children, how
much more will your heavenly Father give *Ruach haKodesh* [Spirit of the
Holiness] to those who ask him?"

14 * He was casting out a demon, and it was mute. When the demon
had gone out, the mute man spoke; and the multitudes marveled. 15 But
some of them said, "He casts out demons by *Ba'al-Zibbul* [Lord of Flies], the
prince of the demons." 16 Others, testing him, sought from him a sign from
heaven. 17 But he, knowing their thoughts, said to them, "Every kingdom
divided against itself is brought to desolation. A house divided against itself
falls. 18 If *Satan* [Adversary] also is divided against himself, how will his
kingdom stand? For you say that I cast out demons by *Ba'al-Zibbul* [Lord of
Flies]. 19 But if I cast out demons by *Ba'al-Zibbul* [Lord of Flies], by whom
do your children cast them out? Therefore will they be your judges. 20 But
if I by *God's finger* † cast out demons, then God's Kingdom has come to
you.

21 ‡ "When the strong man, fully armed, guards his own dwelling, his
goods are safe. 22 But when someone stronger attacks him and overcomes
him, he takes from him his whole armor in which he trusted, and divides
his plunder.

23 "He that is not with me is against me. He who does not gather with me
scatters. 24 The unclean spirit, when he has gone out of the man, passes
through dry places, seeking rest, and finding none, he says, 'I will turn back
to my house from which I came out.' 25 When he *teshuvah* ·completely
returns·, he finds it swept and put in order. 26 Then he goes, and takes
seven other spirits more evil than himself, and they enter in and dwell
there. The last state of that man becomes worse than the first."

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* **11:14** MP: Mute mouth speaks praise. (See also Is 29:18-19). (Is 35:6-7) † **11:20** Quoted from Ex 8:19, 31:18 ‡ **11:21** MP: "He will divide the spoils." By being an atonement for many, Messiah is the Redeemer and therefore enjoys the benefits / spoils of this conquest; redeeming people from their former master who rules thru sin to the new Master who is Yahweh. (Is 53:12)

27 It came to pass, as he said these things, a certain woman out of the
multitude lifted up her voice, and said to him, “Blessed is the womb that
bore you, and the breasts which nursed you!”
28 But he said, “On the contrary, blessed are those who hear *ha D'var*
*Elohim* · the Word of God·, and keep it.”
29 When the multitudes were gathering together to him, he began to say,
“This is an evil generation. It seeks after a sign. No sign will be given to
it but the sign of *Jonah [Dove],* § the prophet. 30 For even as Jonah [Dove]
became a sign to the Ninevites, * so will also the Son of Man be to this
generation. 31 *The Queen of* the South will rise up in the judgment with
the men of this generation, and will condemn them: for she came from the
ends of the earth to *hear* the wisdom of *Solomon [Peaceable, Recompense];*
† and behold, one greater than Solomon [Peaceable, Recompense] is
here. 32 The men of Nineveh [Offspring’s Habitation] will stand up in
the judgment with this generation, and will condemn it: for they made
*teshuvah* ·complete repentance· at the preaching of Jonah [Dove], and
behold, one greater than Jonah [Dove] is here.
33 “No one, when he has lit a lamp, puts it in a cellar or under a basket,
but on a stand, that those who come in may see the light. 34 The lamp
candle of the body is the eye. Therefore when your eye is good, your
whole body is also full of light; but when it is evil, your body also is full of
darkness. 35 Therefore see whether the light that is in you is not darkness.
36 If therefore your whole body is full of light, having no part dark, it will
be wholly full of light, as when the lamp candle with its bright shining
gives you light.”
37 Now as he spoke, a certain Pharisee [Separated] asked him to dine with
him. He went in, and sat at the table. 38 When the Pharisee [Separated] saw
it, he marveled that he had not first washed himself before dinner. 39 The
Lord said to him, “Now you Pharisees [Separated] cleanse the outside of
the cup and of the platter, but your inward part is full of extortion and
wickedness. 40 You foolish ones, didn’t he who made the outside make the
inside also? 41 But give for gifts to the needy those things which are within,
and behold, all things will be clean to you. 42 But woe to you Pharisees
[Separated]! For you tithe the mint and rue and every herb, but you bypass
justice and God’s *agape* ·unconditional love·. You ought to have done these,
and not to have left the other undone. 43 Woe to you Pharisees [Separated]!
For you have *agapao* ·totally devoted love· towards the best seats in the
synagogues, and the greetings in the marketplaces. 44 Woe to you, Torah-
Teachers and Pharisees [Separated], hypocrites! For you are like hidden
graves, and the men who walk over them don’t know it.”
45 One of the lawyers answered him, “Teacher, in saying this you insult
us also.”
46 He said, “Woe to you lawyers also! For you load men with burdens
that are difficult to carry, and you yourselves won’t even lift one finger to
help carry those burdens. 47 Woe to you! For you build the tombs of the
prophets, and your fathers killed them. 48 So you testify and consent to
the works of your fathers. For they killed them, and you build their tombs.
49 Therefore also the wisdom of God said, ‘I will send to them prophets and
apostles; and some of them they will kill and persecute, 50 that the blood of

§ **11:29** Context: Jonah 1:17 (Heb Bible 2:1) * **11:30** Context: Jonah 3:1-10 † **11:31** Quoted from 2 King 10:1

all the prophets, which was shed from the foundation of the world, may be
required of this generation; 51 from the *blood* of *Abel [Vanity, Mourning]*
‡ to the blood of *Zachariah*, § who perished between the altar and the
sanctuary.' Yes, I tell you, it will be required of this generation. 52 Woe to
you lawyers! For you took away the key of knowledge. You didn't enter in
yourselves, and those who were entering in, you hindered."
53 As he said these things to them, the Torah-Teachers and the Pharisees
[Separated] began to be terribly angry, and to draw many things out of
him; 54 lying in wait for him, and seeking to catch him in something he
might say, that they might accuse him.

# 12

1 Meanwhile, when a multitude of many thousands had gathered
together, so much so that they trampled on each other, he began to tell
his disciples first of all, "Beware of the yeast of the Pharisees [Separated],
which is hypocrisy. 2 But there is nothing covered up, that will not be
revealed, nor hidden, that will not be known. 3 Therefore whatever you
have said in the darkness will be heard in the light. What you have spoken
in the ear in the inner rooms will be proclaimed on the housetops.
4 "I tell you, my friends, don't be afraid of those who kill the body, and
after that have no more that they can do. 5 But I will warn you whom
you should fear. Fear him, who after he has killed, has power to cast into
*Gehenna* (Place of fiery torment for the dead). Yes, I tell you, fear him.
6 "Are not five sparrows sold for two assaria coins (a trivial cost)? Not
one of them is forgotten by God. 7 But the very hairs of your head are
all counted. Therefore don't be afraid. You are of more value than many
sparrows.
8 "I tell you, everyone who confesses me before men, him will the Son
of Man also confess before the angels of God; 9 but he who denies me in
the presence of men will be denied in the presence of the angels of God.
10 Everyone who speaks a word against the Son of Man will be forgiven,
but those who blaspheme against *Ruach haKodesh* [Spirit of the Holiness]
will not be forgiven. 11 When they bring you before the synagogues, the
rulers, and the authorities, don't be anxious how or what you will answer,
or what you will say; 12 for *Ruach haKodesh* [Spirit of the Holiness] will
teach you in that same hour what you must say."
13 One of the multitude said to him, "Teacher, tell my brother to divide
the inheritance with me."
14 But he said to him, "Man, who made me a judge or an arbitrator over
you?" 15 He said to them, "Beware! Keep yourselves from covetousness,
for a man's life does not consist of the abundance of the things which he
possesses."
16 He spoke a parable to them, saying, "The ground of a certain rich man
produced abundantly. 17 He reasoned within himself, saying, 'What will
I do, because I don't have room to store my crops?' 18 He said, 'This is
what I will do. I will pull down my barns, and build bigger ones, and there
I will store all my grain and my goods. 19 I will tell my soul, "Soul, you
have many goods laid up for many years. Take your ease, eat, drink, be
merry." '

‡ **11:51** Quoted from Gen 4:9-11 § **11:51** Quoted from 2 Chr 24:20-22

20 “But God said to him, ‘You foolish one, tonight your soul is required
of you. The things which you have prepared— whose will they be?’ 21 So
is he who lays up treasure for himself, and is not rich toward God.”
22 He said to his disciples, “Therefore I tell you, don’t be anxious for your
life, what you will eat, nor yet for your body, what you will wear. 23 Life is
more than food, and the body is more than clothing. 24 Consider the ravens:
they don’t sow, they don’t reap, they have no warehouse or barn, and God
feeds them. How much more valuable are you than birds! 25 Which of you
by being anxious can add a cubit [18 in; 45.72 cm] to his height? 26 If then
you are not able to do even the least things, why are you anxious about the
rest? 27 Consider the lilies, how they grow. They don’t toil, neither do they
spin; yet I tell you, even Solomon [Peaceable, Recompense] in all his glory
was not arrayed like one of these. 28 But if this is how God clothes the grass
in the field, which today exists, and tomorrow is cast into the oven, how
much more will he clothe you, O you of little trusting faith? 29 Don’t seek
what you will eat or what you will drink; neither be anxious. 30 For the
nations of the world seek after all of these things, but *'Avikah* ·your Father·
knows that you need these things. 31 * But seek God’s Kingdom, and all
these things will be added to you. 32 Don’t be afraid, little flock, for it is
*'Avikah* ·your Father·’s good pleasure to give you the Kingdom. 33 Sell that
which you have, and give gifts to the needy. Make for yourselves purses
which don’t grow old, a treasure in the heavens that does not fail, where
no thief approaches, neither moth destroys. 34 For where your treasure
is, there will your heart be also.
35 “Let your waist be dressed and your lamps burning. 36 Be like men
watching for their lord, when he *teshuvah* ·completely returns· from the
marriage feast; that, when he comes and knocks, they may immediately
open to him. 37 Blessed are those servants, whom the lord will find
watching when he comes. Most certainly I tell you, that he will dress
himself, and make them recline, and will come and serve them. 38 They
will be blessed if he comes in the second or third watch, and finds them
so. 39 But know this, that if the master of the house had known in what
hour the thief was coming, he would have watched, and not allowed his
house to be broken into. 40 Therefore be ready also, for the Son of Man is
coming in an hour that you don’t expect him.”
41 Peter [Rock] said to him, “Lord, are you telling this parable to us, or
to everybody?”
42 The Lord said, “Who then is the faithful and wise steward, whom his
lord will set over his household, to give them their portion of food at the
right times? 43 Blessed is that servant whom his lord will find doing so
when he comes. 44 Truly I tell you, that he will set him over all that he
has. 45 But if that servant says in his heart, ‘My lord delays his coming,’
and begins to beat the menservants and the maidservants, and to eat and
drink, and to be drunken, 46 then the lord of that servant will come in a
day when he is not expecting him, and in an hour that he does not know,
and will cut him in two, and place his portion with the unfaithful. 47 That
servant, who knew his lord’s will, and didn’t prepare, nor do what he
wanted, will be beaten with many stripes, 48 but he who didn’t know, and
did things worthy of stripes, will be beaten with few stripes. To whomever

* **12:31** MP: Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Ps 68:16)

much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

49 "I came to throw fire on the earth. I wish it were already kindled.
50 But I have a baptism to be baptized with, and how distressed I am until
it is accomplished! 51 † Do you think that I have come to give peace in
the earth? I tell you, no, but rather division. 52 For from now on, there
will be five in one house divided, three against two, and two against three.
53 They will be divided, father against son, and *son against father;* mother
against daughter, and *daughter against her mother;* mother-in-law against
her daughter-in-law, and *daughter-in-law against her mother-in-law."* ‡

54 He said to the multitudes also, "When you see a cloud rising from
the west, immediately you say, 'A shower is coming,' and so it happens.
55 When a south wind blows, you say, 'There will be a scorching heat,' and
it happens. 56 You hypocrites! You know how to interpret the appearance
of the earth and the sky, but how is it that you don't interpret this time?
57 Why don't you judge for yourselves what is right? 58 For when you are
going with your adversary before the magistrate, try diligently on the way
to be released from him, lest perhaps he drag you to the judge, and the
judge deliver you to the officer, and the officer throw you into prison. 59 I
tell you, you will by no means get out of there, until you have paid the
very last penny."

# 13

1 Now there were some present at the same time who told him about
the Galileans, whose blood Pilate [Armed with javelin] had mixed with
their sacrifices. 2 Yeshua [Salvation] answered them, "Do you think that
these Galileans were worse sinners than all the other Galileans, because
they suffered such things? 3 I tell you, no, but unless you make *teshuvah*
·complete repentance·, you will all perish in the same way. 4 Or those
eighteen, on whom the tower in Siloam fell, and killed them; do you think
that they were worse offenders than all the men who dwell in Jerusalem
[City of peace]? 5 I tell you, no, but, unless you *teshuvah* ·turn repent·, you
will all perish in the same way."

6 He spoke this parable. "A certain man had a fig tree planted in his
vineyard, and he came seeking fruit on it, and found none. 7 He said to
the vine dresser, 'Behold, these three years I have come looking for fruit
on this fig tree, and found none. Cut it down. Why does it waste the soil?'
8 He answered, 'Lord, leave it alone this year also, until I dig around it,
and fertilize it. 9 If it bears fruit, fine; but if not, after that, you can cut it
down.' "

10 He was teaching in one of the synagogues on the *Sabbath* ·To cease· day.
11 Behold, there was a woman who had a spirit of infirmity eighteen years,
and she was bent over, and could in no way straighten herself up. 12 When
Yeshua [Salvation] saw her, he called her, and said to her, "Woman, you are
freed from your infirmity." 13 He laid his hands on her, and immediately
she stood up straight, and glorified God.

14 The ruler of the synagogue, being indignant because Yeshua [Salvation]
had healed on the *Sabbath* ·To cease·, said to the multitude, "There are six

† **12:51** MP: The Messiah's words are as a sharp sword. (To divide is an idiom referring to his teachings, it will not unite everyone). (Is 49:2) ‡ **12:53** Quoted from Mic 7:6

days in which men ought to work. Therefore come on those days and be
healed, and not on the *Sabbath* ·To cease· day!"
15 Therefore the Lord answered him, "You hypocrites! Does not each one
of you free his ox or his donkey from the stall on the *Sabbath* ·To cease·,
and lead him away to water? 16 Ought not this woman, being a daughter
of Abraham [Father of a multitude], whom *Satan* [Adversary] had bound
eighteen long years, be freed from this bondage on the *Sabbath* ·To cease·
day?"
17 As he said these things, all his adversaries were disappointed, and all
the multitude rejoiced for all the glorious things that were done by him.
18 He said, "What is God's Kingdom like? To what shall I compare it?
19 It is like a grain of mustard seed, which a man took, and put in his own
garden. It grew, and became a large tree, and the birds of the sky live in
its branches."
20 Again he said, "To what shall I compare God's Kingdom? 21 It is like
yeast, which a woman took and hid in three measures of flour, until it was
all leavened."
22 He went on his way through cities and villages, teaching, and traveling
on to Jerusalem [City of peace]. 23 * One said to him, "Lord, are they few
who are saved?"
He said to them, 24 "Strive to enter in by the narrow door, for many, I tell
you, will seek to enter in, and will not be able. 25 When once the master
of the house has risen up, and has shut the door, and you begin to stand
outside, and to knock at the door, saying, 'Lord, Lord, open to us!' then
he will answer and tell you, 'I don't know you or where you come from.'
26 Then you will begin to say, 'We ate and drank in your presence, and
you taught in our streets.' 27 He will say, 'I tell you, I don't know where
you come from. *Depart from me, all you workers of iniquity.'* † 28 There
will be weeping and gnashing of teeth, when you see Abraham [Father of
a multitude], Isaac [Laughter], Jacob [Supplanter], and all the prophets, in
God's Kingdom, and yourselves being thrown outside. 29 They will come
from the east, west, north, and south, and will sit down in God's Kingdom.
30 Behold, there are some who are last who will be first, and there are some
who are first who will be last."
31 ‡ On that same day, some Pharisees [Separated] came, saying to him,
"Get out of here, and go away, for Herod [Heroic] wants to kill you."
32 He said to them, "Go and tell that fox, 'Behold, I cast demons and
perform cures today and tomorrow, and the third day I complete my
mission . 33 Nevertheless I must go on my way today and tomorrow and
the next day, for it can't be that a prophet perish outside of Jerusalem [City
of peace].'
34 "Jerusalem [City of peace], Jerusalem [City of peace], that kills the
prophets, and stones those who are sent to her! How often I wanted to
gather your children together, like a hen gathers her own brood under her
wings, and you refused! 35 Behold, your *house* is left to you *desolate.* §

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* **13:23** MP: Pathway for the upright, those who are clean, to walk in, (waters in the desert Is 35:7) and not for those unclean. (See also Is 29:18-19). (Is 35:8) † **13:27** Quoted from Ps 6:8 ‡ **13:31** MPr: The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1) § **13:35** Quoted from Jer 12:7, 22:5

I tell you, you will not see me, until you say, *'Blessed is he who comes in the name of MarYah [Master Yahweh]!' "* *

# 14

1 When he went into the house of one of the rulers of the Pharisees [Separated] on a *Sabbath* ·To cease· to eat bread, they were watching him.
2 Behold, a certain man who had dropsy was in front of him. 3 Yeshua [Salvation], answering, spoke to the lawyers and Pharisees [Separated], saying, "Does the *Torah* ·Teaching· allow healing on the *Sabbath* ·To cease· or not?"
4 But they were silent.

He took him, and healed him, and let him go. 5 He answered them, "Which of you, if your son or an ox fell into a well, wouldn't immediately pull him out on a *Sabbath* ·To cease· day?"
6 They couldn't answer him regarding these things.
7 He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, 8 "When you are invited by anyone to a marriage feast, don't sit in the *best seat,* since perhaps someone more *honorable* than you might be invited by him, 9 and he who invited both of you would come and *tell you, 'Make room for this person.'* Then you would begin, with shame, to take the lowest place. 10 But when you are invited, go and sit in the *lowest* place, so that when he who invited you comes, he may *tell you,* 'Friend, *move up higher.'* * Then you will be honored in the presence of all who sit at the table with you. 11 For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."
12 He also said to the one who had invited him, "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also *teshuvah* ·completely return· the favor, and pay you back. 13 But when you make a feast, ask the poor, the maimed, the lame, or the blind; 14 and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the upright."
15 When one of those who sat at the table with him heard these things, he said to him, "Blessed is he who will feast in God's Kingdom!"
16 But he said to him, "A certain man made a great supper, and he invited many people. 17 He sent out his servant at supper time to tell those who were invited, 'Come, for everything is ready now.' 18 They all as one began to make excuses.
"The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.'
19 "Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.'
20 "Another said, 'I have married a wife, and therefore I can't come.'
21 "That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'
22 "The servant said, 'Lord, it is done as you commanded, and there is still room.'

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* **13:35** Quoted from Ps 118:26 * **14:10** Quoted from Prov 25:6-7

23 "The lord said to the servant, 'Go out into the highways and hedges,
and compel them to come in, that my house may be filled. 24 For I tell you
that none of those men who were invited will taste of my supper.' "
25 Now great multitudes were going with him. He turned and said to
them, 26 "If anyone comes to me, and does not disregard his own *father,*
*mother,* wife, *children,* † brothers, and sisters, yes, and his own life also,
he can't be my disciple. 27 Whoever does not bear his own execution-stake,
and come after me, can't be my disciple. 28 For which of you, desiring to
build a tower, does not first sit down and count the cost, to see if he has
enough to complete it? 29 Or perhaps, when he has laid a foundation, and is
not able to finish, everyone who sees begins to mock him, 30 saying, 'This
man began to build, and was not able to finish.' 31 Or what king, as he
goes to encounter another king in war, will not sit down first and consider
whether he is able with ten thousand to meet him who comes against him
with twenty thousand? 32 Or else, while the other is yet a great way off, he
sends an envoy, and asks for conditions of peace. 33 So therefore whoever
of you who does not renounce all that he has, he can't be my disciple.
34 Salt is good, but if the salt becomes flat and tasteless, with what do you
season it? 35 It is fit neither for the soil nor for the manure pile. It is thrown
out. He who has ears to hear, let him *sh'ma* ·hear obey·."

# 15

1 Now all the tax collectors and sinners were coming close to him to
hear him. 2 The Pharisees [Separated] and the Torah-Teachers murmured,
saying, "This man welcomes sinners, and eats with them."
3 He told them this parable. 4 "Which of you men, if you had one
hundred sheep, and lost one of them, wouldn't leave the ninety-nine in the
wilderness, and go after the one that was lost, until he found it? 5 When
he has found it, he carries it on his shoulders, rejoicing. 6 When he comes
home, he calls together his friends and his neighbors, saying to them,
'Rejoice with me, for I have found my sheep which was lost!' 7 I tell you
that even so there will be more joy in heaven over one sinner who does
*teshuvah* ·turn repent·, than over ninety-nine upright people who need no
*teshuvah* ·complete repentance·. 8 Or what woman, if she had ten drachma
[est. 0.35 oz; est. 10 g] coins, if she lost one drachma [est. 0.035 oz; est. 1
g] coin, wouldn't light a lamp, sweep the house, and seek diligently until
she found it? 9 When she has found it, she calls together her friends and
neighbors, saying, 'Rejoice with me, for I have found the drachma [est.
0.035 oz; est. 1 g] which I had lost.' 10 Even so, I tell you, there is joy in the
presence of the angels of God over one sinner making *teshuvah* ·complete
repentance·."
11 He said, "A certain man had two sons. 12 The younger of them said
to his father, '*Abba* ·Father familiar, Dear Dad·, give me my share of your
property.' He divided his livelihood between them. 13 Not many days after,
the younger son gathered all of this together and traveled into a far country.
There he wasted his property with riotous living. 14 When he had spent
all of it, there arose a severe famine in that country, and he began to be in
need. 15 He went and joined himself to one of the citizens of that country,
and he sent him into his fields to feed pigs. 16 He wanted to fill his belly with
the husks that the pigs ate, but no one gave him any. 17 But when he came

† **14:26** Quoted from Mic 7:6

to himself he said, ‘How many hired servants of my *Abba* ·Father familiar, Dear Dad· have bread enough to spare, and I’m dying with hunger! 18 * I will get up and go to my *Abba* ·Father familiar, Dear Dad·, and will tell him, “ *Abba* ·Father·, I have sinned against heaven, and in your sight. 19 I am no more worthy to be called your son. Make me as one of your hired servants.” ’
20 “He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 The son said to him, ‘ *Abba* ·Father·, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.’
22 “But the *Abba* father said to his servants, ‘Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet. 23 Bring the fattened calf, kill it, and let us eat, and celebrate; 24 for this, my son, was dead, and is alive again. He was lost, and is found.’ They began to celebrate.
25 “Now his elder son was in the field. As he came near to the house, he heard music and dancing. 26 He called one of the servants to him, and asked what was going on. 27 He said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.’ 28 But he was angry, and would not go in. Therefore his father came out, and begged him. 29 But he answered his *Abba* father, ‘Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. 30 But when this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.’
31 “He said to him, ‘Son, you are always with me, and all that is mine is yours. 32 But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.’ ”

# 16

1 He also said to his disciples, “There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. 2 He called him, and said to him, ‘What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.’
3 “The manager said within himself, ‘What will I do, seeing that my lord is taking away the management position from me? I don’t have strength to dig. I am ashamed to beg. 4 I know what I will do, so that when I am removed from management, they may receive me into their houses.’ 5 Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’ 6 He said, ‘A hundred batos [800 Gal; 3,028 L] of oil.’ ‘Take your note back,’ he told him. ‘Now, quickly! Sit down and write one for fifty [400 Gal; 1,514 L]!’ 7 Then he said to another, ‘How much do you owe?’ He said, ‘One thousand bushels of wheat.’ He said to him, ‘Take your note back and write one for eight hundred’
8 “His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light. 9 I tell you, make for yourselves friends by means of unrighteous *mammon* ·wealth·, so that when you fail, they may

* **15:18** MP: Messiah will take away the filthy garments. This is a parallel to the Messiah taking away our sins. (Zech 3:4)

receive you into the eternal tents. 10 He who is faithful in a very little is
faithful also in much. He who is dishonest in a very little is also dishonest
in much. 11 If therefore you have not been faithful in the unrighteous
*mammon* ·wealth·, who will commit to your trust the true riches? 12 If you
have not been faithful in that which is another's, who will give you that
which is your own? 13 No servant can serve two masters, for either he will
hate the one, and show *agapao* ·total devotion love· to the other; or else
he will hold to one, and despise the other. You are not able to serve God
and *Mammon* ·Wealth·."

14 The Pharisees [Separated], who were lovers of money, also heard all
these things, and they scoffed at him. 15 He said to them, "You are those
who justify yourselves in the sight of men, but God knows your hearts. For
that which is exalted among men is an abomination in the sight of God.
16 The *Torah* ·Teaching· and the Prophets were until John [Yah is gracious].
Since then the Good News of God's Kingdom is preached, and everyone is
forcing his way into it. 17 But it is easier for heaven and earth to pass
away, than for one tiny stroke of a pen in the *Torah* ·Teaching· become
void. 18 Everyone who divorces his wife, and marries another *moicheuo*
·commits adultery·. He who marries one who is divorced from a husband
*moicheuo* ·commits adultery·.

19 "Now there was a certain rich man, and he was clothed in purple and
fine linen, living in luxury every day. 20 A certain beggar, named Lazarus
[Help of God], was laid at his gate, full of sores, 21 and desiring to be fed
with the crumbs that fell from the rich man's table. Yes, even the dogs
came and licked his sores. 22 The beggar died, and he was carried away by
the angels to Abraham [Father of a multitude]'s bosom. The rich man also
died, and was buried. 23 In *Hades / Sh'ol* ·Place of the dead·, he lifted up
his eyes, being in torment, and saw Abraham [Father of a multitude] far
off, and Lazarus [Help of God] at Abraham's bosom, (the righteous side of
*Sheol*). 24 He cried and said, 'Father Abraham [Father of a multitude], have
mercy on me, and send Lazarus [Help of God], that he may dip the tip of
his finger in water, and cool my tongue! For I am in anguish in this flame.'

25 "But Abraham [Father of a multitude] said, 'Son, remember that you,
in your lifetime, received your good things, and Lazarus [Help of God], in
the same way, bad things. But now here he is comforted and you are in
anguish. 26 Besides all this, between us and you there is a great gulf fixed,
that those who want to pass from here to you are not able, and that no one
may cross over from there to us.'

27 "He said, 'I ask you therefore, *Abba* father, that you would send him
to *'Avi* ·my Father·'s house; 28 for I have five brothers, that he may testify
to them, so they won't also come into this place of torment.'

29 "But Abraham [Father of a multitude] said to him, 'They have Moses
[Drawn out] and the prophets. Let them listen to them.'

30 "He said, 'No, *Abba* father Abraham [Father of a multitude], but
if one goes to them from the dead, they will make *teshuvah* ·complete
repentance·.'

31 "He said to him, 'If they don't listen to Moses [Drawn out] and the
prophets, neither will they be persuaded if one rises from the dead.' "

# 17

1 He said to the disciples, “It is impossible that no occasions of stumbling
should come, but woe to him through whom they come! 2 It would be
better for him if a millstone were hung around his neck, and he were
thrown into the sea, rather than that he should cause one of these little
ones to stumble. 3 Be careful. If your brother sins against you, rebuke
him. If he makes *teshuvah* ·complete repentance·, forgive him. 4 If he
sins against you seven times in the day, and seven times returns, saying, ‘I
make *teshuvah* ·complete repentance·,’ you shall forgive him.”
5 The apostles said to the Lord, “Increase our trusting faith.”
6 The Lord said, “If you had trusting faith like a grain of mustard seed,
you would tell this sycamore tree, ‘Be uprooted, and be planted in the sea,’
and it would obey you. 7 But who is there among you, having a servant
plowing or keeping sheep, that will say, when he comes in from the field,
‘Come immediately and sit down at the table,’ 8 and will not rather tell him,
‘Prepare my supper, clothe yourself properly, and serve me, while I eat and
drink. Afterward you shall eat and drink’? 9 Does he thank that servant
because he did the things that were commanded? I think not. 10 Even so
you also, when you have done all the things that are commanded you, say,
‘We are unworthy servants. We have done our duty.’ ”
11 As he was on his way to Jerusalem [City of peace], he was passing along
the borders of Samaria [Watch-mountain] and Galilee [District, Circuit].
12 * As he entered into a certain village, ten men who were afflicted with
*tzara'at* ·leprosy· met him, who stood at a distance. 13 They lifted up their
voices, saying, “Yeshua [Salvation], Master, have mercy on us!”
14 When he saw them, he said to them, † “Go and show yourselves to
the priests.” As they went, they were cleansed. 15 One of them, when
he saw that he was healed, turned back, glorifying God with a loud voice.
16 He fell on his face at Yeshua [Salvation]'s feet, giving him thanks; and
he was a Samaritan [person from Watch-mountain]. 17 Yeshua [Salvation]
answered, “Were not the ten cleansed? But where are the nine? 18 Were
there none found who *teshuvah* ·completely returned· to give glory to God,
except this stranger?” 19 Then he said to him, “Get up, and go your way.
Your trusting faith has healed you.”
20 ‡ Being asked by the Pharisees [Separated] when God’s Kingdom would
come, he answered them, “God’s Kingdom does not come with observation;
21 neither will they say, ‘Look, here!’ or, ‘Look, there!’ for behold, God’s
Kingdom is within you.”
22 He said to the disciples, “The days will come, when you will desire to
see one of the days of the Son of Man, and you will not see it. 23 They will
tell you, ‘Look, here!’ or ‘Look, there!’ Don’t go away, nor follow after
them, 24 for as the lightning, when it flashes out of the one part under the

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* **17:12** MP: Only God can heal leprosy; really this is not Hansen’s disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 Kings 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 Kings 5:1-8,5:14-15). (Lev 14:2-3 (Ch 13-14))
† **17:14** (Luke 17:14) refers to (Lev 14:1-9). ‡ **17:20** MP: Messiah son of David [Beloved] establishes a kingdom and rule that is over all and establishes righteousness and justice in accordance with Adonai, God of heaven’s Armies. (Also see Is 16:5; Dan 2:44). (Is 9:7) Note: In the Blessing of Aaron (Num 6:26), “God will give you peace,” this is called the peace of the Kingdom of David. (See also Is 16:5).

sky, shines to the other part under the sky; so will the Son of Man be in
his day. 25 But first, he must suffer many things and be rejected by this
generation. 26 As it was in the days of Noah [Rest], even so will it be also
in the days of the Son of Man. 27 They ate, they drank, they married, they
were given in marriage, until the day that *Noah [Rest] entered into the ship,*
§ and the flood came, and destroyed them all. 28 Likewise, even as it was
in the days of Lot [Veil, Covering]: they ate, they drank, they bought, they
sold, they planted, they built; 29 but in the day that *Lot [Veil, Covering]*
went out from *Sodom [Burning], Yahweh caused it to rain fire and sulfur*
*from the sky,* *and destroyed them all. 30 It will be the same way in the
day that the Son of Man is revealed. 31 In that day, he who will be on the
housetop, and his goods in the house, let him not go down to take them
away. Let him who is in the field likewise not turn back. 32 Remember
*Lot [Veil, Covering]'s wife!* † 33 Whoever seeks to save his life loses it, but
whoever loses his life preserves it. 34 I tell you, in that night there will be
two people in one bed. The one will be taken, and the other will be left.
35 There will be two grinding grain together. One will be taken, and the
other will be left. 36 Two will be in the field: the one taken, and the other
left."
37 They, answering, asked him, "Where, Lord?"
He said to them, "Where the body is, there will the vultures also be
gathered together."

# 18

1 He also spoke a parable to them that they must always pray, and not
give up, 2 saying, "There was a judge in a certain city who didn't fear God,
and didn't respect man. 3 A widow was in that city, and she often came to
him, saying, 'Defend me from my adversary!' 4 He wouldn't for a while,
but afterward he said to himself, 'Though I neither fear God, nor respect
man, 5 yet because this widow bothers me, I will defend her, or else she
will wear me out by her continual coming.' "
6 The Lord said, "Listen to what the unrighteous judge says. 7 Won't God
avenge his chosen ones, who are crying out to him day and night, and
yet he exercises patience with them? 8 I tell you that he will avenge them
quickly. Nevertheless, when the Son of Man comes, will he find trusting
faith on the earth?"
9 He spoke also this parable to certain people who were convinced of
their own righteousness, and who despised all others. 10 "Two men went
up into the temple to pray; one was a Pharisee [Separated], and the other
was a tax collector. 11 The Pharisee [Separated] stood and prayed to himself
like this: 'God, I thank you, that I am not like the rest of men, extortionists,
unrighteous, *moichoi* ·adulterers·, or even like this tax collector. 12 I fast
twice a week. I give tithes of all that I get.' 13 But the tax collector, standing
far away, would not even lift up his eyes to heaven, but beat his chest,
saying, 'God, be merciful to me, a sinner!' 14 I tell you, this man went
down to his house justified rather than the other; for everyone who exalts
himself will be humbled, but he who humbles himself will be exalted."
15 They were also bringing their babies to him, that he might touch them.
But when the disciples saw it, they rebuked them. 16 Yeshua [Salvation]
summoned them, saying, "Allow the little children to come to me, and

§ **17:27** Quoted from Gen 7:7 * **17:29** Quoted from Gen 19:23-24 † **17:32** Quoted from Gen 19:26

don't hinder them, for God's Kingdom belongs to such as these. 17 Most certainly, I tell you, whoever does not receive God's Kingdom like a little child, he will in no way enter into it."
18 A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"
19 Yeshua [Salvation] asked him, "Why do you call me good? No one is good, except one— God's *Torah* ·Teaching·. * 20 You know the *mitzvot* ·instructions·: *'Don't moicheuo ·commit adultery·,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'* " †
21 He said, "I have observed all these things from my youth up."
22 When Yeshua [Salvation] heard these things, he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."
23 But when he heard these things, he became very sad, for he was very rich.
24 Yeshua [Salvation], seeing that he became very sad, said, "How hard it is for those who have riches to enter into God's Kingdom! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into God's Kingdom."
26 Those who heard it said, "Then who can be saved?"
27 But he said, "The things which are impossible with men are possible with God."
28 Peter [Rock] said, "Look, we have left everything, and followed you."
29 He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for God's Kingdom's sake, 30 who will not receive many times more in this time, and in the world to come, eternal life."
31 He took the twelve aside, and said to them, "Behold, we are going up to Jerusalem [City of peace], and all the things that are written through the prophets concerning the Son of Man will be completed. 32 For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on. 33 They will scourge and kill him. On the third day, he will rise again."
34 They understood none of these things. This saying was hidden from them, and they didn't understand the things that were said. 35 ‡ As he came near Jericho [Fragrant, Moon], a certain blind man sat by the road, begging. 36 Hearing a multitude going by, he asked what this meant. 37 They told him that Yeshua [Salvation] of Nazareth [Branch, Separated one] was passing by. 38 He cried out, "Yeshua [Salvation], you son of David [Beloved], have mercy on me!" 39 Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David [Beloved], have mercy on me!"
40 Standing still, Yeshua [Salvation] commanded him to be brought to him. When he had come near, he asked him, 41 "What do you want me to do?"
He said, "Lord, that I may see again."
42 Yeshua [Salvation] said to him, "Receive your sight. Your trusting faith has healed you."
43 Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.

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* **18:19** See note on Matt 19:16-18 † **18:20** Quoted from Ex 20:12-16; Deut 5:16-20 ‡ **18:35** MP: Messiah serves the poor and needy who cannot repay in kind. This could reference a literal or spiritual condition or both. (Ps 72:12-13)

# 19

1 He entered and was passing through Jericho [Fragrant, Moon]. 2 There
was a man named Zacchaeus. He was a chief tax collector, and he was rich.
3 He was trying to see who Yeshua [Salvation] was, and couldn't because
of the crowd, because he was short. 4 He ran on ahead, and climbed up
into a sycamore tree to see him, for he was going to pass that way. 5 When
Yeshua [Salvation] came to the place, he looked up and saw him, and said
to him, "Zacchaeus, hurry and come down, for today I must stay at your
house." 6 He hurried, came down, and received him joyfully. 7 When they
saw it, they all murmured, saying, "He has gone in to lodge with a man
who is a sinner."
8 Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I
give to the poor. If I have wrongfully exacted anything of anyone, I restore
four times as much."
9 Yeshua [Salvation] said to him, "Today, *yishu'ah* ·salvation· has come
to this house, because he also is a son of Abraham [Father of a multitude].
10 * For the Son of Man came to seek and to save that which was lost."
11 As they heard these things, he went on and told a parable, because he
was near Jerusalem [City of peace], and they supposed that God's Kingdom
would be revealed immediately. 12 He said therefore, "A certain nobleman
went into a far country to receive for himself a kingdom, and to *teshuvah*
·completely return·. 13 He called ten servants of his, and gave them ten
mina [500 sheckles; 12.5 lb; 5.67 kg] coins, and told them, 'Conduct business
until I come.' 14 But his citizens hated him, and sent an envoy after him,
saying, 'We don't want this man to reign over us.'
15 "When he had come back again, having received the kingdom, he
commanded these servants, to whom he had given the money, to be called
to him, that he might know what they had gained by conducting business.
16 The first came before him, saying, 'Lord, your mina [50 sheckles; 1.25
lb; 0.57 kg] has made ten more minas [500 sheckles; 12.5 lb; 5.67 kg].'
17 "He said to him, 'Well done, you good servant! Because you were
found faithful with very little, you shall have authority over ten cities.'
18 "The second came, saying, 'Your mina [50 sheckles; 1.25 lb; 0.57 kg],
Lord, has made five minas [250 sheckles; 6.25 lb; 2.835 kg].'
19 "So he said to him, 'And you are to be over five cities.' 20 Another
came, saying, 'Lord, behold, your mina [50 sheckles; 1.25 lb; 0.57 kg], which
I kept laid away in a handkerchief, 21 for I feared you, because you are an
exacting man. You take up that which you didn't lay down, and reap that
which you didn't sow.'
22 "He said to him, 'Out of your own mouth will I judge you, you wicked
servant! You knew that I am an exacting man, taking up that which I
didn't lay down, and reaping that which I didn't sow. 23 Then why didn't
you deposit my money in the bank, and at my coming, I might have earned
interest on it?' 24 He said to those who stood by, 'Take the mina [50 sheckles;
1.25 lb; 0.57 kg] away from him, and give it to him who has the ten minas
[500 sheckles; 12.5 lb; 5.67 kg].'
25 "They said to him, 'Lord, he has ten minas!' 26 'For I tell you that to
everyone who has, will more be given; but from him who does not have,
even that which he has will be taken away from him. 27 But bring those
enemies of mine who didn't want me to reign over them here, and kill

* **19:10** MP: Messiah brings salvation. (Zech 9:9)

them before me.' " 28 Having said these things, he went on ahead, going up
to Jerusalem [City of peace].
29 † When he came near to Bethsphage and Bethany [House of affliction],
at the mountain that is called Olivet, he sent two of his disciples, 30 saying,
"Go your way into the village on the other side, in which, as you enter,
you will find a colt tied, whereon no man ever yet sat. Untie it, and bring
it. 31 If anyone asks you, 'Why are you untying it?' say to him: 'The Lord
needs it.' "
32 Those who were sent went away, and found things just as he had told
them. 33 As they were untying the colt, its owners said to them, "Why
are you untying the colt?" 34 They said, "The Lord needs it." 35 ‡ They
brought it to Yeshua [Salvation]. They threw their cloaks on the colt, and
set Yeshua [Salvation] on them. 36 As he went, they spread their cloaks on
the road. 37 As he was now getting near, at the descent of the Mount of
Olives, the whole multitude of the disciples began to rejoice and praise God
with a loud voice for all the mighty works which they had seen, 38 saying,
*"Blessed is* the King *who comes in the name of MarYah [Master Yahweh]!*
§ *Shalom* ·Complete peace· in heaven, and glory in the highest places!"
39 Some of the Pharisees [Separated] from the multitude said to him,
"Teacher, rebuke your disciples!"
40 He answered them, "I tell you that if these were silent, the stones
would cry out."
41 * † ‡ § * When he came near, he saw the city and wept over it, 42 saying,
"If you, even you, had known today the things which belong to your *shalom*
·complete peace·! But now, they are hidden from your eyes. 43 For the
days will come on you, when your enemies will throw up a barricade
against you, surround you, hem you in on every side, 44 and will dash you
and your children within you to the ground. They will not leave in you one
stone on another, because you didn't know the time of your visitation."
45 He entered into the temple, and began to drive out those who bought
and sold in it, 46 saying to them, "It is written, *'My house is a house of
prayer,'* † but you have made it a *'den of robbers'!"* ‡

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† **19:29** MP: Messiah is presented to Jerusalem riding on a donkey. (Zech 9:9) ‡ **19:35** MPr: "Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the Lulav (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing Hosannas [Save Now] to him as the *haKadosh Isra'el* [the Holy One of God prevails]." (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow Matt 21:8; Myrtle Mark 11:8; Good fruits Luke 19:35-36; Palm John 12:12-13) § **19:38** Quoted from Ps 118:26 * **19:41** MP: Messiah's work among Israel's tribes appears to be in vain. (Is 49:4) † **19:41** MP: Messiah sympathizes with great sorrow and grief. (Is 53:3) ‡ **19:41** MP: The Messiah's rejection will cause God to remove His protection of Israel. (Zech 11:10-11) § **19:41** MPr: The expression, "Spirit of God," (Gen 1:2) is explained as "the Spirit of the King Messiah" (Is 11:2). In the phrase "moving on the face of the deep," the deep waters represent repentance (Lam 2:19). (Mishnah 2, Mishnah 8, and Midrash Leviticus 14). (Gen 1:2 with Is 11:2, Lam 2:19) * **19:41** MPr: Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps. 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps. 139:23-24, 139:26) † **19:46** Quoting from Is 56:7 ‡ **19:46** Quoted from Jer 7:11

47 He was teaching daily in the temple, but the chief priests and the
Torah-Teachers and the leading men among the people sought to destroy
him. 48 They couldn't find what they might do, for all the people hung on
to every word that he said.

# 20

1 On one of those days, as he was teaching the people in the temple and
preaching the Good News, the priests and Torah-Teachers came to him with
the elders. 2 They asked him, "Tell us: by what authority do you do these
things? Or who is giving you this authority?"
3 He answered them, "I also will ask you one question. Tell me: 4 the
baptism of John [Yah is gracious], was it from heaven, or from men?"
5 They reasoned with themselves, saying, "If we say, 'From heaven,' he
will say, 'Why didn't you believe him?' 6 But if we say, 'From men,' all the
people will stone us, for they are persuaded that John [Yah is gracious] was
a prophet." 7 They answered that they didn't know where it was from.
8 Yeshua [Salvation] said to them, "Neither will I tell you by what
authority I do these things."
9 He began to tell the people this parable. "A man planted a *vineyard,*
* and rented it out to some farmers, and went into another country for
a long time. 10 At the proper season, he sent a servant to the farmers to
collect his share of the fruit of the vineyard. But the farmers beat him, and
sent him away empty. 11 He sent yet another servant, and they also beat
him, and treated him shamefully, and sent him away empty. 12 He sent
yet a third, and they also wounded him, and threw him out. 13 † The lord
of the vineyard said, 'What shall I do? I will send my *agapetos* ·beloved,
esteemed· son. It may be that seeing him, they will respect him.'
14 "But when the farmers saw him, they reasoned among themselves,
saying, 'This is the heir. Come, let's kill him, that the inheritance may
be ours.' 15 They threw him out of the vineyard, and killed him. What
therefore will the lord of the vineyard do to them? 16 He will come and
destroy these farmers, and will give the vineyard to others." When they
heard it, they said, "May it never be!" 17 ‡ But he looked at them, and
said, "Then what is this that is written,
*'The stone which the builders rejected,*
*the same was made the chief cornerstone'* ? §
18 Everyone who *falls on that stone will be broken to pieces,* * but it will
*crush* whomever it *falls on to dust."* †
19 The chief priests and the Torah-Teachers sought to lay hands on him
that very hour, but they feared the people— for they knew he had spoken
this parable against them. 20 They watched him, and sent out spies, who
pretended to be upright, that they might trap him in something he said, so
as to deliver him up to the power and authority of the governor. 21 They

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* **20:9** Quoted from Is 5:1 † **20:13** MPr: "Against God, and His Messiah" (Ps 2:2), is likened to a robber (Satan) who stands defiantly behind the palace of the king, and says, If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy Spirit mocks at him, "He that sits in the heavens shall laugh" (Ps 2:4, 37:13). (Ps 92:11 Midrash Pirke de-Rabbi Eliezer c.28, Midrash Pirke de-Rabbi Eliezer c. 28, and Yalkut vol. ii. par. 620, p. 90A). (Ps 2:2, 2:4) ‡ **20:17** MP: Messiah will be rejected by his own people. (See also Isaiah 8:14, 28:16, 53:3, 53:11). (Ps 118:22) § **20:17** Quoted from Ps 118:22 * **20:18** Quoted from Is 8:14-15 † **20:18** Quoted Dan 2:34, 2:44

asked him, “Teacher, we know that you say and teach what is right, and
are not partial to anyone, but truly teach the way of God. 22 Does *Torah*
·Teaching· permit us to pay taxes to Caesar [Ruler], or not?”
23 But he perceived their craftiness, and said to them, “Why do you test
me? 24 Show me a denarius [one day’s wage]. Whose image and inscription
are on it?”
They answered, “Caesar’s [Ruler]’s.”
25 He said to them, “Then give to Caesar [Ruler] the things that are
Caesar’s, and to God the things that are God’s.”
26 They were not able to trap him in his words before the people.
They marveled at his answer, and were silent. 27 Some of the Sadducees
[Morally-upright] came to him, those who deny that there is a resurrection.
28 They asked him, “Teacher, Moses [Drawn out] wrote to us that *if a man’s*
*brother dies having a wife, and he is childless, his brother should take the*
*wife, and raise up children for his brother.* ‡ 29 There were therefore seven
brothers. The first took a wife, and died childless. 30 The second took her as
wife, and he died childless. 31 The third took her, and likewise the seven all
left no children, and died. 32 Afterward the woman also died. 33 Therefore
in the resurrection whose wife of them will she be? For the seven had her
as a wife.”
34 Yeshua [Salvation] said to them, “The children of this age marry, and
are given in marriage. 35 But those who are considered worthy to attain to
that age and the resurrection from the dead, neither marry, nor are given
in marriage. 36 For they can’t die any more, for they are like the angels,
and are children of God, being children of the resurrection. 37 But that
the dead are raised, even Moses [Drawn out] showed at the bush, when
Yahweh said *‘The God of Abraham [Father of a multitude], the God of Isaac*
*[Laughter], and the God of Jacob [Supplanter].’* § 38 Now he is not the God
of the dead, but of the living, for all are alive to him.”
39 Some of the Torah-Teachers answered, “Teacher, you speak well.”
40 They didn’t dare to ask him any more questions.
41 * He said to them, “Why do they say that the Messiah [Anointed one]
is David [Beloved]’s son? 42 For David [Beloved] himself says in the book
of Psalms,
43 *‘Yahweh said to adoni [my Lord],*
*“Sit at my right hand*
*until I make your enemies a footstool for your feet.” ’* †
44 “David [Beloved] therefore calls him Lord, so how is he his son?”
45 In the hearing of all the people, he said to his disciples, 46 “Beware
of the Torah-Teachers, who like to walk in long robes, and *phileo*
·affectionately love, have high regard for· greetings in the marketplaces,
the best seats in the synagogues, and the best places at feasts; 47 who devour
widows’ houses, and for a pretense make long prayers: these will receive
greater condemnation.”

# 21

1 He looked up, and saw the rich people who were putting their gifts into
the treasury. 2 He saw a certain poor widow casting in two small bronze
coins. 3 He said, “Truly I tell you, this poor widow put in more than all of

‡ **20:28** Quoted from Deut 25:5-6 § **20:37** Quoted from Ex 3:6 * **20:41** MP: Messiah is called *adon* [Lord]. (Ps 110:1) † **20:43** Quoted from Ps 110:1 all

them, 4 for all these put in gifts for God from their abundance, but she, out
of her poverty, put in all that she had to live on."
5 As some were talking about the temple and how it was decorated with
beautiful stones and gifts, he said, 6 "As for these things which you see, the
days will come, in which there will not be left here one stone on another
that will not be thrown down."
7 They asked him, "Teacher, so when will these things be? What is the
sign that these things are about to happen?"
8 He said, "Watch out that you don't get led astray, for many will come in
my name, saying, '*Ena Na* [I AM (the Living God)], I am he,' and, 'The time
is at hand.' Therefore don't follow them. 9 When you hear of wars and
disturbances, don't be terrified, for these things must happen first, but the
end won't come immediately."
10 Then he said to them, "Nation will rise against nation, and kingdom
against kingdom. 11 There will be great earthquakes, famines, and plagues
in various places. There will be terrors and great signs from heaven. 12 But
before all these things, they will lay their hands on you and will persecute
you, delivering you up to synagogues and prisons, bringing you before
kings and governors for my name's sake. 13 It will turn out as a testimony
for you. 14 Settle it therefore in your hearts not to meditate beforehand
how to answer, 15 for I will give you a mouth and wisdom which all your
adversaries will not be able to withstand or to contradict. 16 You will be
handed over even by parents, brothers, relatives, and friends. They will
cause some of you to be put to death. 17 You will be hated by all men for
my name's sake. 18 And not a hair of your head will perish.
19 "By your endurance you will win your lives.
20 "But when you see Jerusalem [City of peace] surrounded by armies,
then know that its desolation is at hand. 21 * Then let those who are in
Judea [Praise] flee to the mountains. Let those who are in the middle of
her depart. Let those who are in the country not enter therein. 22 For these
are days of vengeance, that all things which are written may be fulfilled.
23 Woe to those who are pregnant and to those who nurse infants in those
days! For there will be great distress in the land, and wrath to this people.
24 They will fall by the edge of the sword, and will be led captive into all the
nations. Jerusalem [City of peace] will be trampled down by the Gentiles,
until the times of the Gentiles are fulfilled. 25 There will be signs in the
sun, moon, and stars; and on the earth anxiety of nations, in perplexity
for the roaring of the sea and the waves; 26 men fainting for fear, and for
expectation of the things which are coming on the world: *for the powers of
the heavens will be shaken.* † 27 Then they will see the *Son of Man coming
in a cloud* ‡ with power and great glory. 28 But when these things begin to
happen, look up, and lift up your heads, because your redemption is near."
29 He told them a parable. "See the fig tree, and all the trees. 30 When
they are already budding, you see it and know by your own selves that
the summer is already near. 31 Even so you also, when you see these
things happening, know that God's Kingdom is near. 32 Most certainly I tell
you, this generation will not pass away until all things are accomplished.
33 Heaven and earth will pass away, but my words will by no means pass
away.

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* **21:21** MP: The Messiah's rejection will cause God to remove His protection of Israel. (Zech 13:7)
† **21:26** Quoted from Hag 2:6, 2:21 ‡ **21:27** Quoted from Dan 7:13

34 "So be careful, or your hearts will be loaded down with carousing,
drunkenness, and cares of this life, and that day will come on you suddenly.
35 For it will come like a snare on all those who dwell on the surface of all
the earth. 36 Therefore be watchful all the time, praying that you may be
counted worthy to escape all these things that will happen, and to stand
before the Son of Man."
37 Every day Yeshua [Salvation] was teaching in the temple, and every
night he would go out and spend the night on the mountain that is called
Olivet. 38 All the people came early in the morning to him in the temple to
hear him.

# 22

1 * Now the festival of *Matzah* ·Unleavened bread·, also called the
*Pesac* ·Passover·, was approaching. 2 The chief priests and the Torah-
Teachers sought how they might put him to death, for they feared the
people. 3 *Satan* [Adversary] entered into Judas [Praised], who was also
called Iscariot [Dagger-man], who was counted with the twelve. 4 He
went away, and talked with the chief priests and captains about how he
might deliver him to them. 5 They were glad, and agreed to give him
money. 6 He consented, and sought an opportunity to deliver him to them
in the absence of the multitude. 7 The day of *Matzah* ·Unleavened bread·
came (Nissan 14), on which the *Pesac* ·Passover· lamb must be sacrificed.
8 He sent Peter [Rock] and John [Yah is gracious], saying, "Go and prepare
our *Seder* ·Order / Passover meal·, that we may eat."
9 They said to him, "Where do you want us to prepare?"
10 He said to them, "Behold, when you have entered into the city, a man
carrying a pitcher of water will meet you. Follow him into the house which
he enters. 11 Tell the master of the house, 'The Teacher says to you, "Where
is the guest room, where I may eat the *Pesac* ·Passover· meal with my
disciples?" ' 12 He will show you a large, furnished upper room. Make
preparations there."
13 They went, found things as he had told them, and they prepared the
*Seder* · Order / Passover meal·. 14 When the hour had come, he sat down
with the twelve apostles. 15 He said to them, "I have earnestly *epithumia*
·coveted, desired· to eat this *Seder* · Order / Passover meal· with you before
I suffer and die! 16 For I tell you, I will no longer by any means eat of it
until it is fulfilled in God's Kingdom." 17 He received a cup, and when he
had given thanks, he said, "Take this, and share it among yourselves, 18 for
I tell you, I will not drink at all again from the fruit of the vine, until God's
Kingdom comes."
19 He took *matzah* ·unleavened bread·, and when he had given thanks,
he broke it, and gave to them, saying, "This is my body which is given for
you. Do this in memory of me." 20 † Likewise, he took the (third) cup after
supper, saying, "This cup is the new covenant ·binding contract between
two or more parties· in my blood, which is poured out for you. 21 But
behold, the hand of him who betrays me is with me on the table. 22 The

* **22:1** MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1) † **22:20** MP: Messiah establishes a new covenant, continuing in the same authority as God with King David, and is for a witness and a leader and commander like unto David. (See also Jer 31:31-34). (Is 55:3-4)

Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!"

23 They began to question among themselves, which of them it was who would do this thing. 24 There arose also a contention among them, which of them was considered to be greatest. 25 He said to them, "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.' 26 But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. 27 For who is greater, one who sits at the table, or one who serves? Is not it he who sits at the table? But I am among you as one who serves. 28 But you are those who have continued with me in my trials. 29 I confer on you a kingdom, even as *'Avi* ·my Father· conferred on me, 30 that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel [God prevails]."

31 The Lord said, "Simeon [Hearing], Simeon [Hearing], behold, *Satan* [Adversary] asked to have you, that he might sift you as wheat, 32 ‡ but I prayed for you, that your trusting faith would not fail. You, when once you have turned again, establish your brothers."

33 He said to him, "Lord, I am ready to go with you both to prison and to death!"

34 He said, "I tell you, Peter [Rock], the rooster will by no means crow today until you deny that you know me three times."

35 He said to them, "When I sent you out without purse, and wallet, and shoes, did you lack anything?"

They said, "Nothing."

36 Then he said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and buy a sword. 37 § For I tell you that this which is written * must still be fulfilled in me: *'He was counted with transgressors.'* † For that which concerns me has an end."

38 They said, "Lord, behold, here are two swords."

He said to them, "That is enough."

39 He came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him. 40 When he was at the place, he said to them, "Pray that you don't enter into temptation."

41 He was withdrawn from them about a stone's throw, and he knelt down and prayed, 42 ‡ saying, " *Abba* ·Father familiar, Dear Dad·, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

43 An angel from heaven appeared to him, strengthening him. 44 Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground.

45 When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, 46 and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

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‡ **22:32** MP: Messiah will pray / intercede unto God on behalf of the transgressors. See parallel with Priestly breastplate bearing the tribes names before God (Ex 28:28) and Priest as intercessor (Ex 28:36-38). (Is 53:12) § **22:37** MP: Messiah is grouped with criminals at his death. (Is 53:12)
* **22:37** MP: Messiah will die for the sins of the world. (Dan 9:26) † **22:37** Quoted from Is 53:12
‡ **22:42** MP: It was God's will that Messiah will die for all mankind. (Zech 13:7)

47 While he was still speaking, behold, a multitude, and he who was called Judas [Praised], one of the twelve, was leading them. He came near to Yeshua [Salvation] to *phileo* · show affectionate love, show approval, kiss· him. 48 But Yeshua [Salvation] said to him, "Judas [Praised], do you betray the Son of Man with a kiss?"

49 When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?" 50 A certain one of them struck the servant of the high priest, and cut off his right ear.

51 But Yeshua [Salvation] answered, "Let me at least do this"— and he touched his ear, and healed him. 52 Yeshua [Salvation] said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with swords and clubs? 53 When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."

54 They seized him, and led him away, and brought him into the high priest's house. But Peter [Rock] followed from a distance. 55 When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter [Rock] sat among them. 56 A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

57 He denied Yeshua [Salvation], saying, "Woman, I don't know him."

58 After a little while someone else saw him, and said, "You also are one of them!"

But Peter [Rock] answered, "Man, I am not!"

59 After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

60 But Peter [Rock] said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed. 61 The Lord turned, and looked at Peter [Rock]. Then Peter [Rock] remembered the Lord's word, how he said to him, "Before the rooster crows you will deny me three times." 62 § He went out, and wept bitterly.

63 The men who held Yeshua [Salvation] mocked him and beat him. 64 Having blindfolded him, they struck him on the face and asked him, "Prophesy! Who is the one who struck you?" 65 They spoke many other things against him, insulting him.

66 As soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and Torah-Teachers, and they led him away into their council, saying, 67 "If you are the Messiah [Anointed one], tell us."

But he said to them, "If I tell you, you won't believe, 68 and if I ask, you will in no way answer me or let me go. 69 From now on, the Son of Man will be *sitting at the right hand of* * *HaG'vurah* [The Power (of God)]."

70 They all said, "Are you then the *Ben-Elohim* ·Son of Elohim God·?"

He said to them, "You say it, because *Ena Na* [I AM (the Living God)]."

71 They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

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§ **22:62** MP: Messiah's appearance is greatly marred, (consider too Is 50:6, 53:5), while bearing the sins of humanity in himself (Is 53:15). Scripture does not say how his marring is much more than any other human. Consider that his face may be covered in scars that alter and mar his appearance. Yet consider, Yeshua who endured such a beating before death, was recognized by everyone who saw him after the resurrection. (Luke 24:16, 24:31; 1 Cor 15:5-8). (Is 52:14-15) * **22:69** Quoted from Ps 110:1

# 23

1 The whole company of them rose up and brought him before Pilate [Armed with javelin]. 2 * They began to accuse him, saying, “We found this man perverting the nation, forbidding paying taxes to Caesar [Ruler], and saying that he himself is Messiah [Anointed one], a king.”
3 Pilate [Armed with javelin] asked him, “Are you the King of the Jews [Praisers]?”
He answered him, “So you say.”
4 Pilate [Armed with javelin] said to the chief priests and the multitudes, “I find no basis for a charge against this man.”
5 But they insisted, saying, “He stirs up the people, teaching throughout all Judea [Praise], beginning from Galilee [District, Circuit] even to this place.” 6 But when Pilate [Armed with javelin] heard Galilee [District, Circuit] mentioned, he asked if the man was a Galilean. 7 When he found out that he was in Herod [Heroic]’s jurisdiction, he sent him to Herod [Heroic], who was also in Jerusalem [City of peace] during those days.
8 Now when Herod [Heroic] saw Yeshua [Salvation], he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him. 9 He questioned him with many words, but he gave no answers. 10 † The chief priests and the Torah-Teachers stood, vehemently accusing him. 11 Herod [Heroic] with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate [Armed with javelin]. 12 Herod [Heroic] and Pilate [Armed with javelin] became friends with each other that very day, for before that they were enemies with each other.
13 ‡ Pilate [Armed with javelin] called together the chief priests and the rulers and the people, 14 and said to them, § “You brought this man to me as one that perverts the people, and see, I have examined him before you, and found no basis for a charge against this man concerning those things of which you accuse him. 15 Neither has Herod [Heroic], for I sent you to him, and see, nothing worthy of death has been done by him. 16 I will therefore chastise him and release him.”
17 Now he had to release one prisoner to them at the feast. 18 But they all cried out together, saying, “Away with this man! Release to us Bar-Abba [Son Father]!”— 19 one who was thrown into prison for a certain revolt in the city, and for murder.
20 Then Pilate [Armed with javelin] spoke to them again, wanting to release Yeshua [Salvation], 21 but * they shouted, saying, “Crucify! Crucify him!”
22 He said to them the third time, “Why? What evil has this man done? I have found no capital crime in him. I will therefore chastise him and release him.” 23 But they were urgent with loud voices, asking that he might be put to death on the stake. Their voices and the voices of the chief priests prevailed. 24 Pilate [Armed with javelin] decreed that what they asked for should be done. 25 He released him who had been thrown into

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* **23:2** MP: Messiah is justified, no negative charges against him are valid. (Is 50:8) † **23:10** MP: Messiah is rejected by his own Jewish people, “we did not esteem him”. Yet (Is 49:6 and 60:1-3) says the Messiah’s light draws the Gentiles to Him. (Is 53:3) ‡ **23:13** MP: Messiah is innocent, having done no violence or deceit, personally or politically. (Is 53:9) § **23:14** MP: Messiah’s character is without blame, even when provoked. (Is 53:9) * **23:21** MP: Messiah is despised. (See also Is 53:3). (Ps 22:6; Is 53:3)

prison for insurrection and murder, for whom they asked, but he delivered Yeshua [Salvation] up to their will.

26 When they led him away, they grabbed one Simeon [Hearing] of Cyrene, coming from the country, and laid on him the execution-stake, to carry it after Yeshua [Salvation]. 27 A great multitude of the people followed him, including women who also mourned and lamented him. 28 But Yeshua [Salvation], turning to them, said, "Daughters of Jerusalem [City of peace], don't weep for me, but weep for yourselves and for your children. 29 For behold, the days are coming in which they will say, *'Blessed are the barren,* † the wombs that never bore, and the breasts that never nursed.' 30 Then *they will* begin to *tell the mountains, 'Fall on us!' and* tell *the hills, 'Cover us.'* ‡ 31 For if they do these things in the green tree, what will be done in the dry?"

32 There were also others, two criminals, led with him to be put to death. 33 § When they came to the place that is called The Skull, * they † ‡ § nailed him to a stake; and they nailed the criminals to stakes, one on the right and the other on the left.

34 * Yeshua [Salvation] said, † "*Abba* ·Father familiar, Dear Dad·, forgive them, for they don't know what they are doing."

*They divided up his clothes by casting lots.* ‡ 35 § The people stood *watching.* The rulers with them also *scoffed at* * him, saying, "He saved others. *Let him save* † himself, if this is the Messiah [Anointed one] of God, his chosen one!"

36 The soldiers also mocked him, coming to him and offering him *vinegar,* ‡ 37 and saying, "If you are the King of the Jews [Praisers], save yourself!"

38 An inscription was also written over him in letters of Greek, Latin, and *Hebrew* [Immigrant]: "THIS IS THE KING OF THE JEWS [PRAISERS] ."

39 One of the criminals who was hanged insulted him, saying, "If you are the Messiah [Anointed one], save yourself and us!"

40 But the other answered, and rebuking him said, "Don't you even fear God, seeing you are under the same condemnation? 41 And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong." 42 He said to Yeshua [Salvation], "Lord, remember me when you come into your Kingdom."

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† **23:29** Quoted from Is 54:1 ‡ **23:30** Quoted from Hos 10:8 § **23:33** MP: Messiah is like a sacrificial lamb - "God will provide himself a lamb." (Gen 22:8) * **23:33** MP: Bones are out of joint. When being lifted up to die, hanging by hands and feet will easily disjoint the bones, especially as he pulls upward to breathe placing extra stress on joints to sustain some life. (See also Ps 22:17, 34:20). (Ps 22:14) † **23:33** MP: Messiah's hands and feet are pierced. (See also Luke 24:39). (Ps 22:16) ‡ **23:33** MP: Messiah is killed. (Dan 9:26) § **23:33** MP: The Messiah's body is pierced. (Zech 12:10) Yeshua [Salvation] was crucified in the typical Roman manner: His hands and feet were nailed to the execution-stake using large spikes. This is very interesting considering crucifixion had not yet been devised. Both verses refer to the different reactions of the witnesses: (Ps 22:16) refers to the witnesses who rejected Yeshua [Salvation] as the Messiah and rallied for His crucifixion. (Zech 12:10) refers to the witnesses who accepted Yeshua [Salvation] as the Messiah and mourned at His crucifixion. (Consider John 19:34-37). * **23:34** MP: Messiah will pray for his enemies. (Ps 109:4) † **23:34** MP: Messiah will pray / intercede unto God on behalf of the transgressors. See parallel with Priestly breastplate bearing the tribes names before God (Ex 28:28) and Priest as intercessor (Ex 28:36-38). (Is 53:12) ‡ **23:34** Quoted from Ps 22:18 § **23:35** MP: People will stare and witness Messiah during his death including piercing. (Ps 22:17) Note: In the future, the people of Israel will look upon this same person, "whom they have pierced" (Zech 12:10). * **23:35** Quoted from Ps 22:7 † **23:35** Quoted from Ps 22:8 ‡ **23:36** Quoted from Ps 69:21

43 Yeshua [Salvation] said to him, “Assuredly I tell you, today you will be
with me in Paradise, (the righteous side of *Sheol.*”
44 It was now about noon, and darkness came over the whole land until
three o'clock in the afternoon. 45 § The sun was darkened, and the veil of
the temple was torn in two. 46 * Yeshua [Salvation], crying with a loud
voice, said, “ *Abba* ·Father familiar, Dear Dad·, *into your hands I commit
my spirit!”* † ‡ Having said this, he breathed his last.
47 When the centurion saw what was done, he glorified God, saying,
“Certainly this was a upright man.” 48 All the multitudes that came together
to see this, when they saw the things that were done, *teshuvah* ·completely
returned· home beating their breasts. 49 All his acquaintances, and the
women who followed with him from Galilee [District, Circuit], stood at a
distance, watching these things.
50 Behold, a man named Joseph [May he add], who was a member of
the council, a good and upright man 51 (he had not consented to their
counsel and deed), from Arimathaea, a city of the Jews [Praisers], who was
also waiting for God’s Kingdom: 52 this man went to Pilate [Armed with
javelin], and asked for Yeshua [Salvation]'s body. 53 He took it down, and
wrapped it in a linen cloth, and laid him in a tomb that was cut in stone,
where no one had ever been laid. 54 It was the Preparation Day (Nissan
14), and the festival *Sabbath* ·To cease· was drawing near. § 55 The women,
who had come with him out of Galilee [District, Circuit], followed after, and
saw the tomb, and how his body was laid. 56 They *teshuvah* ·completely
returned·, and prepared spices and ointments. On the Sabbaths (Nissan 15
and 16) * they rested according to the commandment.

# 24

1 But at early morning dawn on the first day of the week (Nissan 17, the
day of First Fruits #1), they and some others came to the tomb, bringing the
spices which they had prepared. 2 They found the stone rolled away from
the tomb. 3 They entered in, and didn’t find the Lord Yeshua [Salvation]'s
body. 4 While they were greatly perplexed about this, behold, two men
stood by them in dazzling clothing. 5 Becoming terrified, they bowed their
faces down to the earth.
They said to them, “Why do you seek the living among the dead? 6 * He
is not here, but is risen. Remember what he told you when he was still in

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§ **23:45** MP: “The Day of Yahweh” refers to the end of this age characterized by darkness (Amos 8:9). (Also see Is 24:18-23). In Messianic parallel, the earth will grow dark when the Messianic atonement is accomplished. This aligns with the 70th week of (Daniel 9:24). This verse states the purpose of 70 weeks: 1) “to finish transgression,” 2) “to put an end to sin,” 3) “to atone for wickedness,” 4) “to bring in everlasting righteousness,” 5) “to seal up vision and prophecy,” and 6) “to anoint the most holy.” (Amos 5:20) * **23:46** MP: Messiah says “into thy hands I commend my spirit.” (Ps 31:5) † **23:46** Quoted from Ps 31:5 ‡ **23:46** MP: Messiah is killed. (Dan 9:26) § **23:54** Burial before Nightfall: There are multiple factors in Yeshua [Salvation] being buried before nightfall. It was the start of Passover. Considering the command in (Deut 21:22-23), the land would be defiled if the body was left to hang overnight, unless it was buried. Thirdly Jospehus writes in *Wars of the Jews (4.5.2)* “The Jews are so careful about funeral rites that even those who are crucified because they are found guilty are taken down and buried before sunset.” There was a common burial ground for criminals. * **23:56** Special Sabbath; High Sabbath during a Festival, such as Unleavened Bread week. The first day of Unleavened Bread is a holy convocation, then the weekly Sabbath came next. Special week Nissan 15-16. * **24:6** MP: Messiah is resurrected from death and has life beyond the grave. “He will prolong / lengthen his days”. (Is 53:10)

Galilee [District, Circuit], 7 saying that † the Son of Man must be delivered up into the hands of sinful men, and be executed on the stake, and the third day rise again?"

8 They remembered his words, 9 *teshuvah* ·completely returned· from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary of Magdala [Rebellion of City tower], Joanna, and Mary [Rebellion] the mother of James [Surplanter]. The other women with them told these things to the apostles. 11 These words seemed to them to be nonsense, and they didn't believe them. 12 But Peter [Rock] got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves, and he departed to his home, wondering what had happened.

13 Behold, two of them were going that same day (Nissan 17) to a village named Emmaus, which was sixty stadia [7.93 mi; 11.1 km] from Jerusalem [City of peace]. 14 They talked with each other about all of these things which had happened. 15 While they talked and questioned together, Yeshua [Salvation] himself came near, and went with them. 16 But their eyes were kept from recognizing him. 17 He said to them, "What are you talking about as you walk, and are sad?"

18 One of them, named Cleopas, answered him, "Are you the only stranger in Jerusalem [City of peace] who does not know the things which have happened there in these days?"

19 He said to them, "What things?"

They said to him, "The things concerning Yeshua [Salvation], the Nazarene [person from Branch, Separated one], who was a prophet mighty in deed and word before God and all the people; 20 and how the chief priests and our rulers delivered him up to be condemned to death, and nailed him to the stake. 21 But we were hoping that it was he who would redeem Israel [God prevails]. Yes, and besides all this, it is now the third day since these things happened. 22 Also, certain women of our company amazed us, having arrived early at the tomb; 23 and when they didn't find his body, they came saying that they had also seen a vision of angels, who said that he was alive. 24 Some of us went to the tomb, and found it just like the women had said, but they didn't see him."

25 He said to them, "Foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Didn't the Messiah [Anointed one] have to suffer these things and to enter into his glory?" 27 Beginning from Moses [Drawn out] and from all the prophets, he explained to them in all the Scriptures the things concerning himself. 28 They came near to the village, where they were going, and he acted like he would go further.

29 They urged him, saying, "Stay with us, for it is almost evening, and the day is almost over. (Finish of Nissan 17, nearing to the start of Nissan 18.)"

He went in to stay with them. 30 When he had sat down at the table with them, he took the *matzah* ·unleavened bread· and gave thanks. Breaking it, he gave to them. 31 Their eyes were opened, and they recognized him, and he vanished out of their sight. 32 They said to one another, "Did not our hearts burn within us, while he spoke to us along the way, and while

† **24:7** MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog [Roof] and Magog [From roof-top] will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1)

he opened the Scriptures to us?" 33 They rose up that very hour, *teshuvah* ·completely returned· to Jerusalem [City of peace], and found the eleven gathered together, and those who were with them, 34 saying, "The Lord is risen indeed, and has appeared to Simeon [Hearing]!" 35 They related the things that happened along the way, and how he was recognized by them in the breaking of the *matzah* ·unleavened bread·.

36 As they said these things, Yeshua [Salvation] himself stood among them, and said to them, "Peace be to you; ‡ *Ena Na* [I AM (the Living God)], do not be afraid."

37 But they were terrified and filled with fear, and supposed that they had seen a spirit.

38 § He said to them, "Why are you troubled? Why do doubts arise in your hearts? 39 * See my hands and my feet, that it is truly me. Touch me and see, for a spirit does not have flesh and bones, as you see that I have." 40 When he had said this, he showed them his hands and his feet. 41 While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?"

42 They gave him a piece of a broiled fish and some honeycomb. 43 He took them, and ate in front of them. 44 † He said to them, "This is what I told you, while I was still with you, that all things which are written in the *Torah* ·Teaching· of Moses [Drawn out], the Prophets, and the Psalms, concerning me must be fulfilled."

45 ‡ Then he opened their minds, that they might understand the Scriptures. 46 § He said to them, "Thus it is written, and thus it was necessary for the Messiah [Anointed one] to *suffer* * and † to *rise from the dead* ‡ the *third day,* § 47 * † ‡ and § in his name *teshuvah ·complete repentance·* * and remission of sins should be preached to *all the nations,* † starting with Jerusalem [City of peace]. 48 You are witnesses of these things. 49 Behold, I send out the promise of *'Avi* ·my Father· on you. But wait in the city of Jerusalem [City of peace] until you are clothed with power from on high."

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‡ **24:36** This last section of the verse is found in the Aramaic New Covenant § **24:38** MP: The Messiah's body will not be subject to decay. Messiah will be Resurrected. (Combined with Ps 16:10, 49:15, 118:17-18). (Ps 30:3) * **24:39** MP: Messiah's hands and feet are pierced. (See also Luke 23:33). (Ps 22:16) † **24:44** MP: Messiah will say the scriptures were written of him. (Ps 40:7) ‡ **24:45** MP: Messiah defeats and overcomes death; His resurrection is foretold. Also this action removes the reproach of God's people, that is their sins. (Is 25:8) § **24:46** MP: Messiah is resurrected from death and has life beyond the grave. "He will prolong / lengthen his days". (Is 53:10) * **24:46** Quoted from Is 53:3 † **24:46** MP: The sign of Jonah is given by the Messiah. After three days of death, he is returned to the land of the living, resurrection from the dead. (Jonah 1:17, 2:10) ‡ **24:46** Paraphrase Quoted from Psalm 16:10 § **24:46** Quoted from Jonah 1:17 * **24:47** MP: This field must be outside the city walls, Talmud states the city referred to is Jerusalem because God cares for her specifically. Therefore the disciples growth and multiplication requires being sown outside Jerusalem among the nations (Bab. Talmud: Kethuboth Folio 111B ref. 29). (Ps 72:16) † **24:47** MP: Gracious words and most desirable are presented to the daughters of Jerusalem. (See also Ps 45:2). (Reason for fulfillment: Example of gracious words given to Jerusalem specifically.) (Songs of Songs 5:16) ‡ **24:47** MP: Messiah establishes an ideal and everlasting kingdom in Jerusalem that brings world-wide rein and peace. The nations come to submit to King Messiah's authority and repent of war. (Is 2:2-4) (See also Ps 2:6-7, 2:12, 8:6; Is 9:6-7; Mic 4:1-3; 1 Cor 15:24-28) § **24:47** MP: Descendant of Abraham - "By you all the nations of the earth (the Gentiles, non-Jews) will be blessed." (Gen 12:3) * **24:47** Quoted from Ps 22:27 † **24:47** Quoted from Is 2:2

50 ‡ He led them out as far as Bethany [House of affliction], and he lifted
up his hands, and blessed them. 51 While he blessed them, he withdrew
from them, and was carried up into heaven. 52 They worshiped him, and
*teshuvah* ·completely returned· to Jerusalem [City of peace] with great joy,
53 and were continually in the temple, praising and blessing God. *Amen*
·So be it·.

‡ **24:50** MP: Messiah will visit the second Temple before it is destroyed. The book of Daniel not only speaks of the destruction of the temple, he also provides us with an exact sequence of events: "...The Messiah shall be cut off, but not for Himself." And "the people of the prince who is to come shall destroy the city and the sanctuary." (See Dan 9:24-26). (Dan 9:26) According to Daniel: The Messiah comes. (This happened with Yeshua's birth between 6 B.C.E. - 1 A.D.) The Messiah is cut off, an idiom for killed. (This happened with Yeshua's crucifixion approximately 33 A.D.) Jerusalem and the temple are destroyed. (This happened in 70 A.D.). Evidence: According to New Covenant, the Apostles worshiped in the Temple after the Messiah ascended into Heaven. Proof that Rabbi Yeshua Messiah died before the Temple was destroyed. Rabbi Yeshua teaches the Daniel prince is coming, likewise the Messiah's death (John 12:31-33, 14:30). Details concerning the context Daniel's prophecies are seen in (Matt 24:1-31). Daniel says, "the people of the prince" will destroy the temple; there are multiple Legions. Titus called Roman Legion 12, a people based from Syria and Asia Minor (the middle east); according to (Josephus WotJ: Book 3, Ch1, Par3). The king of Arabia Malchus sent his military (Josephus WotJ: Book3, Ch4, Par20). The standard Roman Legions 3, 5, 10, 15, and 18 are available too. The point is, the people prophesied are not definitive Roman but could be from a couple select Middle Eastern nations. The temple was destroyed at 70 CE.

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# The Good News of Yeshua the Messiah as Recorded by
# John / Yochanan [Yah is gracious]

*Context: John identifies himself and claims first-hand observations. John's account records many events exclusive to his record. This was written when Rabinical Judaism aligned itself in opposition to Nazarene Judaism following Rabbi Yeshua as Messiah. The imparitive that no middle ground be allowed is conveyed. The reader must choose if this account is true and if the reader aligns or distances from. John was exiled on Patmos at the end of his life; there he wrote "Revelation" also called "Apocalypse [Unveiling]".*

1 * † ‡ § *B'resheet* ·In the beginning of the beginning· was *ha D'var* ·the Word·, and *ha D'var* ·the Word· was with God, and *ha D'var* ·the Word· was God. 2 The same was in the beginning with God. 3 All things came to be through him and without him nothing made had being. 4 * In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it. 6 There came a man, sent from God, whose name was John [Yah is gracious]. 7 The same came as a witness, that he might testify about the light, that all might believe through him. 8 He was not the light, but was sent that he might testify about the light. 9 † The true light that enlightens everyone was coming into the world.

10 He was in the world, and the world was made through him, and the world didn't recognize him. 11 ‡ § He came to his own, and those who were his own didn't receive him. 12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name: 13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 * † ‡ § * *Ha D'var* ·The Word· became flesh, and tabernacled among us. We saw his *shekhinah* ·manifest weighty glory and presence of God·, such *shekhinah* ·manifest weighty glory and presence of God· as of the one and only Son of the *Abba* ·Father·, full of grace and truth. 15 John [Yah is gracious] testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me,

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* **1:1** MP: Messiah is creator of all. He is eternal and remains constant. (Ps 102:25-27) † **1:1** MP: Messiah is from everlasting just as Yahweh God is eternal. (Is 48:16) ‡ **1:1** MP: Messiah is from everlasting, meaning He preexisted, "whose origins are far in the past, back in ancient times". (Mic 5:2) § **1:1** MP: Messiah is God. (Zech 11:10-11) * **1:4** MP: The light of Messiah draws Gentile nations. Messiah is accepted by the Gentiles (Is 49:6, 55:4-5), yet was rejected by "his own" (Is 50:3). (Is 60:2-3) † **1:9** MP: The Light shines with the glory of God, yet darkness covers the people, (lack of understanding). (Is 60:1-2) ‡ **1:11** MP: Rejected by the Jews. (Ps 69:8) § **1:11** MP: Messiah is rejected by his own Jewish people, "we did not esteem him". Yet (Is 49:6 and 60:1-3) says the Messiah's light draws the Gentiles to Him. (Is 53:3) * **1:14** MP: "Your Righteousness" refers to the fullness of the seven fold Spirit of God (Is 11:1-2) and the perfection of graces and virtues without measure, "full of grace and truth" (John 1:14). This qualifies Messiah to be Mediator and Righteous Judge. (Is 11:2; Is 53:11). (Ps 72:1) † **1:14** MP: "a child is born," Messiah has a human body of flesh and bone. (Is 9:6) ‡ **1:14** MP: Messiah has the titles of Yahweh and God associated with him (similar to the Angel of Yahweh in Ex 23:20-21). (See also Index: "The Angel of Yahweh). (Is 40:3, 40:b-10) § **1:14** MP: Messiah is sent by GOD to dwell among his people, Gentiles joining Jews. (Zech 2:10-11) * **1:14** MP: Messiah is both God and man. (Zech 12:10)

for he was before me.' " 16 † From his fullness we all received grace upon
grace. 17 For the *Torah* ·Teaching· was given through Moses [Drawn out];
grace and truth came through Yeshua Messiah [Salvation Anointed one].
18 No one has seen God at any time. The one and only Son, who is in the
bosom of *Abba* ·Father familiar, Dear Dad·, he has declared him.

19 This is John [Yah is gracious]'s testimony, when the Jews sent priests
and Levites [Descendants of United with] from Jerusalem [City of peace] to
ask him, "Who are you?"

20 He declared, and didn't deny, but he declared, "I am not the Messiah
[Anointed one]."

21 They asked him, "What then? Are you Elijah [My God Yah]?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

22 ‡ They said therefore to him, "Who are you? Give us an answer to take
back to those who sent us. What do you say about yourself?"

23 He said, "I am *the voice of one crying in the wilderness, 'Make straight
the way of MarYah [Master Yahweh],'* § as Isaiah [Salvation of Yah] the
prophet said."

24 The ones who had been sent were from the Pharisees [Separated].
25 They asked him, "Why then do you baptize, if you are not the Messiah
[Anointed one], nor Elijah [My God Yah], nor the prophet?"

26 * John [Yah is gracious] answered them, "I baptize in water, but among
you stands one whom you don't know. 27 He is the one who comes after
me, who is preferred before me, whose sandal strap I'm not worthy to
loosen." 28 These things were done in Bethany [House of affliction] beyond
the Jordan [Descender], where John [Yah is gracious] was baptizing.

29 The next day, he saw Yeshua [Salvation] coming to him, and said, † ‡
"Behold, the Lamb of God, § who takes away the sin of the world! 30 This
is he of whom I said, 'After me comes a man who is preferred before me,
for he was before me.' 31 I didn't know him, but for this reason I came
baptizing in water: that he would be revealed to Israel [God prevails]."

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† **1:16** MP: Messiah is referred to as the altogether lovely one. (Song of Songs 5:16) ‡ **1:22** MP: Pathway for the upright, those who are clean, to walk in, (waters in the desert Is 35:7) and not for those unclean. (See also Is 29:18-19). § **1:23** Quoted from Is 40:3 * **1:26** MP: God will set Messiah apart amidst people who do not recognize or understand (in darkness). (Is 60:2) † **1:29** MP: Messiah is like a sacrificial lamb - "God will provide himself a lamb." (Gen 22:8) ‡ **1:29** MP: Messiah, in likeness of a sacrificial lamb, is silent before his accusers. (See also Ps 35:11). (Is 53:7) § **1:29** MP: The blessing will come "in your seed." - Seed refers to refers to Messiah, as promised in (Gen 3:15). This is the blessing, to restore right relationship with God. (Gen 12:7)

32 * † John [Yah is gracious] testified, saying, “I have seen *haRuach* [the Spirit] descending like a dove out of heaven, and it remained on him. 33 I didn’t recognize him, but he who sent me to baptize in water, he said to me, ‘On whomever you will see *haRuach* [the Spirit] descending, and remaining on him, the same is he who baptizes in *Ruach haKodesh* [Spirit of the Holiness].’ 34 ‡ I have seen, and have testified that this is the *Ben-Elohim* ·Son of Elohim God·.”

35 Again, the next day, John [Yah is gracious] was standing with two of his disciples, 36 and he looked at Yeshua [Salvation] as he walked, and said, “Behold, the Lamb of God!” 37 The two disciples heard him speak, and they followed Yeshua [Salvation]. 38 Yeshua [Salvation] turned, and saw them following, and said to them, “What are you looking for?”

They said to him, “*Rabbi* ·Teacher·” (which is to say, being interpreted, Teacher), “where are you staying?”

39 He said to them, “Come, and see.”

They came and saw where he was staying, and they stayed with him that day. It was about four o'clock in the afternoon. 40 One of the two who heard John [Yah is gracious], and followed him, was Andrew [Manly], Simeon Peter [Hearing Rock]’s brother. 41 He first found his own brother, Simeon [Hearing], and said to him, “We have found the Messiah [Anointed one]!” (which is, being interpreted, *Moshiach* ·Anointed one·). 42 He brought him to Yeshua [Salvation]. Yeshua [Salvation] looked at him, and said, “You are Simeon [Hearing] the son of Jonah [Dove]. You shall be called Cephas” (which is by interpretation, Peter [Rock]). 43 On the next day, he was determined to go out into Galilee [District, Circuit], and he found Philip [Loves horses]. Yeshua [Salvation] said to him, “Follow me.” 44 Now Philip [Loves horses] was from Bethsaida, of the city of Andrew [Manly] and Peter [Rock]. 45 Philip [Loves horses] found Nathanael [Given by God], and said to him, “We have found the one that Moses [Drawn out] wrote about in the *Torah* ·Teaching·, and the Prophets— it is Yeshua [Salvation] son of Joseph [May he add] from Nazareth [Branch, Separated one].”

46 Nathanael [Given by God] said to him, “Can any good thing come out of Nazareth [Branch, Separated one]?”

Philip [Loves horses] said to him, “Come and see.”

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* **1:32** MPr: Rambam explains: In the days of King Messiah, when his kingdom is established and all Israel are gathered into it, the descent from all Israel will be confirmed by him through the Holy Spirit which will rest upon him, as it is written, And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver (Mal. 3:3). First he will purify the children of Levi [United with] and will clarify, “this one is of priestly descent, and this one is of Levitical descent.” And he will reject those who are not descended of Israel, as it written, “and the Governor said to them that they should not eat the most holy things till there stood up a priest with 'urim and thummin” (Ezra 2:63). From this you learn that the presumption of descent will be confirmed, and those with established descent will be announced by *Ruach haKodesh* [Spirit of the Holiness]. And he will establish the descent not merely from Israel but between each tribal descendant. (Mishne Torah [Second Torah] written by RamBam – Hilchot Melachim, c. 12. sect. 3). (Mal 3:3) † **1:32** MP: The Messiah possesses the complete (seven) anointing of the Spirit of God upon him. (Consider the purpose of the Spirit, Is 11:2). Special Considerations: Seven is the number of complete fullness. (Is 11:2) Note: This phrase is repeated in (Rev 1:4, 3:1, 4:5, 5:6). All attributes listed are associated with “the Spirit of God” in Old Covenant working with humans, therefore we can liken this to the ministry of the Holy Spirit in the New Covenant because of the sameness. ‡ **1:34** MP: Messiah is the Son of God, “a son is given”. Hence Messiah has divine origins. (Is 9:6)

47 § Yeshua [Salvation] saw Nathanael [Given by God] coming to him, and
said about him, "Behold, an Israelite [Descendant of God prevails] indeed,
in whom is no deceit!"
48 * Nathanael [Given by God] said to him, "How do you know me?"
Yeshua [Salvation] answered him, "Before Philip [Loves horses] called
you, when you were under the fig tree, I saw you."
49 Nathanael [Given by God] answered him, " *Rabbi* ·Teacher·, you are
the *Ben-Elohim* ·Son of Elohim God·! You are *Melek Isra'el* [King of God
prevails]!"
50 Yeshua [Salvation] answered him, "Because I told you, 'I saw you
underneath the fig tree,' do you believe? You will see greater things than
these!" 51 He said to him, "Most certainly, I tell you, hereafter you will
see *heaven* opened, and *the angels of God ascending and descending* † on
the Son of Man."

# 2

1 The third day, there was a marriage in Cana of Galilee [District, Circuit].
Yeshua [Salvation]'s mother was there. 2 Yeshua [Salvation] also was
invited, with his disciples, to the marriage. 3 When the wine ran out,
Yeshua [Salvation]'s mother said to him, "They have no wine."
4 Yeshua [Salvation] said to her, "Woman, what does that have to do with
you and me? My hour has not yet come."
5 His mother said to the servants, "Whatever he says to you, do it." 6 Now
there were six water pots of stone set there after the Judean [Person from
Praise] way of purifying, containing two to three metretes [20 to 30 gal;
37.85 to 75.7 L] for each pot, [a total of 1,200 to 1,800 gal; 188.7 to 315 L].
7 Yeshua [Salvation] said to them, "Fill the water pots with water." They
filled them up to the brim. 8 He said to them, "Now draw some out, and
take it to the ruler of the feast." So they took it. 9 When the ruler of the feast
tasted the water now become wine, and didn't know where it came from
(but the servants who had drawn the water knew), the ruler of the feast
called the bridegroom, 10 and said to him, "Everyone serves the good wine
first, and when the guests have drunk freely, then that which is worse. You
have kept the good wine until now!" 11 This beginning of his signs Yeshua
[Salvation] did in Cana of Galilee [District, Circuit], and revealed his glory;
and his disciples believed in him.
12 After this, he went down to Capernaum [Village-Comfort, Village-
Compassion], he, and his mother, his brothers, and his disciples; and they
stayed there a few days. 13 * † ‡ The *Pesac* ·Passover· § in Judah [Praised]
was at hand, and Yeshua [Salvation] went up to Jerusalem [City of peace].
14 He found in the temple those who sold oxen, sheep, and doves, and the

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§ **1:47** MPr: The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1) * **1:48** MPr: In context of describing the future time of universal peace under the Messianic Kingdom rein. (Zech 3:10 in Midrash Ps 122). (Zech 3:10) † **1:51** Quoted from Gen 28:12 * **2:13** MP: Messiah will make a sudden appearance at the temple. (Mal 3:1) † **2:13** MP: Messiah is angered by disrespect toward the temple because of his zeal for the house of Adonai. (Ps 69:9) ‡ **2:13** MP: Messiah will enter the temple with authority. Messiah's appearance at the Temple will test and purify those in association with the Temple. Once again, they will offer sacrifices in an upright manner, acceptable before God. (Mal 3:1) § **2:13** Note: This is the first of three *Pesac* ·Passover· in the public ministry of Yeshua.

changers of money sitting. 15 * He made a whip of cords, and threw
all out of the temple, both the sheep and the oxen; and he poured out
the changers' money, and overthrew their tables. 16 To those who sold
the doves, he said, "Take these things out of here! Don't make *'Avi* ·my
Father·'s house a marketplace!" 17 (His disciples later remembered that it
was written, *"Zeal for your house will eat me up.")* †

18 The Jews [Praisers] therefore answered him, "What sign do you show
us, seeing that you do these things?"

19 Yeshua [Salvation] answered them, "Destroy this temple, and in three
days I will raise it up."

20 The Jews [Praisers] therefore said, "It took forty-six years to build this
temple! Will you raise it up in three days?" 21 But he spoke of the temple
of his body. 22 When therefore he was raised from the dead, his disciples
remembered that he said this, and they believed the Scripture, and the
word which Yeshua [Salvation] had said.

23 Now when he was in Jerusalem [City of peace] at the *Pesac* ·Passover·,
‡ during the feast, many believed in his name, observing his signs which he
did. 24 But Yeshua [Salvation] didn't trust himself to them, because he knew
everyone, 25 and because he didn't need for anyone to testify concerning
man; for he himself knew what was in man.

# 3

1 Now there was a man of the Pharisees [Separated] named Nicodemus
[Victory people], a ruler of the Jews [Praisers]. 2 The same came to him by
night, and said to him, "*Rabbi* ·Teacher·, we know that you are a teacher
come from God, for no one can do these signs that you do, unless God is
with him."

3 Yeshua [Salvation] answered him, "Most certainly, I tell you, unless one
is born anew, he can't see God's Kingdom."

4 Nicodemus [Victory people] said to him, "How can a man be born when
he is old? Can he enter a second time into his mother's womb, and be
born?"

5 Yeshua [Salvation] answered, "Most certainly I tell you, unless one is
born of water and spirit, he can't enter into God's Kingdom. 6 That which
is born of the flesh is flesh. That which is born of *haRuach* [the Spirit] is
spirit. 7 Don't marvel that I said to you, 'You must be born anew.' 8 The
wind blows where it wants to, and you hear its sound, but don't know
where it comes from and where it is going. So is everyone who is born of
*haRuach* [the Spirit]."

9 Nicodemus [Victory people] answered him, "How can these things be?"

10 Yeshua [Salvation] answered him, "Are you the teacher of Israel [God
prevails], and don't understand these things? 11 Most certainly I tell you,
we speak that which we know, and testify of that which we have seen, and
you don't receive our witness. 12 If I told you earthly things and you don't

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* **2:15** MPr: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parasha 1). (Messiah as an Ox - Matt 21:12; John 2:15; Rev 19:14 Messiah as a donkey - Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined - Matt 21:12-15) † **2:17** Quoted from Ps 69:9 ‡ **2:23** Note: This is the first of three *Pesac* ·Passover· in the public ministry of Yeshua.

believe, how will you believe if I tell you heavenly things? 13 * † No one
has ascended into heaven, but he who descended out of heaven, the Son of
Man, who is in heaven. 14 ‡ § As *Moses [Drawn out]* lifted up the *serpent*
* in the wilderness, even so must the Son of Man be lifted up, 15 that
whoever believes in him should not perish, but have eternal life. 16 †
For God has *agapao* ·total devotion love· to the inhabitants of the earth,
so he gave his one and only Son, that whoever believes in him should not
perish, but have eternal life. 17 ‡ For God didn't send his Son into the
world to judge the world, but that the world should be saved through him.
18 He who believes in him is not judged. He who does not believe has been
judged already, because he has not believed in the name of the one and
only *Ben-Elohim* ·Son of Elohim God·. 19 This is the judgment, that § the
light has come into the world, and men have *agapao* ·total devotion love·
to the darkness rather than the light; for their works were evil. 20 For
everyone who does evil hates the light, and does not come to the light, lest
his works would be exposed. 21 But he who does the truth comes to the
light, that his works may be revealed, that they have been done in God."
22 After these things, Yeshua [Salvation] came with his disciples into the
land of Judea [Praise]. He stayed there with them, and baptized. 23 John
[Yah is gracious] also was baptizing in Enon near Salim, because there
was much water there. They came, and were baptized. 24 For John [Yah
is gracious] was not yet thrown into prison. 25 There arose therefore a
questioning on the part of John [Yah is gracious]'s disciples with some
Jews [Praisers] about purification. 26 They came to John [Yah is gracious],
and said to him, "*Rabbi* ·Teacher·, he who was with you beyond the Jordan
[Descender], to whom you have testified, behold, the same baptizes, and
everyone is coming to him."
27 John [Yah is gracious] answered, "A man can receive nothing, unless it
has been given him from heaven. 28 You yourselves testify that I said, 'I am
not the Messiah [Anointed one],' but, 'I have been sent before him.' 29 He
who has the bride is the bridegroom; but the friend of the bridegroom,

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* **3:13** MPr: In context of describing the future time of universal peace under the Messianic Kingdom rein. (Zech 3:10 in Midrash Ps 122). (Zech 3:10) † **3:13** MP: Statement and question, what is the name of "Son" of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (Prov 30:4) (See also 1 John 2:22-24) ‡ **3:14** MP: Messiah is from Jesse's household and is a banner and rallying point to the nations, the Gentiles. (See also Is 11:1, 49:6, 60:1-3). (Is 11:10) § **3:14** MP: The one providing atonement is lifted up on a stake to restore healing to man. (Num 21:9) * **3:14** Quoted from Num 21:9 † **3:16** MP: Messiah brings the time of God's judgment and vengeance. (Is 61:2) ‡ **3:17** MP: The Angel of God's presence is referred to in Exodus and became their Savior from God. Therefore this Savior is sent from God as Servant, Priest, prophet, and later as King to save, redeem, and establish a people unto God. This establishes that Messiah is the Angel of Yahweh. (Is 63:8-9) Messiah, as the Angel of God's presence, acted on God's directive to save and redeem God's people (Ex 23:20-21, 32:34 with Is 43:11, 49:6) "for God's name is in him [the angel] (Ex 23:21)". Note: In combination, this prophecy is a key pin that identifies that "The Angel of Yahweh" who is also called "The Angel of God" who also shares names and titles with God and who identified with Yahweh. This is in fact the Messiah, God's Servant at God's right hand, sent to save and redeem by God's command. (Is 43:11 – God is the only Savior, Is 63:8, Is 53:4-6 – the Servant who is afflicted and is in association with those in iniquity). In (Ex 23:21; Is 40:3, 40:9), the Angel shares titles with Yahweh. In (Gen 22:1-2, 22:11-12; Ex 3:2-4, 13:21, 14:19), the Angel of Yahweh is identified when Yahweh is also being identified. Yeshua says he represents Father God and are equal in (John 5:23, 10:30, 14:1, 14:9-11). For a complete list about "The Angel of the Lord" see appendix. § **3:19** MP: Light from God. (Gen 1:3)

who stands and hears him, rejoices greatly because of the bridegroom's
voice. This, my joy, therefore is made full. 30 He must increase, but I must
decrease. 31 He who comes from above is above all. He who is from the
earth belongs to the earth, and speaks of the earth. He who comes from
heaven is above all. 32 * What he has seen and heard, of that he testifies;
and no one receives his witness. 33 He who has received his witness has
set his seal to this, that God is true. 34 For he whom God has sent speaks
the words of God; for God gives *haRuach* [the Spirit] without measure.
35 *Abba* ·Father familiar, Dear Dad· has *agapao* ·total devotion love· to the
Son, and has given all things into his hand. 36 † ‡ One who believes in the
Son has eternal life, but one who disobeys the Son won't see life, but the
wrath of God remains on him."

# 4

1 Therefore when the Lord knew that the Pharisees [Separated] had
heard that Yeshua [Salvation] was making and baptizing more disciples
than John [Yah is gracious] 2 (although Yeshua [Salvation] himself didn't
baptize, but his disciples), 3 he left Judea [Praise], and departed into
Galilee [District, Circuit]. 4 He needed to pass through Samaria [Watch-
mountain]. 5 So he came to a city of Samaria [Watch-mountain], called
Sychar [Shoulder], near the parcel of ground that Jacob [Supplanter] gave
to his son, Joseph [May he add]. 6 Jacob [Supplanter]'s well was there.
Yeshua [Salvation] therefore, being tired from his journey, sat down by
the well. It was about noon. 7 A woman of Samaria [Watch-mountain]
came to draw water. Yeshua [Salvation] said to her, "Give me a drink."
8 For his disciples had gone away into the city to buy food.

9 The Samaritan [person from Watch-mountain] woman therefore said
to him, "How is it that you, being a Jew [Praiser], ask for a drink from me,
a Samaritan [person from Watch-mountain] woman?" (For Jews [Praisers]
have no dealings with Samaritans [people from Watch-mountain].)

10 * Yeshua [Salvation] answered her, "If you knew the gift of God, and
who it is who says to you, 'Give me a drink,' you would have asked him,
and he would have given you living water."

11 The woman said to him, "Sir, you have nothing to draw with, and the
well is deep. So where do you get that living water? 12 Are you greater than
*Avinu* ·our Father·, Jacob [Supplanter], who gave us the well, and drank of
it himself, as did his children, and his livestock?"

13 Yeshua [Salvation] answered her, "Everyone who drinks of this water
will thirst again, 14 but whoever drinks of the water that I will give him
will never thirst again; but the water that I will give him will become in
him a well of water springing up to eternal life."

15 The woman said to him, "Sir, give me this water, so that I don't get
thirsty, neither come all the way here to draw."

16 Yeshua [Salvation] said to her, "Go, call your husband, and come here."

17 The woman answered, "I have no husband."

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* **3:32** MP: Messiah will have the Spirit of God upon Him to accomplish His appointed works from God. (Consider the purpose of the Spirit, Is 11:2). (Is 61:1) † **3:36** MP: "Kiss the Son" shows God has a Son deserving honor. (Ps 2:12) ‡ **3:36** MP: Combined with (Ps 2:6-7, 12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4). (Ps 2:6-7, 12) * **4:10** MPr: Implying the Messiah will cause a fountain to miraculously to spring up, just as Moses did in the wilderness (Joel 3:18 in Midrash Eccl 1:9). (Joel 3:18)

Yeshua [Salvation] said to her, "You said well, 'I have no husband,' 18 for
you have had five husbands; and he whom you now have is not your
husband. This you have said truly."
19 The woman said to him, "Sir, I perceive that you are a prophet. 20 Our
fathers worshiped in this mountain, and you Jews [Praisers] say that in
Jerusalem [City of peace] is the place where people ought to worship."
21 Yeshua [Salvation] said to her, "Woman, believe me, the time will come,
when neither in this mountain, nor in Jerusalem [City of peace], will you
worship *Abba* Father. 22 You worship that which you don't know. We
worship that which we know; for *yishu'ah* ·salvation· is from the Jews
[Praisers]. 23 But the time will come, and now is, when the true worshipers
will worship *Abba* Father in spirit and truth, for *Abba* Father seeks such
to be his worshipers. 24 God is spirit, and those who worship him must
worship in spirit and truth."
25 The woman said to him, "I know that Messiah [Anointed one] comes,
he who is called Messiah [Anointed one]. When he has come, he will
declare to us all things."
26 Yeshua [Salvation] said to her, "*Ena Na* [I AM (the Living God)], I who
is speaking to you." 27 At this, his disciples came. They marveled that he
was speaking with a woman; yet no one said, "What are you looking for?"
or, "Why do you speak with her?" 28 So the woman left her water pot, and
went away into the city, and said to the people, 29 "Come, see a man who
told me everything that I did. Can this be the Messiah [Anointed one]?"
30 They went out of the city, and were coming to him. 31 In the meanwhile,
the disciples urged him, saying, "*Rabbi* ·Teacher·, eat."
32 But he said to them, "I have food to eat that you don't know about."
33 The disciples therefore said to one another, "Has anyone brought him
something to eat?"
34 † Yeshua [Salvation] said to them, "My food is to do the will of him who
sent me, and to accomplish his work. 35 Don't you say, 'There are yet four
months until the harvest?' Behold, I tell you, lift up your eyes, and look at
the fields, that they are white for harvest already. 36 He who reaps receives
wages, and gathers fruit to eternal life; that both he who sows and he who
reaps may rejoice together. 37 For in this the saying is true, *'One sows, and
another reaps.'* ‡ 38 I sent you to reap that for which you haven't labored.
Others have labored, and you have entered into their labor."
39 From that city many of the Samaritans [people from Watch-mountain]
believed in him because of the word of the woman, who testified, "He told
me everything that I did." 40 So when the Samaritans [people from Watch-
mountain] came to him, they begged him to stay with them. He stayed
there two days. 41 Many more believed because of his word. 42 They said
to the woman, "Now we believe, not because of your speaking; for we have
heard for ourselves, and know that this is indeed the Messiah [Anointed
one], the Savior of the world."
43 After the two days he went out from there and went into Galilee
[District, Circuit]. 44 For Yeshua [Salvation] himself testified that a prophet
has no honor in his own country. 45 So when he came into Galilee
[District, Circuit], the Galileans received him, having seen all the things
that he did in Jerusalem [City of peace] at the feast, for they also went to
the feast. 46 Yeshua [Salvation] came therefore again to Cana of Galilee

† **4:34** MP: Messiah is God's servant. (Is 49:3, 49:5, 49:6) ‡ **4:37** Quoted from Mic 6:15

[District, Circuit], where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum [Village-Comfort, Village-Compassion]. 47 When he heard that Yeshua [Salvation] had come out of Judea [Praise] into Galilee [District, Circuit], he went to him, and begged him that he would come down and heal his son, for he was at the point of death. 48 Yeshua [Salvation] therefore said to him, "Unless you see signs and wonders, you will in no way believe."
49 The nobleman said to him, "Sir, come down before my child dies."
50 Yeshua [Salvation] said to him, "Go your way. Your son lives." The man believed the word that Yeshua [Salvation] spoke to him, and he went his way. 51 As he was now going down, his servants met him and reported, saying "Your child lives!" 52 So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at one o'clock in the afternoon, the fever left him." 53 So the *Abba* Father knew that it was at that hour in which Yeshua [Salvation] said to him, "Your son lives." He believed, as did his whole house. 54 This is again the second sign that Yeshua [Salvation] did, having come out of Judea [Praise] into Galilee [District, Circuit].

# 5

1 After these things, there was a Judean [Person from Praise] festival, and Yeshua [Salvation] went up to Jerusalem [City of peace]. 2 Now in Jerusalem [City of peace] by the sheep gate, there is a pool with five pourches, which is called in *Hebrew* [Immigrant], "Bethesda [House of mercy]". 3 In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water; 4 for an angel went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had. 5 * A certain man was there, who had been sick for thirty-eight years. 6 When Yeshua [Salvation] saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"
7 The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."
8 Yeshua [Salvation] said to him, "Arise, take up your mat, and walk."
9 Immediately, the man was made well, and took up his mat and walked.
Now it was the *Sabbath* ·To cease· on that day. 10 So the Jews [Praisers] said to him who was cured, "It is the *Sabbath* ·To cease·! It is against *Torah* ·Teaching· for you to carry your mat!"
11 He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.' "
12 Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk'?"
13 But he who was healed didn't know who it was, for Yeshua [Salvation] had withdrawn, a crowd being in the place.
14 Afterward Yeshua [Salvation] found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."
15 The man went away, and told the Jews [Praisers] that it was Yeshua [Salvation] who had made him well. 16 For this cause the Jews [Praisers]

* **5:5** MP: Lame legs healed. (In the example, this man was lame for 38 years).

persecuted Yeshua [Salvation], and sought to kill him, because he did these things on the *Sabbath* ·To cease·. 17 † ‡ But Yeshua [Salvation] answered them, " *'Avi* [My Father] is still working, so I am working, too." 18 § For this cause therefore the Jews [Praisers] sought all the more to kill him, because he not only broke the *Sabbath* ·To cease·, but also called God *'Aviv* ·his Father·, making himself equal with God. 19 * † ‡ Yeshua [Salvation] therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, but what he sees *Abba* ·Father· doing. For whatever things he does, these the Son also does likewise. 20 For *Abba* ·Father· has *phileo* ·affectionate love, high regard· for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. 21 For as *Abba* ·Father· raises the dead and gives them life, even so the Son also gives life to whom he desires. 22 § * † For the *Abba* ·Father· judges no one, but he has given all judgment to the Son, 23 ‡ that § all may * honor the Son, even as they honor *haAbba* ·the Father·. He who does not honor the Son does not honor *haAbba* ·the Father· who sent him.
24 "Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and does not come into judgment, but has passed out of death into life. 25 Most certainly, I tell you, the hour comes, and now is, when the dead will hear the *Ben-Elohim* ·Son of Elohim God·'s voice; and those who hear will live. 26 For as *Abba* Father has life in himself, even so he gave to the Son also to have life in himself. 27 He also gave him authority to execute judgment, because he is a son of man. 28 Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice, 29 and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. 30 † ‡ § I can of myself do nothing. As I hear, I judge, * and my judgment is upright; because I don't seek my own will, but the will of *'Avi* ·my Father· who sent me.
31 "If I testify about myself, my witness is not valid. 32 It is another who

† **5:17** MP: Messiah is both God and man. (Zech 13:7) ‡ **5:17** MP: Messiah will bear reproach, for God's sake. (Ps 69:7) § **5:18** MP: Messiah is both God and man. (Zech 12:10) * **5:19** MP: Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (Is 9:6) † **5:19** MP: God leads and guides the Messiah in righteous. (Is 42:6) ‡ **5:19** MP: Messiah has the Spirit of the Fear of God. (Deut 6:24, 10:12; Jer 32:38 context of Jer 31:31-33 covenant with a new spirit and a new heart.) (Is 11:2) § **5:22** MP: "Right Judgments" refers not to specific Torah Commands already given, but the whole power and authority of his role as King. This explains why the following verses describe how the Messiah rules. (Ps 72:2) * **5:22** MP: Messiah's Kingdom subjects possess protection, deliverance, and salvation by Him, and all spiritual blessings in His Kingship (Is 32:17-18; Jer 33:15-16). This evidence shows He is the promised seed (Gen 12:7, 22:18; Gal 3:16), in whom all nations should be blessed (Ps 72:17). (Ps 72:2-7) † **5:22** MP: The descendant of David is "Branch of Righteousness" and fulfills God's good promises, establishing justice and righteousness and peace. The name to describe Jerusalem under his authority is "Yahweh Our righteousness". (Jer 33:14-16) ‡ **5:23** MP: Messiah comes bearing strength and rewards accordingly. (Is 40:10) § **5:23** MP: Messiah will offer salvation to all mankind. (Joel 2:28-30) * **5:23** MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10) † **5:30** MP: Messiah comes to do God's will. (Ps 40:7-8) ‡ **5:30** MP: Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (Is 9:6) § **5:30** MP: Messiah is just. (Zech 9:9) * **5:30** MP: Messiah will act with righteousness. (Ps 45:7)

testifies about me. I know that the testimony which he testifies about me is true. 33 You have sent to John [Yah is gracious], and he has testified to the truth. 34 But the testimony which I receive is not from man. However, I say these things that you may be saved. 35 He was the burning and shining lamp, and you were willing to rejoice for a while in his light. 36 But the testimony which I have is greater than that of John [Yah is gracious], for the works which *Abba* Father gave me to accomplish, the very works that I do, testify about me, that the *Abba* ·Father· has sent me. 37 † *Abba* ·Father· himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. 38 You don't have his word living in you; because you don't believe him whom he sent.

39 ‡ "You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. 40 Yet you will not come to me, that you may have life. 41 I don't receive glory from men. 42 But I know you, that you don't have God's *agape* ·unconditional love· in yourselves. 43 § * I have come in *'Avi* ·my Father·'s name, and you don't receive me. If another comes in his own name, you will receive him. 44 How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

45 "Don't think that I will accuse you to *Abba* Father. There is one who accuses you, even Moses [Drawn out], on whom you have set your hope. 46 For if you believed Moses [Drawn out], you would believe me; for he wrote about me. 47 But if you don't believe his writings, how will you believe my words?"

# 6

1 After these things, Yeshua [Salvation] went away to the other side of the sea of Galilee [District, Circuit], which is also called the Sea of Tiberias. 2 A great multitude followed him, because they saw his signs which he did on those who were sick. 3 Yeshua [Salvation] went up into the mountain, and he sat there with his disciples. 4 Now the Judean [Person from Praise] festival of *Pesac* ·Passover· * was at hand. 5 Yeshua [Salvation] therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip [Loves horses], "Where are we to buy *matzah* ·unleavened bread·, that these may eat?" 6 This he said to test him, for he himself knew what he would do.

7 Philip [Loves horses] answered him, "Two hundred denarii (200 days wages) worth of *matzah* ·unleavened bread· is not sufficient for them, that everyone of them may receive a little."

8 One of his disciples, Andrew [Manly], Simeon Peter [Hearing Rock]'s brother, said to him, 9 "There is a boy here who has five barley loaves and two fish, but what are these among so many?"

10 Yeshua [Salvation] said, "Have the people sit down." Now there was much grass in that place. So the men sat down, in number about five

† **5:37** MP: Messiah reaches out to rebellious Israel. (Is 65:2) ‡ **5:39** MP: Messiah will say the scriptures were written of him. (Ps 40:7) § **5:43** MP: Combined with (Ps 2:6-7, 12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4). (Ps 2:6-7, 12) * **5:43** MP: Statement and question, what is the name of "Son" of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (Prov 30:4) (See also 1 John 2:22-24) * **6:4** Note: This is the second of three *Pesac* ·Passover· in the public ministry of Yeshua.

thousand. 11 Yeshua [Salvation] took the loaves; and having given thanks,
he distributed to the disciples, and the disciples to those who were sitting
down; likewise also of the fish as much as they desired. 12 When they
were filled, he said to his disciples, "Gather up the broken pieces which
are left over, that nothing be lost." 13 So they gathered them up, and filled
twelve baskets with broken pieces from the five barley loaves, which were
left over by those who had eaten. 14 When therefore the people saw the
sign which Yeshua [Salvation] did, they said, "This is truly the prophet who
comes into the world." 15 Yeshua [Salvation] therefore, perceiving that they
were about to come and take him by force, to make him king, withdrew
again to the mountain by himself.
16 When evening came, his disciples went down to the sea, 17 and they
entered into the boat, and were going over the sea to Capernaum [Village-
Comfort, Village-Compassion]. It was now dark, and Yeshua [Salvation]
had not come to them. 18 The sea was tossed by a great wind blowing.
19 When therefore they had rowed between twenty-five stadia [3.3 mi; 4.6
km] to thirty stadia [4 mi; 5.6 km] distance, they saw Yeshua [Salvation]
walking on the sea, and drawing near to the boat; and they were afraid.
20 But he said to them, "*Ena Na* [I AM (the Living God)], don't be afraid."
21 They were willing therefore to receive him into the boat. Immediately
the boat was at the land where they were going.
22 On the next day, the multitude that stood on the other side of the
sea saw that there was no other boat there, except the one in which
his disciples had embarked, and that Yeshua [Salvation] hadn't entered
with his disciples into the boat, but his disciples had gone away alone.
23 However boats from Tiberias came near to the place where they ate
the bread after the Lord had given thanks. 24 When the multitude
therefore saw that Yeshua [Salvation] was not there, nor his disciples, they
themselves got into the boats, and came to Capernaum [Village-Comfort,
Village-Compassion], seeking Yeshua [Salvation]. 25 When they found him
on the other side of the sea, they asked him, "*Rabbi* ·Teacher·, when did
you come here?"
26 Yeshua [Salvation] answered them, "Most certainly I tell you, you seek
me, not because you saw signs, but because you ate of the loaves, and were
filled. 27 Don't work for the food which perishes, but for the food which
remains to eternal life, which the Son of Man will give to you. For God the
*Abba* Father has sealed him."
28 They said therefore to him, "What must we do, that we may work the
works of God?"
29 Yeshua [Salvation] answered them, "This is the work of God, that you
believe in him whom he has sent."
30 They said therefore to him, "What then do you do for a sign, that we
may see, and believe you? What work do you do? 31 Our fathers *ate* the
*manna* ·*what is it*· † in the wilderness. As it is written, *'He gave them bread
out of heaven to eat.' "* ‡
32 Yeshua [Salvation] therefore said to them, "Most certainly, I tell you,
it was not Moses [Drawn out] who gave you the *manna* ·what is it· out of
heaven, but *'Avi* ·my Father· gives you the true *manna* ·what is it· out of
heaven. 33 For the *manna* of God is that which comes down out of heaven,
and gives life to the world."

† **6:31** Quoted from Ex 16:15 ‡ **6:31** Quoting from Ps 78:24; Neh 9:15

34 They said therefore to him, “Lord, always give us this *manna*.”
35 Yeshua [Salvation] said to them, “*Ena Na* [I AM (the Living God)], the
bread of life. He who comes to me will not be hungry, and he who believes
in me will never be thirsty. 36 But I told you that you have seen me, and yet
you don’t believe. 37 § All those whom *Abba* ·Father· gives me will come
to me. He who comes to me I will in no way throw out. 38 * † For I have
come down from heaven, not to do my own will, but the will of him who
sent me. 39 This is the will of *'Avi* ·my Father· who sent me, that of all he
has given to me I should lose nothing, but should raise him up at the last
day. 40 This is the will of the one who sent me, that everyone who sees the
Son, and believes in him, should have eternal life; and I will raise him up
at the last day.”
41 The Jews [Praisers] therefore murmured concerning him, because he
said, “I am the bread which came down out of heaven.” 42 They said, “Is
not this Yeshua [Salvation], the son of Joseph [May he add], whose father
and mother we know? How then does he say, ‘I have come down out of
heaven?’ ”
43 Therefore Yeshua [Salvation] answered them, “Don’t murmur among
yourselves. 44 No one can come to me unless *Abba* Father who sent me
draws him, and I will raise him up in the last day. 45 It is written in the
prophets, ‘They *will all be taught by ADONAI .’* ‡ Therefore everyone who
hears from *haAbba* ·the Father·, and has learned, comes to me. 46 Not that
anyone has seen *Abba* Father, except he who is from God. He has seen
*Abba* Father. 47 Most certainly, I tell you, he who believes in me has eternal
life. 48 *Ena Na* [I AM (the Living God)], the bread of life. 49 Your fathers
*ate* the *manna* ·*what is it*· § in the wilderness, and they died. 50 This
is the bread which comes down out of heaven, that anyone may eat of it
and not die. 51 *Ena Na* [I AM (the Living God)], the living *manna* ·what is
it· which came down out of heaven. If anyone eats of this *manna*, he will
live forever. Yes, the bread which I will give for the life of the world is my
flesh.”
52 The Jews [Praisers] therefore contended with one another, saying,
“How can this man give us his flesh to eat?”
53 Yeshua [Salvation] therefore said to them, “Most certainly I tell you,
unless you eat the flesh of the Son of Man and drink his blood, you don’t
have life in yourselves. 54 He who eats my flesh and drinks my blood has
eternal life, and I will raise him up at the last day. 55 For my flesh is food
indeed, and my blood is drink indeed. 56 He who eats my flesh and drinks
my blood lives in me, and I in him. 57 As the living *Abba* Father sent me, and
I live because of *Abba* ·Father familiar, Dear Dad·; so he who feeds on me,
he will also live because of me. 58 This is the bread which came down out
of heaven— not as our fathers ate the *manna* ·what is it·, and died. He who
eats this bread will live forever.” 59 He said these things in the synagogue,
as he taught in Capernaum [Village-Comfort, Village-Compassion].
60 Therefore many of his disciples, when they heard this, said, “This is a
hard saying! Who can listen to it?”
61 But Yeshua [Salvation] knowing in himself that his disciples murmured
at this, said to them, “Does this cause you to stumble? 62 Then what if you

§ **6:37** MP: Messiah is God’s servant. (Zech 3:8) * **6:38** MP: Messiah is God’s servant. (Is 49:3, 49:5, 49:6, 53:11) † **6:38** MP: Messiah is God’s servant born in Bethlehem, “the future ruler of Israel”. (Mic 5:2) ‡ **6:45** Quoting from Is 54:13 § **6:49** Quoted from Ex 16:15

would see the Son of Man ascending to where he was before? 63 It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. 64 But there are some of you who don't believe." For Yeshua [Salvation] knew from the beginning who they were who didn't believe, and who it was who would betray him. 65 He said, "For this cause have I said to you that no one can come to me, unless it is given to him by *'Avi* ·my Father·."

66 At this, many of his disciples went back, and walked no more with him. 67 Yeshua [Salvation] said therefore to the twelve, "You don't also want to go away, do you?"

68 Simeon Peter [Hearing Rock] answered him, "Lord, to whom would we go? You have the words of eternal life. 69 We have come to believe and know that you are the Messiah [Anointed one], *haBen haElohim Chayim* [the Son of the God Living]."

70 Yeshua [Salvation] answered them, "Didn't I choose you, the twelve, and one of you is a devil?" 71 Now he spoke of Judas [Praised], the son of Simeon [Hearing] from K'riot, for it was he who would betray him, being one of the twelve.

# 7

1 After these things, Yeshua [Salvation] was walking in Galilee [District, Circuit], for he would not walk in Judea [Praise], because the Jews [Praisers] sought to kill him. 2 Now the festival of *Sukkot* ·Tabernacles·, the Festival of Booths, was at hand. (The seventh month * 15th day). 3 † His brothers therefore said to him, "Depart from here, and go into Judea [Praise], that your disciples also may see your works which you do. 4 For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world." 5 For even his brothers didn't believe in him.

6 Yeshua [Salvation] therefore said to them, "My time has not yet come, but your time is always ready. 7 The world can't hate you, but it hates me, because I testify about it, that its works are evil. 8 You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled."

9 Having said these things to them, he stayed in Galilee [District, Circuit]. 10 But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret. 11 The Jews [Praisers] therefore sought him at the feast, and said, "Where is he?" 12 There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray." 13 Yet no one spoke openly of him for fear of the Jews [Praisers]. 14 But when it was now the middle of the feast, Yeshua [Salvation] went up into the temple and taught. 15 ‡ The Jews [Praisers] therefore marveled, saying, "How does this man know so much, without having studied?"

16 Yeshua [Salvation] therefore answered them, "My teaching is not mine, but his who sent me. 17 If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. 18 He who speaks from himself seeks his own glory, but he who seeks the glory

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* **7:2** Note: The seventh month is called just that in the Bible; also called in Babylonian *Tishri* ·Beginning·, or in Hebrew *Ethanim* ·Ever flowing streams·. † **7:3** MP: Messiah is refused to be associated with even by his own siblings, children of the same mother. (Ps 69:8) ‡ **7:15** MP: Messiah has the Spirit of Knowledge of God (Ex 31:3; John 16:13). (Is 11:2)

of him who sent him is true, and no unrighteousness is in him. 19 Didn't
Moses [Drawn out] give you the *Torah* ·Teaching·? Yet none of you keeps
the law! Why do you seek to kill me?"

20 The multitude answered, "You have a demon! Who seeks to kill you?"

21 Yeshua [Salvation] answered them, "I did one work, and you all marvel
because of it. 22 Moses [Drawn out] has given you *circumcision* § (not
that it is of Moses [Drawn out], but of the fathers), and on the *Sabbath*
·To cease· you circumcise a boy. 23 If a boy receives circumcision on the
*Sabbath* ·To cease·, that the *Torah* ·Teaching· of Moses [Drawn out] may
not be broken, are you angry with me, because I made a man completely
healthy on the *Sabbath* ·To cease·? 24 Don't judge according to appearance,
but judge upright judgment."

25 Therefore some of them of Jerusalem [City of peace] said, "Is not this he
whom they seek to kill? 26 Behold, he speaks openly, and they say nothing
to him. Can it be that the rulers indeed know that this is truly the Messiah
[Anointed one]? 27 However we know where this man comes from, but
when the Messiah [Anointed one] comes, no one will know where he comes
from."

28 Yeshua [Salvation] therefore cried out in the temple, teaching and
saying, "You both know me, and know where I am from. I have not come
of myself, but he who sent me is true, whom you don't know. 29 I know
him, because I am from him, and he sent me."

30 They sought therefore to take him; but no one laid a hand on him,
because his hour had not yet come. 31 But of the multitude, many believed
in him. They said, "When the Messiah [Anointed one] comes, he won't do
more signs than those which this man has done, will he?" 32 The Pharisees
[Separated] heard the multitude murmuring these things concerning him,
and the chief priests and the Pharisees [Separated] sent officers to arrest
him.

33 Then Yeshua [Salvation] said, "I will be with you a little while longer,
then I go to him who sent me. 34 You will seek me, and won't find me; and
where I am, you can't come."

35 The Jews [Praisers] therefore said among themselves, "Where will this
man go that we won't find him? Will he go to the Dispersion among the
Greeks, and teach the Greeks? 36 What is this word that he said, 'You will
seek me, and won't find me; and where I am, you can't come'?"

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§ **7:22** Quoted from Lev 12:3

37 * † Now on the last day of the festival ‡ (of Tabernacles, the seventh day called *Hoshana Rabbah* ·Save now Great·, the seventh month 21st day), Yeshua [Salvation] stood and cried out, "If *anyone is thirsty,* § let him come to me and drink! 38 * Whoever puts his trust in me, as the Scripture says, *rivers of living water* † will flow from his inmost being!" 39 But he said this about the *Spirit,* which those trusting in him were to receive. For the Holy *Spirit* ‡ was not yet given, because Yeshua [Salvation] was not yet glorified.

40 § Many of the multitude therefore, when they heard these words, said, "This is truly the *prophet."* * 41 Others said, "This is the Messiah [Anointed one]." But some said, "What, does the Messiah [Anointed one] come out of Galilee [District, Circuit]? 42 † Has not the Scripture said that the Messiah [Anointed one] comes of the *offspring of David [Beloved],* ‡ and from *Bethlehem [House of Bread],* § the village where David [Beloved] lived?" * 43 So there arose a division in the multitude because of him. 44 Some of them would have arrested him, but no one laid hands on him. 45 The officers therefore came to the chief priests and Pharisees

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* **7:37** MP: Rivers of Living Water come from the inner person. (One who was spiritually dry then watered by God's Spirit). (See also Is 29:18-19). † **7:37** MP: By quotation, Messiah is declaring himself a parallel Feast Day fulfillment. "Every one come who is thirsty" (John 7:37-39) is applied Messiah's ministry. Note: By quoting the first lines of this chapter, Messiah is referencing the entire chapter (as was a common custom of rabbis of his day because all Jews memorized the whole of Bible books), therefore the entire chapter is used to allude to his Messianic claim and be as a witness to this prophetic fulfillment. (Is 55:1-2) By quoting this passage, the Messiah applied the Tabernacles Water Pouring ceremony and the intention of the ceremony to himself and to the effusion and permeation of the Holy Spirit (Is 44:3). The Holy Spirit is promised to be given by Messiah and even accompanying His ministry. Bishop Lowth, in 1846, quoted an undefined passage in Jerusalem Talmud, concluding that the song in (Num 21:16-18) is to be sung in the times of the Messiah, possibly at this ceremony. The water is said to be "drawn from the wells of salvation" (Is 12:3), signifying the influences of the Holy Spirit to be given in the days of Messiah. ‡ **7:37** Context: "The last day of the Festival;" Tabernacles is 7 days long It is commonly said to be eight, but that is incorrect. The seventh day is *Hoshana Rabbah* ·Save now Great· and the water libation ceremony happens on this day (Sukkah 51-b). The *Cohen Gadol* ·High Priest· would lead a procession to the pool of Siloam. (See also John 9:5-11) There he would fill a golden pitcher with water as the crowd would wave their *lulavs* before God and chant *Hossanah* ·Save now·! They would all sing (Psalm 128:25-26) while the libation was prepared. All were silent as the water was being poured out on the altar of sacrifice. After this water ceremony, as the night fell *Sh'mini Atrzeret* ·Eighth day Assembly· started, this is a separate and linked Festival for one day. (See also John 8:12). There was a great party like none other! The four menorahs were lit and Rabbis and students alike would put on a "light show" and "torch dances" while the Levites sang and played music; dancing before God like David danced (Sukkah 5:1)! § **7:37** Quoting from Is 55:1 * **7:38** MPr: Implying the Messiah will cause a fountain to miraculously to spring up, just as Moses did in the wilderness (Joel 3:18 in Midrash Eccl 1:9). (Joel 3:18) † **7:38** Quoting from Is 12:3, 44:3; Jer 2:13 ‡ **7:39** Quoting from Is 44:3; Joel 2:28-29 § **7:40** MP: God confirms His intention to raise up a Prophet like Moses [Drawn out], and put His words the mouth of His Prophet. (Deut 18:17-19) * **7:40** Quoting from Deut 18:15 † **7:42** MP: Messiah is born in Bethlehem Ephrathah. This defines the ancient Bethlehem originally called Ephrath in (Gen 35:16, 19; 48:7; Ruth 4:11). This place was also called Beth-lehem Ephratah (Mic 5:2), Beth-lehem-Judah (1 Sam 17:12), and "the city of David" (Luke 2:4). At the time of Yeshua's birth, Bethlehem Ephrathah, also called "Bethlehem in Judea" in (Matt 2:5), was a village about five miles south of Jerusalem in Judea. This is different from the Zebulun tribe's city of Bethlehem in the Galilee, about six miles west of Nazareth menioned only in (Josh 19:15). (Mic 5:2) ‡ **7:42** Quoting from 2 Sam 7:12; Ps 89:3-4, 132:11-12 § **7:42** Quoting from Mic 5:2 * **7:42** Context: (1 Sam 16:1) identifies Bethlehem as David's hometown.

[Separated], and they said to them, “Why didn’t you bring him?”

46 † The officers answered, “No man ever spoke like this man!”

47 The Pharisees [Separated] therefore answered them, “You are not also
led astray, are you? 48 Have any of the rulers believed in him, or of the
Pharisees [Separated]? 49 True, these *'am-ha'aretz* ·people of the land·
do, but they know nothing about the *Torah* ·Teaching·, they are under
a curse!”

50 Nicodemus [Victory people] (he who came to him by night, being one
of them) said to them, 51 “Our *Torah* ·Teaching· does not condemn a man,
does it, until after hearing from him personally and finding out what he’s
doing?”

52 They answered him, “Are you also from Galilee [District, Circuit]?
Search, and see that no prophet has arisen out of Galilee [District, Circuit].”
‡

53 Everyone went to his own house.

# 8

1 But Yeshua [Salvation] went to the Mount of Olives. 2 Now very early
in the morning (seventh month 22nd day), he came again into the temple,
and all the people came to him. He sat down, and taught them. (This day is
called *Sh'mini Atrzeret* ·Eighth day Assembly·.) 3 The Torah-Teachers and
the Pharisees [Separated] brought a woman taken in *moicheia* ·adultery·
and set her in the midst of Yeshua [Salvation]. 4 They told him, “Teacher,
we found this woman *moicheuo ·committing adultery·,* in the very act.
5 Now in our *Torah* ·Teaching·, Moses [Drawn out] enjoined us that such a
*woman be stoned to death.* * † What then do you say about her?” 6 They
said this testing him, that they might have something to accuse him of.

But Yeshua [Salvation] stooped down, and wrote on the ground with his
finger. 7 But when they continued asking him, he looked up and said to
them, “He who is without sin among you, let him throw the first stone at
her.” 8 Again he stooped down, and with his finger wrote on the ground.

9 They, when they heard it, being convicted by their conscience, went out
one by one, beginning from the oldest, even to the last. Yeshua [Salvation]
was left alone with the woman where she was, in the middle. 10 Yeshua
[Salvation], standing up, saw her and said, “Woman, where are your
accusers? Did no one condemn you?”

11 She said, “No one, Lord.”

Yeshua [Salvation] said, “Neither do I condemn you. Go your way. From
now on, sin no more.”

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† **7:46** MP: Messiah is called Wonderful Counselor, by Christian interpretation this is one name. Judaism sees this as two names. “Wonderful” as in (Judges 13:18) by the Angel of Yahweh to Judge Manoah. Also “Counselor,” one who brings wisdom from God like Moses and Aaron did (Num 11:16-17). (Is 9:6) ‡ **7:52** “No prophet from Galilee” This is an inaccurate statement, Jonah is a prophet from Gath-hepher which is in the western Galilee region (2 Kings 14:25). This passage also establishes that Jonah was a prophet to Israel before he was called to the Assyrians in Nineveh.
* **8:5** Selectively Quoted from Lev 20:10; Deut 22:21 † **8:5** Context: Death is the punishment for adultery according to *Torah* ·Teaching·, but this quote is missing the fact that both the man and woman are to be punished for adultery (Lev 20:10). The woman only is to be stoned if she is recently married but found to be not a virgin (Deut 22:21).

12 ‡ § Again, therefore, Yeshua [Salvation] spoke to them, saying, " *Ena Na* [I AM (the Living God)], the light of the world. * He who follows me will not walk in the darkness, but will have the light of life."

13 The Pharisees [Separated] therefore said to him, "You testify about yourself. Your testimony is not valid."

14 Yeshua [Salvation] answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going. 15 You judge according to the flesh. I judge no one. 16 Even if I do judge, my judgment is true, for I am not alone, but I am with *Abba* ·Father familiar, Dear Dad· who sent me. 17 It's also written in your *Torah* ·Teaching· that *the testimony of two people is valid.* † 18 *Ena Na* [I AM (the Living God)] that testifies about myself, and *Abba* ·Father familiar, Dear Dad· who sent me testifies about me."

19 They said therefore to him, "Where is your *Abba* Father?"

Yeshua [Salvation] answered, "You know neither me, nor *'Avi* ·my Father·. If you knew me, you would know *'Avi* ·my Father· also." 20 Yeshua [Salvation] spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. 21 Yeshua [Salvation] said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."

22 The Jews [Praisers] therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come'?"

23 ‡ He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world. 24 I said therefore to you that you will die in your sins; for unless you believe that *Ena Na* [I AM (the Living God)], you will die in your sins."

25 They said therefore to him, "Who are you?"

Yeshua [Salvation] said to them, "Just what I have been saying to you from the beginning. 26 I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."

27 They didn't understand that he spoke to them about *haAbba* ·the Father·. 28 Yeshua [Salvation] therefore said to them, "When you have lifted up the Son of Man, then you will know that *Ena Na* [I AM (the Living God)], and I do nothing of myself, but as *'Avi* ·my Father· taught me, I say these things. 29 He who sent me is with me. *Abba* ·Father familiar, Dear Dad· has not left me alone, for I always do the things that are pleasing to him."

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‡ **8:12** MP: Messiah is a light to the Gentiles and the world. (See also context of Is 9:1-2, and Is 9:3, 49:6). (Is 42:6) § **8:12** MP: *ADONAI Tzva'ot* [Yah Commander of Heaven's armies] is coming to dwell with His people. Messiah is coming to dwell with his people. (Zech 2:10-11) * **8:12** Context: "Light of the World;" this day is Seventh Month 22 day, called *Sh'mini Atrzeret* ·Eighth day Assembly· following the seven days of *Sukkot* ·Tabernacles·. (See also John 7:37). The night before there was a great party like none other! The four menorahs were lit and Rabbis and students alike would put on a "light show" and "torch dances" while the Levites sang and played music; dancing before God like David danced (Sukkah 5:1)! This is a discussion in front of these menorahs the following morning, still on the Festival day. † **8:17** Quoted from Deut 19:15 ‡ **8:23** MP: Whoever does not honor the words of the Prophet will give an account to God. The prophet's words are equal authority to God's words. (Deut 18:19)

30 As he spoke these things, many believed in him. 31 § Yeshua [Salvation] therefore said to those Jews [Praisers] who had believed him, "If you remain in my word, then you are truly my disciples. 32 You will know the truth, and the truth will make you free."

33 They answered him, "We are Abraham [Father of a multitude]'s offspring, and have never been in bondage to anyone. How do you say, 'You will be made free'?"

34 Yeshua [Salvation] answered them, "Most certainly I tell you, everyone who commits sin is the bond-servant of sin. 35 A bond-servant does not live in the house forever. A son remains forever. 36 * If therefore the Son makes you free, you will be free indeed. 37 I know that you are Abraham [Father of a multitude]'s offspring, yet you seek to kill me, because my word finds no place in you. 38 I say the things which I have seen with *'Avi* ·my Father·; and you also do the things which you have seen with *'Avikah* ·your Father·."

39 They answered him, "Abraham [Father of a multitude] is *Avinu* ·our Father·."

Yeshua [Salvation] said to them, "If you were Abraham [Father of a multitude]'s children, you would do the works of Abraham [Father of a multitude]. 40 But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham [Father of a multitude] didn't do this. 41 You do the works of your *Abba* ·Father familiar, Dear Dad·."

They said to him, "We were not born of *porhneia* ·sexual immorality·; we have one *Abba* Father, God."

42 Therefore Yeshua [Salvation] said to them, "If God were your *Abba* ·Father familiar, Dear Dad·, you would have *agapao* ·total devotion love· towards me, for I came out and have come from God. For I haven't come of myself, but he sent me. 43 Why don't you understand my speech? Because you can't hear my word. 44 You are of your *Abba* father, the devil, and you want to do the *epithumia* ·lusts, desires· of *'Avikah* ·your Father·. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its *Abba* ·Father familiar, Dear Dad·. 45 But because I tell the truth, you don't believe me. 46 Which of you convicts me of sin? If I tell the truth, why do you not believe me? 47 He who is of God hears the words of God. For this cause you don't hear, because you are not of God."

48 Then the Jews [Praisers] answered him, "Don't we say well that you are a Samaritan [person from Watch-mountain], and have a demon?"

49 Yeshua [Salvation] answered, "I don't have a demon, but I honor *'Avi* ·my Father·, and you dishonor me. 50 But I don't seek my own glory. There is one who seeks and judges. 51 Most certainly, I tell you, if a person keeps my word, he will never see death."

52 Then the Jews [Praisers] said to him, "Now we know that you have a demon. Abraham [Father of a multitude] died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.' 53 Are you greater than Abraham [Father of a multitude] *Avinu* ·our Father·, who died? The prophets died. Who do you make yourself out to be?"

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§ **8:31** MP: Messiah has the ministry to proclaim freedom to prisoners (slaves to sin). (Is 61:1)

* **8:36** MP: Messiah has the anointing to proclaim liberty to captives. (Is 61:1)

54 † Yeshua [Salvation] answered, "If I glorify myself, my glory is nothing.
It is *'Avi* ·my Father· who glorifies me, of whom you say that he is our God.
55 You have not known him, but I know him. If I said, 'I don't know him,'
I would be like you, a liar. But I know him, and keep his word. 56 *'Avikah*
·your Father· Abraham [Father of a multitude] rejoiced to see my day. He
saw it, and was glad."
57 The Jews [Praisers] therefore said to him, "You are not yet fifty years
old, and have you seen Abraham [Father of a multitude]?"
58 ‡ Yeshua [Salvation] said to them, "Most certainly, I tell you, before
Abraham [Father of a multitude] came into existence, *Ena Na* [I AM (the
Living God)]."
59 Therefore they took up stones to throw at him, but Yeshua [Salvation]
was hidden, and went out of the temple, having gone through the middle
of them, and so passed by.

# 9

1 As he passed by, he saw a man blind from birth. 2 His disciples asked
him, "*Rabbi* ·Teacher·, who sinned, this man or his parents, that he was
born blind?" (Still the seventh month 22 day).
3 Yeshua [Salvation] answered, "Neither did this man sin, nor his parents;
but, that the works of God might be revealed in him. 4 I must work the
works of him who sent me, while it is day. The night is coming, when no
one can work. 5 While I am in the world, I am the light of the world."
6 When he had said this, he spat on the ground, made mud with the saliva,
anointed the blind man's eyes with the mud, 7 and said to him, "Go, wash
in the pool of Siloam" (which means "Sent"). * So he went away, washed,
and came back seeing. 8 The neighbors therefore, and those who saw that
he was blind before, said, "Is not this he who sat and begged?" 9 Others
were saying, "It is he." Still others were saying, "He looks like him."
He said, "I am he." 10 They therefore were asking him, "How were your
eyes opened?"
11 He answered, "A man called Yeshua [Salvation] made mud, anointed
my eyes, and said to me, 'Go to the pool of Siloam [Sent], and wash.' So I
went away and washed, and I received sight."
12 Then they asked him, "Where is he?"
He said, "I don't know."
13 They brought him who had been blind to the Pharisees [Separated].
14 It was a *Sabbath* ·To cease· † when Yeshua [Salvation] made the mud and
opened his eyes. 15 Again therefore the Pharisees [Separated] also asked
him how he received his sight. He said to them, "He put mud on my eyes,
I washed, and I see."

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† **8:54** MP: Messiah is called Israel. Messiah comes from the nation of Israel. Messiah is also called Israel as the patriarch Jacob was renamed Israel (Gen 32:28). Being called Israel as a relationship role, Messiah is the example of right relationship with Yahweh for all Israel to emulate. (Is 49:3)
‡ **8:58** MP: Messiah is from everlasting, meaning He preexisted, "whose origins are far in the past, back in ancient times". (Mic 5:2) * **9:7** Context: This is still the seventh month 22nd day, the Festival of *Sh'mini Atrzeret* ·Eighth day Assembly·, a separate and linked Festival for one day following *Sukkot* ·Tabernacles·. There was a very significant water drawing ceremony from this very same pool just one day earlier. (See John 7:37). † **9:14** Context Note: If the Festival of *Sh'mini Atrzeret* ·Eighth day Assembly· happened on a Sabbath day, it is considered a High Feast day. Two accounts of another healing on Sabbath with discussion exists in (Matt 12:10; Luke 6:7).

16 Some therefore of the Pharisees [Separated] said, “This man is not from
God, because he does not keep the *Sabbath* ·To cease·.” Others said, “How
can a man who is a sinner do such signs?” There was division among them.
17 Therefore they asked the blind man again, “What do you say about him,
because he opened your eyes?”
He said, “He is a prophet.”
18 The Jews [Praisers] therefore did not believe concerning him, that he
had been blind, and had received his sight, until they called the parents
of him who had received his sight, 19 and asked them, “Is this your son,
whom you say was born blind? How then does he now see?”
20 His parents answered them, “We know that this is our son, and that
he was born blind; 21 but how he now sees, we don’t know; or who opened
his eyes, we don’t know. He is of age. Ask him. He will speak for himself.”
22 His parents said these things because they feared the Jews [Praisers];
for the Jews [Praisers] had already agreed that if any man would confess
him as Messiah [Anointed one], he would be put out of the synagogue.
23 Therefore his parents said, “He is of age. Ask him.”
24 So they called the man who was blind a second time, and said to him,
“Give glory to God. We know that this man is a sinner.”
25 He therefore answered, “I don’t know if he is a sinner. One thing I do
know: that though I was blind, now I see.”
26 They said to him again, “What did he do to you? How did he open
your eyes?”
27 He answered them, “I told you already, and you didn’t listen. Why do
you want to hear it again? You don’t also want to become his disciples, do
you?”
28 They insulted him and said, “You are his disciple, but we are disciples
of Moses [Drawn out]. 29 We know that God has spoken to Moses [Drawn
out]. But as for this man, we don’t know where he comes from.”
30 The man answered them, “How amazing! You don’t know where he
comes from, yet he opened my eyes. 31 We know that *God does not listen
to sinners*, but if anyone is a worshiper of God, and *does his will, he listens
to him.* ‡ 32 Since the world began it has never been heard of that anyone
opened the eyes of someone born blind. 33 If this man was not from God,
he could do nothing.”
34 They answered him, “You were altogether born in sins, and do you
teach us?” They threw him out.
35 Yeshua [Salvation] heard that they had thrown him out, and finding
him, he said, “Do you believe in the *Ben-Elohim* ·Son of Elohim God·?”
36 He answered, “Who is he, Lord, that I may believe in him?”
37 Yeshua [Salvation] said to him, “You have both seen him, and it is he
who speaks with you.”
38 He said, “Lord, I believe!” and he worshiped him.
39 § * Yeshua [Salvation] said, “I came into this world for judgment, that
those who don’t see may see; and that those who see may become blind.”
40 Those of the Pharisees [Separated] who were with him heard these
things, and said to him, “Are we also blind?”

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‡ **9:31** Quoting from Ps 34:15, 66:18-19; Pro 15:29 § **9:39** MP: Messiah has the anointing to proclaim liberty to captives. (Is 61:1) * **9:39** MP: Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6). (Is 42:7 (5-9))

41 Yeshua [Salvation] said to them, "If you were blind, you would have
no sin; but now you say, 'We see.' Therefore your sin remains.

# 10

1 "Most certainly, I tell you, one who does not enter by the door into the
sheep fold, but climbs up some other way, the same is a thief and a robber.
2 But one who enters in by the door is the shepherd of the sheep. 3 The
gatekeeper opens the gate for him, and the sheep listen to his voice. He
calls his own sheep by name, and leads them out. 4 Whenever he brings
out his own sheep, he goes before them, and the sheep follow him, for they
know his voice. 5 They will by no means follow a stranger, but will flee from
him; for they don't know the voice of strangers." 6 Yeshua [Salvation] spoke
this parable to them, but they didn't understand what he was telling them.
7 Yeshua [Salvation] therefore said to them again, "Most certainly, I tell
you, *Ena Na* [I AM (the Living God)] the sheep's door. 8 All who came before
me are thieves and robbers, but the sheep didn't listen to them. 9 *Ena Na* [I
AM (the Living God)] the door. If anyone enters in by me, he will be saved,
and will go in and go out, and will find pasture. 10 The thief only comes
to steal, kill, and destroy. I came that they may have life, and may have
it abundantly. 11 * *Ena Na* [I AM (the Living God)] † the good shepherd.
‡ The good shepherd lays down his life for the sheep. 12 He who is a
hired hand, and not a shepherd, who does not own the sheep, sees the
wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and
scatters them. 13 The hired hand flees because he is a hired hand, and
does not care for the sheep. 14 *Ena Na* [I AM (the Living God)] the good
shepherd. I know my own, and I'm known by my own; 15 even as *Abba*
·Father familiar, Dear Dad· knows me, and I know *Abba* Father. I lay down
my life for the sheep. 16 § * I have other sheep, which are not of this fold.
I must bring them also, and they will hear my voice. They will become
one flock with one shepherd. 17 † For this reason *haAbba* ·the Father· has
*agapao* ·total devotion love· unto me, because I lay down my life so that I
may take it again. 18 No one takes it away from me, but I lay it down by
myself. I have power to lay it down, and I have power to take it again. I
received this commandment from *'Avi* ·my Father·."
19 Therefore a division arose again among the Jews [Praisers] because of
these words. 20 Many of them said, "He has a demon, and is insane! Why
do you listen to him?" 21 Others said, "These are not the sayings of one
possessed by a demon. It is not possible for a demon to open the eyes of
the blind, is it?"
22 Then came the Festival of *Chanukah* ·Dedication· at Jerusalem [City of
peace]. (This occurs in the ninth month 25th day to tenth month 2nd day).

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* **10:11** MP: Good Shepherd's characteristics. (Ps 23:1) † **10:11** MP: God will raise up a person representing David to shepherd his people, He is a Shepard and Prince before God. (Eze 34:23-24) ‡ **10:11** MP: Messiah is likened to a Shepherd. (Is 40:11) § **10:16** MP: Worshiped by "desert nomads" also called Shepherds, (this rendering is debated by Scholars). Could also be Gentile nations living in the surrounding desert lands. Could be Gentiles in general living in a figurative wilderness born outside God's covenant then coming into the covenant. (See also context of Is 9:1-2, and Is 42:6, 49:6). (Ps 72:9) * **10:16** MP: The light that comes to the Gentiles also enlarges Israel. (Is 9:3) † **10:17** MP: God is fully satisfied with the suffering of the Messiah. By accepting this, it infers the sin offering is accepted. Acceptance of the sin offering is seen in (Lev 4:20). Read in context of (Lev 4:2-7). (Is 53:11)

‡ 23 It was winter, and Yeshua [Salvation] was walking in the temple, in
Solomon [Peaceable, Recompense]'s portico (where one can see the four
giant menorahs). 24 The Jews [Praisers] therefore came around him and
said to him, "How long will you hold us in suspense? If you are the Messiah
[Anointed one], tell us plainly."
25 Yeshua [Salvation] answered them, "I told you, and you don't believe.
The works that I do in *'Avi* ·my Father·'s name, these testify about me.
26 § But you don't believe, because you are not of my sheep, as I told you.
27 My sheep hear my voice, and I know them, and they follow me. 28 I give
eternal life to them. They will never perish, and no one will snatch them
out of my hand. 29 *'Avi* [My Father], who has given them to me, is greater
than all. No one is able to snatch them out of *'Avi* ·my Father·'s hand. 30 *
I and *Abba* ·Father familiar, Dear Dad· are one."
31 Therefore Jews [Praisers] took up stones again to stone him. 32 Yeshua
[Salvation] answered them, "I have shown you many good works from *'Avi*
·my Father·. For which of those works do you stone me?"
33 The Jews [Praisers] answered him, "We don't stone you for a good
work, but for blasphemy: because you, being a man, make yourself God."
34 Yeshua [Salvation] answered them, "Is not it written in your *Torah*
·Teaching·, *'I said, you are elohim ·judges, gods·?'* † 35 If he called the
people *'elohim' ·judges, gods·,* to whom the word of *Elohim* ·God· came
(and the Scripture can't be broken), 36 ‡ do you say of him whom *haAbba*
·the Father· sanctified and sent into the world, 'You blaspheme,' because
I said, *'I am the Ben-Elohim ·Son of Elohim God·?'* § 37 If I don't do the
works of *'Avi* ·my Father·, don't believe me. 38 But if I do them, though you
don't believe me, believe the works; that you may know and believe that
*haAbba* ·the Father· is in me, and I in *Abba* Father."
39 They sought again to seize him, and he went out of their hand. 40 He
went away again beyond the Jordan [Descender] into the place where John
[Yah is gracious] was baptizing at first, and there he stayed. 41 Many
came to him. They said, "John [Yah is gracious] indeed did no sign, but
everything that John [Yah is gracious] said about this man is true." 42 Many
believed in him there.

# 11

1 Now a certain man was sick, Lazarus [Help of God] from Bethany
[House of affliction], of the village of Mary [Rebellion] and her sister,
Martha [Lady mistress, Strong bitterness]. 2 It was that Mary [Rebellion]
who had anointed the Lord with ointment, and wiped his feet with her hair,
whose brother, Lazarus [Help of God], was sick. 3 The sisters therefore sent

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‡ **10:22** Note: the Ninth month in Babylonian is called *Kislev* ·Trust security·. Also the Tenth month in Babylonian is called *Tevet* ·Good·. § **10:26** MPr: Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps. 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps. 139:23-24, 139:26) * **10:30** MP: Messiah is both God and man. (Zech 12:10) † **10:34** Quoted from Ps 82:6, 118:25-26 ‡ **10:36** MP: Messiah is the *Ben-Elohim* ·Son of Elohim God·. (See also 2 Sam 7:12-14; 1 Chr 17:13-15). (Ps 2:7) § **10:36** Quoted from Ps 2:7

to him, saying, “Lord, behold, he for whom you *phileo* ·affectionately love, have high regard for· is sick.” 4 But when Yeshua [Salvation] heard it, he said, “This sickness is not to death, but for the glory of God, that God’s Son may be glorified by it.” 5 Now Yeshua [Salvation] had *agapao* ·total devotion love· towards Martha [Lady mistress, Strong bitterness], and her sister, and Lazarus [Help of God]. 6 When therefore he heard that he was sick, he stayed two days in the place where he was. 7 Then after this he said to the disciples, “Let’s go into Judea [Praise] again.”

8 The disciples told him, “*Rabbi* ·Teacher·, the Jews [Praisers] were just trying to stone you, and are you going there again?”

9 * Yeshua [Salvation] answered, “Are not there twelve hours of daylight? If a man walks in the day, he does not stumble, because he sees the light of this world. 10 But if a man walks in the night, he stumbles, because the light is not in him.” 11 He said these things, and after that, he said to them, “Our friend, Lazarus [Help of God], has fallen asleep, but I am going so that I may awake him out of sleep.”

12 The disciples therefore said, “Lord, if he has fallen asleep, he will recover.”

13 Now Yeshua [Salvation] had spoken of his death, but they thought that he spoke of taking rest in sleep. 14 So Yeshua [Salvation] said to them plainly then, “Lazarus [Help of God] is dead. 15 I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let’s go to him.”

16 Thomas [Seeker of truth] therefore, who is called Didymus [Twin], said to his fellow disciples, “Let’s go also, that we may die with him.”

17 So when Yeshua [Salvation] came, he found that he had been in the tomb four days already. 18 Now Bethany [House of affliction] was near Jerusalem [City of peace], about fifteen stadia away [2 mi; 2.8 km]. 19 Many of the Jews [Praisers] had joined the women around Martha [Lady mistress, Strong bitterness] and Mary [Rebellion], to console them concerning their brother. 20 Then when Martha [Lady mistress, Strong bitterness] heard that Yeshua [Salvation] was coming, she went and met him, but Mary [Rebellion] stayed in the house. 21 Therefore Martha [Lady mistress, Strong bitterness] said to Yeshua [Salvation], “Lord, if you would have been here, my brother wouldn’t have died. 22 Even now I know that, whatever you ask of God, God will give you.” 23 Yeshua [Salvation] said to her, “Your brother will rise again.”

24 † Martha [Lady mistress, Strong bitterness] said to him, “I know that he will rise again in the resurrection at the last day.”

25 ‡ Yeshua [Salvation] said to her, “ *Ena Na* [I AM (the Living God)] the resurrection and the life. He who believes in me will still live, even if he dies. 26 Whoever lives and believes in me will never die. Do you believe this?”

27 She said to him, “Yes, Lord. I have come to believe that you are the Messiah [Anointed one], God’s Son, he who comes into the world.”

28 When she had said this, she went away, and called Mary [Rebellion], her sister, secretly, saying, “The Teacher is here, and is calling you.”

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* **11:9** MP: Trusting in the servant sent brings light and direction from God. (Is 50:10) † **11:24** MPr: “My glory shall rejoice in the King Messiah, in the future whom shall come forth from me, upon all the glory a covering” (Is 4:5). Continuing, “also my flesh shall dwell in safety” teaching that death is not our final resting place in connection with King Messiah. (Is 4:5 and Ps 16:9 in Midrash Ps 16:9). (Ps 16:9) ‡ **11:25** MP: The dead in Messiah will bodily resurrect at the same time Messiah is resurrected from the dead. (Is 26:19)

29 When she heard this, she arose quickly, and went to him. 30 Now
Yeshua [Salvation] had not yet come into the village, but was in the place
where Martha [Lady mistress, Strong bitterness] met him. 31 Then the Jews
[Praisers] who were with her in the house, and were consoling her, when
they saw Mary [Rebellion], that she rose up quickly and went out, followed
her, saying, "She is going to the tomb to weep there." 32 Therefore when
Mary [Rebellion] came to where Yeshua [Salvation] was, and saw him, she
fell down at his feet, saying to him, "Lord, if you would have been here,
my brother wouldn't have died."

33 § When Yeshua [Salvation] therefore saw her weeping, and the Jews
[Praisers] weeping who came with her, he groaned in the spirit, and was
troubled, 34 and said, "Where have you laid him?"

They told him, "Lord, come and see."

35 Yeshua [Salvation] wept.

36 The Jews [Praisers] therefore said, "See how much *phileo* ·affectionate
love, high regard· he had for him!" 37 Some of them said, "Couldn't this
man, who opened the eyes of him who was blind, have also kept this man
from dying?"

38 Yeshua [Salvation] therefore, again groaning in himself, came to the
tomb. Now it was a cave, and a stone lay against it. 39 Yeshua [Salvation]
said, "Take away the stone."

Martha [Lady mistress, Strong bitterness], the sister of him who was
dead, said to him, "Lord, by this time there is a stench, for he has been
dead four days."

40 Yeshua [Salvation] said to her, "Didn't I tell you that if you believed,
you would see God's glory?"

41 So they took away the stone from the place where the dead man
was lying. Yeshua [Salvation] lifted up his eyes, and said, "*Abba* ·Father
familiar, Dear Dad·, I thank you that you listened to me. 42 I know that you
always listen to me, but because of the multitude that stands around I said
this, that they may believe that you sent me." 43 When he had said this, he
cried with a loud voice, "Lazarus [Help of God], come out!"

44 He who was dead came out, bound hand and foot with wrappings, and
his face was wrapped around with a cloth.

Yeshua [Salvation] said to them, "Free him, and let him go."

45 Therefore many of the Jews [Praisers], who came to Mary [Rebellion]
and saw what Yeshua [Salvation] did, believed in him. 46 But some of
them went away to the Pharisees [Separated], and told them the things
which Yeshua [Salvation] had done. 47 The chief priests therefore and the
Pharisees [Separated] gathered a council, and said, "What are we doing?
For this man does many signs. 48 If we leave him alone like this, everyone
will believe in him, and the Romans [People from Town of flowing waters]
will come and take away both our place and our nation."

49 But a certain one of them, Caiaphas [Rock that hollows itself out],
being high priest that year, said to them, "You know nothing at all, 50 nor
do you consider that it is advantageous for us that one man should die for
the people, and that the whole nation not perish." 51 Now he didn't say
this of himself, but being high priest that year, he prophesied that Yeshua
[Salvation] would die for the nation, 52 and not for the nation only, but

§ **11:33** MP: Messiah sympathizes with great sorrow and grief. (Is 53:3)

that he might also gather together into one the children of God who are scattered abroad. 53 So from that day forward they took counsel that they might put him to death. 54 Yeshua [Salvation] therefore walked no more openly among the Jews [Praisers], but departed from there into the country near the wilderness, to a city called Ephraim [Fruit]. He stayed there with his disciples.

55 Now the Judean [Person from Praise] festival of *Pesac* ·Passover· * was at hand, (the start of Nissan). Many went up from the country to Jerusalem [City of peace] before the *Pesac* ·Passover·, to purify themselves. 56 Then they sought for Yeshua [Salvation] and spoke one with another, as they stood in the temple, "What do you think— that he is not coming to the feast at all?" 57 Now the chief priests and the Pharisees [Separated] had commanded that if anyone knew where he was, he should report it, that they might seize him.

# 12

1 Then six days before the *Pesac* ·Passover· (Nissan 8), * Yeshua [Salvation] came to Bethany [House of affliction], where Lazarus [Help of God] was, who had been dead, whom he raised from the dead. 2 So they made him a supper there. Martha [Lady mistress, Strong bitterness] served, but Lazarus [Help of God] was one of those who sat at the table with him. 3 Mary [Rebellion], therefore, took a pound of ointment of pure nard, very precious, and anointed the feet of Yeshua [Salvation], and wiped his feet with her hair. The house was filled with the fragrance of the ointment. 4 Then Judas Iscariot [Praised Dagger-man], † Simeon [Hearing]'s son, one of his disciples, who would betray him, said, 5 "Why was this ointment not sold for three hundred denarii (300 days wages), and given to the poor?" 6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. 7 But Yeshua [Salvation] said, "Leave her alone. She has kept this for the day of my burial. 8 For you always have the poor with you, but you don't always have me."

9 A large crowd therefore of the Jews [Praisers] learned that he was there, and they came, not for Yeshua [Salvation]'s sake only, but that they might see Lazarus [Help of God] also, whom he had raised from the dead. 10 But the chief priests conspired to put Lazarus [Help of God] to death also, 11 because on account of him many of the Jews [Praisers] went away and believed in Yeshua [Salvation].

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* **11:55** Note: This is the third of three *Pesac* ·Passover· in the public ministry of Yeshua. * **12:1** Note: This is the third of three *Pesac* ·Passover· in the public ministry of Yeshua. † **12:4** Judas Kirot; it is debatable the meaning of his name. K'riot is the Hebrew spelling. If the name K'riot is derived from the Latin word sicarius, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K'riot is a surname, an addition to Judas' name, therefore it could be a family name, geographic location, or a political party, or for some personal reason.

12 ‡ § * On the next day a great multitude had come to the feast. When
they heard that Yeshua [Salvation] was coming to Jerusalem [City of peace],
13 † they took the branches of the palm trees, and went out to meet him,
shouting, *“ Hosanna! ·Save now!· Blessed is he who comes in the name of
MarYah [Master Yahweh],* ‡ the *Melek Isra'el* [King of God prevails]!”

14 Yeshua [Salvation], having found a *young donkey,* sat on it. As it is
written, 15 “Don’t be afraid, *daughter of Zion [Mountain ridge, Marking].
Behold, your King comes, sitting on a donkey’s colt.”* § 16 His disciples
didn’t understand these things at first, but when Yeshua [Salvation] was
glorified, then they remembered that these things were written about him,
and that they had done these things to him. 17 The multitude therefore that
was with him when he called Lazarus [Help of God] out of the tomb, and
raised him from the dead, was testifying about it. 18 For this cause also the
multitude went and met him, because they heard that he had done this
sign. 19 The Pharisees [Separated] therefore said among themselves, “See
how you accomplish nothing. Behold, the world has gone after him.”

20 Now there were certain Greeks among those that went up to worship
at the feast. 21 These, therefore, came to Philip [Loves horses], who was
from Bethsaida of Galilee [District, Circuit], and asked him, saying, “Sir,
we want to see Yeshua [Salvation].” 22 Philip [Loves horses] came and told
Andrew [Manly], and in turn, Andrew [Manly] came with Philip [Loves
horses], and they told Yeshua [Salvation]. 23 Yeshua [Salvation] answered
them, “The time has come for the Son of Man to be glorified. 24 * Most
certainly I tell you, unless a grain of wheat falls into the earth and dies, it
remains by itself alone. But if it dies, it bears much fruit. 25 He who *phileo*
·affectionately loves, has high regard for· his life will lose it. He who hates
his life in this world will keep it to eternal life. 26 If anyone serves me,
let him follow me. Where I am, there will my servant also be. If anyone
serves me, *haAbba* ·the Father· will honor him.

27 † ‡ § * “Now my soul is troubled. What shall I say? ‘ *Abba* ·Father
familiar, Dear Dad·, save me from this time?’ But for this cause I came to

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‡ **12:12** MP: Messiah is announced to his people 483 years, to the exact day, after the decree to rebuild the city of Jerusalem. The calculation using 360 days per calendar year, lunar year. (Dan 9:25) § **12:12** MP: Messiah is beheld as King. (Zech 9:9) * **12:12** MPr: “Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the Lulav (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing Hosannas to him as the *haKadosh Isra'el* [the Holy One of God prevails].” (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow Matt 21:8; Myrtle Mark 11:8; Good fruits Luke 19:35-36; Palm John 12:12-13) † **12:13** MP: Messiah comes in the name of Yahweh. This is also an appropriate greeting to Messiah. (Ps 118:25-26) ‡ **12:13** Quoted from Ps 118:25-26 § **12:15** Quoted from Zec 9:9 * **12:24** MP: Corn referring to the kernel seed that starts small and grows to multiple abundance as the grass, likewise are Messiah and his disciples multiplying (according to R. Obadiah Gaon). Growing outside the city, in the land beyond borders, referencing a mixed group of Jew and non-Jew. By comparing this crop to “Lebanon,” it describes the quality of the produce grown. (Ps 72:16) † **12:27** MP: The work that Messiah does will glorify God. (Is 49:3) ‡ **12:27** MP: Messiah is not rebellious to God’s will. (Is 50:5) § **12:27** MP: Messiah, as God’s Servant, will be highly exalted. (Is 52:13) * **12:27** MP: God will afflict the Messiah, in association with bearing sin. (Is 53:10)

this time. 28 † ‡ *Abba* ·Father familiar, Dear Dad·, glorify your name!"
Then there came a voice out of the sky, saying, "I have both glorified it,
and will glorify it again."
29 The multitude therefore, who stood by and heard it, said that it had
thundered. Others said, "An angel has spoken to him."
30 § Yeshua [Salvation] answered, "This voice has not come for my sake,
but for your sakes. 31 Now is the judgment of this world. * Now the
prince of this world † will be cast out. 32 ‡ § And I, if I am lifted up from
the earth, will draw all people to myself." 33 But he said this, signifying by
what kind of death he should die. 34 The multitude answered him, "We
have learned from the *Torah* ·Teaching· that the Messiah [Anointed one]
*remains forever.* * † How do you say, 'The Son of Man must *be lifted up?'*
‡ Who is this Son of Man?"
35 § Yeshua [Salvation] therefore said to them, "Yet a little while the light
is with you. Walk while you have the light, that darkness does not overtake
you. He who walks in the darkness does not know where he is going.
36 While you have the light, believe in the light, that you may become
children of light." Yeshua [Salvation] said these things, and he departed
and hid himself from them. 37 * † But though he had done so many signs
before them, yet they didn't believe in him, 38 that the word of Isaiah
[Salvation of Yah] the prophet might be fulfilled, which he spoke,
" ADONAI, *who has believed our report?*
*To has the arm of Yahweh been revealed?"* ‡
39 For this cause they couldn't believe, for Isaiah [Salvation of Yah] said
again,
40 *"He has blinded their eyes and he hardened their heart,*
*lest they should see with their eyes,*
*and perceive with their heart,*
*and would make teshuvah ·completely return in repentance·,*
*and I would heal them."* §
41 Isaiah [Salvation of Yah] said these things when he saw his *shekhinah*
·manifest weighty glory and presence of God·, and spoke of him.
42 Nevertheless even of the rulers many believed in him, but because of

† **12:28** MPr: The glory referenced in the first clause of this verse is of the King Messiah. The second clause is proof of its Messianic application. (Ps 21:5, Heb Bible 21:6, in Yalkut on Numbers 27:20, Midrash Ps 21:5). In addition, this passage is directly applied to the Messiah in (Midrash Genesis 15). (Ps 21:5 (Heb Bible 21:6)) ‡ **12:28** MPr: Rephrasing "the Son of Man" with "King Messiah". (Targum on Ps 80:17, Heb Bible 80:18) (Ps 80:17 (Heb Bible 80:18)). § **12:30** MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1) * **12:31** MP: Enmity between "Thy seed and her seed." - Women have ovum, not seed as males, therefore this is a miraculous birth. (Gen 3:15) † **12:31** MP: Messiah's heels bruise the serpent's head. The serpent retaliates, but is hurled down from power. (Gen 3:15) ‡ **12:32** MP: The one providing atonement is lifted up on a stake to restore healing to man. (Num 21:9) § **12:32** MP: Messiah is rejected by his own Jewish people, "we did not esteem him". Yet (Is 49:6 and 60:1-3) says the Messiah's light draws the Gentiles to Him. (Is 53:3) * **12:34** Quoted from Is 9:7, Ps 89:29, 89:36-37 † **12:34** Context: 2 Sam 7:13 ‡ **12:34** Quoted from Num 21:8 § **12:35** MP: Trusting in the servant sent brings light and direction from God. (Is 50:10) * **12:37** MP: Seeing the glory of Messiah, Israel still hardens her heart and refuses to acknowledge him. (Is 6:9-10) † **12:37** MP: The Messiah's own people do not believe he is the Messiah. (Is 53:1) ‡ **12:38** Quoted from Is 53:1 § **12:40** Quoted from Is 6:10

the Pharisees [Separated] they didn't confess it, so that they would not be put out of the synagogue, 43 for they had *agapao* ·total devotion love· for men's praise more than God's praise.

44 * Yeshua [Salvation] cried out and said, "Whoever believes in me, believes not in me, but in him who sent me. 45 † He who sees me sees him who sent me. 46 ‡ I have come whom as a light into the world, that whoever believes in me may not remain in the darkness. 47 § If anyone listens to my sayings, and does not believe, I don't judge him. For I came not to judge the world, but to save the world. 48 * He who rejects me, and does not receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day. 49 † ‡ § * † For I spoke not from myself, but *haAbba* ·the Father· who sent me, he gave me a *commandment,* what I should say, and what I should *speak.* ‡ 50 I know that his commandment is eternal life. The things therefore which I speak, even as *haAbba* ·the Father· has said to me, so I speak."

# 13

1 * Now before the festival of the *Pesac* ·Passover· (Nissan 14), † Yeshua [Salvation], knowing that his time had come that he would depart from this world to *haAbba* ·the Father·, having *agapao* ·total devoted love· for his own who were in the world, he showed *agapao* ·total devotion love· to them unto the end. 2 During supper, the devil having already put into the heart of Judas Iscariot [Praised Dagger-man], Simeon [Hearing]'s son, to betray him, 3 Yeshua [Salvation], knowing that *haAbba* ·the Father· had given all things into his hands, and that he came from God, and was going to God, 4 arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist. 5 Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel that was wrapped around him. 6 Then he came to Simeon Peter [Hearing Rock]. He said to him, "Lord, do you wash my feet?"

7 Yeshua [Salvation] answered him, "You don't know what I am doing now, but you will understand later."

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* **12:44** MP: Messiah is God. (Zech 11:12-13) † **12:45** MP: Messiah is equal to God who sent him; Immanu'el, God with us. (Is 7:14) ‡ **12:46** MP: Trusting in the servant sent brings light and direction from God. (Is 50:10) § **12:47** MP: Messiah brings the time of God's judgment and vengeance. (Is 61:2) * **12:48** MP: God confirms His intention to raise up a Prophet like Moses, and put His words the mouth of His Prophet. (Deut 18:17-19) † **12:49** MP: Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (Is 9:6) ‡ **12:49** MP: Messiah is the "Prince of Peace". This role can be understood as "The chief leader of the people establishing a peaceful covenant relationship with God". (Is 9:6) § **12:49** MP: Messiah is called Israel. Messiah comes from the nation of Israel. Messiah is also called Israel as the patriarch Jacob was renamed Israel (Gen 32:28). Being called Israel as a relationship role, Messiah is the example of right relationship with Yahweh for all Israel to emulate. (Is 49:3) * **12:49** MP: The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4) † **12:49** MP: Messiah is God's servant born in Bethlehem, "the future ruler of Israel". (Mic 5:2) ‡ **12:49** Quoted from Deut 18:18 * **13:1** MPr: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parasha 1). (Messiah as an Ox - Matt 21:12; John 2:15; Rev 19:14 Messiah as a donkey - Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined - Matt 21:12-15) † **13:1** Note: This is the third of three *Pesac* ·Passover· in the public ministry of Yeshua.

8 Peter [Rock] said to him, “You will never wash my feet!”
Yeshua [Salvation] answered him, “If I don’t wash you, you have no part with me.”
9 Simeon Peter [Hearing Rock] said to him, “Lord, not my feet only, but also my hands and my head!”
10 Yeshua [Salvation] said to him, “Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you.” 11 For he knew him who would betray him, therefore he said, “You are not all clean.” 12 So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, “Do you know what I have done to you? 13 You call me, ‘Teacher’ and ‘Lord.’ You say so correctly, for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another’s feet. 15 For I have given you an example, that you also should do as I have done to you. 16 Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him. 17 If you know these things, blessed are you if you do them. 18 ‡ I don’t speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, ‘He *who eats matzah ·unleavened bread· with me has lifted up his heel against me.’* § 19 * From now on, I tell you before it happens, that when it happens, you may believe that *Ena Na* [I AM (the Living God)]. 20 Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me.”
21 When Yeshua [Salvation] had said this, he was troubled in spirit, and testified, “Most certainly I tell you that one of you will betray me.”
22 The disciples looked at one another, perplexed about whom he spoke. 23 One of his disciples, the one whom Yeshua [Salvation] felt *agapao* ·total devotion love· for, was at the table, leaning against Yeshua [Salvation]'s chest. 24 Simeon Peter [Hearing Rock] therefore beckoned to him, and said to him, “Tell us who it is of whom he speaks.”
25 He, leaning back, as he was, on Yeshua [Salvation]'s chest, asked him, “Lord, who is it?”
26 Yeshua [Salvation] therefore answered, “It is he to whom I will give this piece of *matzah* ·unleavened bread· when I have dipped it (in the bitter herbs).” So when he had dipped the piece of bread, he gave it to Judas [Praised], the son of Simeon [Hearing] from K'riot. 27 After the piece of *matzah* ·unleavened bread·, then *Satan* [Adversary] entered into him.
Then Yeshua [Salvation] said to him, “What you do, do quickly.”
28 Now no man at the table knew why he said this to him. 29 For some thought, because Judas [Praised] had the money box, that Yeshua [Salvation] said to him, “Buy what things we need for the feast,” or that he should give something to the poor. 30 Therefore having received that piece of *matzah* ·unleavened bread·, he went out immediately. It was night.
31 When he had gone out, Yeshua [Salvation] said, “Now the Son of Man has been glorified, and God has been glorified in him. 32 If God has been glorified in him, God will also glorify him in himself, and he will glorify him

‡ **13:18** MP: The Messiah’s betrayer is a friend whom he breaks bread with. Consider more details about this betrayal: sold for 30 pieces of silver (Ex 21:32; Zech 11:12; Matt 26:15); the money is thrown down in God’s house (Zech 11:13; Matt 27:5); the price used to buy potter’s field for strangers’ burial graves (Zech 11:13; Matt 27:7). (Ps 41:9) § **13:18** Paraphrase Quoted from Ps 41:9 * **13:19** MP: Messiah declares things before they happen. (Is 42:9)

immediately. 33 † Little children, I will be with you a little while longer. You
will seek me, and as I said to the Jews [Praisers], 'Where I am going, you
can't come,' so now I tell you. 34 A new commandment I give to you, that
you show *agapao* ·total devotion love· to one another. Just as I have had
*agapao* ·totally devoted love· towards you, you also show *agapao* ·totally
devoted love· to one another. 35 By this everyone will know that you are
my disciples, if you have *agape* ·unconditional love· for one another."
36 Simeon Peter [Hearing Rock] said to him, "Lord, where are you going?"
Yeshua [Salvation] answered, "Where I am going, you can't follow now,
but you will follow afterwards."
37 Peter [Rock] said to him, "Lord, why can't I follow you now? I will lay
down my life for you."
38 Yeshua [Salvation] answered him, "Will you lay down your life for me?
Most certainly I tell you, the rooster won't crow until you have denied me
three times.

# 14

1 * "Don't let your heart be troubled. Believe in God. Believe also in me.
2 † ‡ In *'Avi* ·my Father·'s house are many homes. § If it was not so, I
would have told you. I am going to prepare a place for you. 3 If I go and
prepare a place for you, I will come again, and will receive you to myself;
that where I am, you may be there also. 4 Where I go, you know, and you
know the way."
5 Thomas [Seeker of truth] said to him, "Lord, we don't know where you
are going. How can we know the way?"
6 * Yeshua [Salvation] said to him, " *Ena Na* [I AM (the Living God)] the
way, the truth, and the life. No one comes to *haAbba* ·the Father·, except
through me. 7 If you had known me, you would have known *'Avi* ·my
Father· also. From now on, you know him, and have seen him."
8 Philip [Loves horses] said to him, "Lord, show us *haAbba* ·the Father·,
and that will be enough for us."
9 Yeshua [Salvation] said to him, "Have I been with you such a long time,
and do you not know me, Philip [Loves horses]? He who has seen me has
seen *haAbba* ·the Father·. How do you say, 'Show us *haAbba* ·the Father·?'
10 Don't you believe that I am in *haAbba* ·the Father·, and *haAbba* ·the
Father· in me? The words that I tell you, I speak not from myself; but
*haAbba* ·the Father· who lives in me does his works. 11 Believe me that I
am in *haAbba* ·the Father·, and *haAbba* ·the Father· in me; or else believe

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† **13:33** MPr: The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1). (Ps 21:1 (Heb Bible 21:2)) * **14:1** MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10) † **14:2** MP: Nobody has seen or heard the things that God has prepared for those who wait for Him. (Is 64:4) ‡ **14:2** MPr: The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1) § **14:2** MP: Nobody has seen or heard the things that God has prepared for those who wait for Him. (Is 64:4) * **14:6** MPr: The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1). (Ps 21:1 (Heb Bible 21:2))

me for the very works' sake. 12 † Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to *'Avi* ·my Father·. 13 ‡ Whatever you will ask in my name, that will I do, that *haAbba* ·the Father· may be glorified in the Son. 14 If you will ask anything in my name, I will do it. 15 If you have *agapao* ·totally devoted love· for me, keep my commandments. 16 I will pray to *haAbba* ·the Father·, and he will give you another Counselor, that he may be with you forever, 17 *haRuach* [the Spirit] of truth, whom the world can't receive; for it does not see him, neither knows him. You know him, for he lives with you, and will be in you. 18 I will not leave you orphans. I am coming to you. 19 Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. 20 In that day you will know that I am in *'Avi* ·my Father·, and you in me, and I in you. 21 One who has my commandments, and keeps them, that person is one who has *agapao* ·totally devoted love· for me. One who has *agapao* ·total devotion love· for me will receive *agapao* ·total devotion love· from *'Avi* ·my Father·, and I will have *agapao* ·totally devoted love· for him, and will reveal myself to him."

22 Judas [Praised] (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"

23 § * Yeshua [Salvation] answered him, "If a man has *agapao* ·total devotion love· for me, he will keep my word. *'Avi* [My Father] will have *agapao* ·total devoted love· for him, and we will come to him, and make our home with him. 24 He who does not have *agapao* ·total devotion love· for me does not keep my words. The word which you hear is not mine, but from *haAbba* ·the Father· who sent me. 25 † I have said these things to you, while still living with you. 26 But the Counselor, *Ruach haKodesh* [Spirit of the Holiness], whom *Abba* ·Father familiar, Dear Dad· will send in my name, he will teach you all things, and will remind you of all that I said to you. 27 ‡ *Shalom* ·Complete peace· I leave with you. I am giving you my *shalom* ·complete peace·; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful. 28 You heard how I told you, 'I go away, and I come to you.' If you have *agapao* ·total devotion love· for me, you would have rejoiced, because I said 'I am going to *'Avi* ·my Father·;' for *Abba* ·Father familiar, Dear Dad· is greater than I. 29 Now I have told you before it happens so that, when it happens, you may believe. 30 I will no more speak much with you, for the prince of the

† **14:12** MP: Messiah son of David will be the Shepard Leader Ruler teaching God's people to live holy by God's instructions. (Eze 37:24-25) ‡ **14:13** MP: This can be interpreted two ways. 1) Messiah prays for those who he has redeemed as Intercessor and Redeemer, or those redeemed will pray for the prosperity of their Redeemer. 2) Messiah redeems from violence. Spiritually referring to sin separating humans from God. Physically referring to Messiah as military leader and political redemption. Both are reason for humans to "continually bless him". (Consider also in association with Ps 72:10; Is 60:3, 60:6). (Ps 72:14-15) § **14:23** MP: Messiah comes to Zion as Redeemer to remove transgression by placing the Holy Spirit upon people and teach God's *Torah* ·Teachings· in their inner person. (See also Jer 31:31-33). (Is 59:20-21) * **14:23** MPr: The Rabbis teach if Israel kept just one Sabbath according to the commandment, the Messiah would immediately come (Ex 19:25 in Jerusalem Targum 64). (Ex 19:25) † **14:25** MP: Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Ps 68:16) ‡ **14:27** MPr: The promise of peace in the Aaronic Blessing (Num 6:26) is referred to as the peace of the Kingdom of David. Linked to (Is 9:7), "of the increase of his government and peace there shall be no end." (Is 9:7 in Siphré on Numbers Parasha 42: Num 30:1-32:42). (Is 9:7)

world comes, and he has nothing in me. 31 But that the world may know
that I have *agapao* ·total devotion love· for *haAbba* ·the Father·, I do as
*haAbba* ·the Father· enjoined me. Arise, let us go from here.

# 15

1 "*Ena Na* [I AM (the Living God)] the true vine, and *'Avi* ·my Father· is
the farmer. 2 Every branch in me that does not bear fruit, he takes away.
Every branch that bears fruit, he prunes, that it may bear more fruit. 3 You
are already pruned clean because of the word which I have spoken to you.
4 Remain in me, and I in you. As the branch can't bear fruit by itself,
unless it remains in the vine, so neither can you, unless you remain in me.
5 *Ena Na* [I AM (the Living God)] the vine. You are the branches. He who
remains in me, and I in him, the same bears much fruit, for apart from me
you can do nothing. 6 If a man does not remain in me, he is thrown out
as a branch, and is withered; and they gather them, throw them into the
fire, and they are burned. 7 * If you remain in me, and my words remain
in you, you will ask whatever you desire, and it will be done for you.
8 "In this is *'Avi* ·my Father· glorified, that you bear much fruit; and
so you will be my disciples. 9 Even as *haAbba* ·the Father· has *agapao*
·totally devoted love· for me, I also have shown *agapao* ·totally devoted
love· for you. Remain in my *agape* ·unconditional love·. 10 If you keep my
commandments, you will remain in my *agape* ·unconditional love·; even
as I have kept *'Avi* ·my Father·'s commandments, and remain in his *agape*
·unconditional love·. 11 I have spoken these things to you, that my joy may
remain in you, and that your joy may be made full.
12 † "This is my commandment, that you have *agapao* ·total devotion
love· to one another, even as I have shown *agapao* ·total devotion love·
to you. 13 Greater *agape* ·unconditional love· has no one than this, that
someone lay down his life for his friends. 14 You are my friends, if you do
whatever I enjoin you. 15 ‡ No longer do I call you servants, for the servant
does not know what his lord does. § But I have called you friends, for
everything that I heard from *'Avi* ·my Father·, I have made known to you.
16 * You didn't choose me, but I chose you, and appointed you, that you
should go and bear fruit, and that your fruit should remain; that whatever
you will ask of *haAbba* ·the Father· in my name, he may give it to you.
17 "I enjoin these things to you, that you may have *agapao* ·totally
devoted love· to one another. 18 If the world hates you, you know that it has
hated me before it hated you. 19 If you were of the world, the world would
*phileo* ·affectionately love, have high regard for· its own. But because you
are not of the world, since I chose you out of the world, therefore the

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* **15:7** MP: Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Ps 68:16) † **15:12** MP: Messiah establishes that obedience is more desired to God than sacrifice. (Ps 40:6-8) ‡ **15:15** MP: Messiah calls these believers, or those who do the Father's will, brethren or brothers. (Ps 22:22) § **15:15** MP: "He will divide the spoils." By being an atonement for many, Messiah is the Redeemer and therefore enjoys the benefits / spoils of this conquest; redeeming people from their former master who rules thru sin to the new Master who is Yahweh. (Is 53:12) * **15:16** MP: Corn referring to the kernel seed that starts small and grows to multiple abundance as the grass, likewise are Messiah and his disciples multiplying (according to R. Obadiah Gaon). Growing outside the city, in the land beyond borders, referencing a mixed group of Jew and non-Jew. By comparing this crop to "Lebanon," it describes the quality of the produce grown. (Ps 72:16)

world hates you. 20 Remember the word that I said to you: ‘A servant is
not greater than his lord.’ If they persecuted me, they will also persecute
you. If they kept my word, they will keep yours also. 21 But all these things
will they do to you for my name’s sake, because they don’t know him who
sent me. 22 If I had not come and spoken to them, they would not have
had sin; but now they have no excuse for their sin. 23 † ‡ He who hates me,
hates *'Avi* ·my Father· also. 24 § * If I hadn’t done among them the works
which no one else did, they would not have had sin. But now have they
seen and also hated both me and *'Avi* ·my Father·. 25 But this happened so
that the word may be fulfilled which was written in their *Torah* ·Teaching,
*‘They hated me for no reason at all.’* †

26 “When the Counselor has come, whom I will send to you from *haAbba*
·the Father·, *haRuach* [the Spirit] of truth, who proceeds from *haAbba* ·the
Father·, he will testify about me. 27 You will also testify, because you have
been with me from the beginning.

# 16

1 “These things have I spoken to you, so that you wouldn’t be caused to
stumble. 2 They will put you out of the synagogues. Yes, the time comes
that whoever kills you will think that he offers service to God. 3 They will
do these things because they have not known *haAbba* ·the Father·, nor me.
4 But I have told you these things, so that when the time comes, you may
remember that I told you about them. I didn’t tell you these things from
the beginning, because I was with you. 5 But now I am going to him who
sent me, and none of you asks me, ‘Where are you going?’ 6 But because
I have told you these things, sorrow has filled your heart. 7 Nevertheless
I tell you the truth: It is to your advantage that I go away, for if I don’t
go away, the Counselor won’t come to you. But if I go, I will send him
to you. 8 When he has come, he will convict the world about sin, about
righteousness, and about judgment; 9 about sin, because they don’t believe
in me; 10 about righteousness, because I am going to *'Avi* ·my Father·, and
you won’t see me any more; 11 about judgment, because the prince of this
world has been judged.

12 “I have yet many things to tell you, but you can’t bear them now.
13 However when he, *haRuach* [the Spirit] of truth, has come, he will guide
you into all truth, for he will not speak from himself; but whatever he
hears, he will speak. He will declare to you things that are coming. 14 He
will glorify me, for he will take from what is mine, and will declare it to
you. 15 All things whatever *haAbba* ·the Father· has are mine; therefore I
said that he takes of mine, and will declare it to you. 16 A little while, and
you will not see me. Again a little while, and you will see me.”

17 Some of his disciples therefore said to one another, “What is this that
he says to us, ‘A little while, and you won’t see me, and again a little while,
and you will see me;’ and, ‘Because I go to *haAbba* ·the Father·’?” 18 They
said therefore, “What is this that he says, ‘A little while’? We don’t know
what he is saying.”

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† **15:23** MP: Messiah is despised. (See also Ps 69:4). (Is 49:7) ‡ **15:23** MP: Messiah is rejected. (Zech 12:10) § **15:24** MP: Hated without a cause. (Ps 69:4) * **15:24** MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10) † **15:25** Quoted from Ps 35:19, 69:4, 109:3

19 Therefore Yeshua [Salvation] perceived that they wanted to ask him,
and he said to them, “Do you inquire among yourselves concerning this,
that I said, ‘A little while, and you won’t see me, and again a little while,
and you will see me?’ 20 Most certainly I tell you, that you will weep and
lament, but the world will rejoice. You will be sorrowful, but your sorrow
will be turned into joy. 21 A woman, when she gives birth, has sorrow,
because her time has come. But when she has delivered the child, she
does not remember the anguish any more, for the joy that a human being
is born into the world. 22 Therefore you now have sorrow, but I will see
you again, and your heart will rejoice, and no one will take your joy away
from you.
23 “In that day you will ask me no questions. Most certainly I tell you,
whatever you may ask of *haAbba* ·the Father· in my name, he will give it
to you. 24 Until now, you have asked nothing in my name. Ask, and you
will receive, that your joy may be made full. 25 I have spoken these things
to you in figures of speech. But the time is coming when I will no more
speak to you in figures of speech, but will tell you plainly about *haAbba*
·the Father·. 26 In that day you will ask in my name; and I don’t say to you,
that I will pray to *haAbba* ·the Father· for you, 27 for *haAbba* ·the Father·
himself *phileo* ·affectionate loves, has high regard for· you, because you
have *phileo* ·affectionate loves, high regard for· me, and have believed that
I came from God. 28 I came from *haAbba* ·the Father·, and have come into
the world. Again, I leave the world, and go to *haAbba* ·the Father·.”
29 His disciples said to him, “Behold, now you speak plainly, and speak
no figures of speech. 30 Now we know that you know all things, and don’t
need for anyone to question you. By this we believe that you came from
God.”
31 Yeshua [Salvation] answered them, “Do you now believe? 32 * Behold,
the time is coming, yes, and has now come, that you will be scattered,
everyone to his own place, and you will leave me alone. Yet I am not
alone, because *haAbba* ·the Father· is with me. 33 I have told you these
things, that in me you may have peace. In the world you have oppression;
but cheer up! I have overcome the world.”

# 17

1 * † Yeshua [Salvation] said these things, and lifting up his eyes to heaven,
he said, “ *Abba* ·Father familiar, Dear Dad·, the time has come. Glorify your
Son, that your Son may also glorify you; 2 even as you gave him authority
over all flesh, he will give eternal life to all whom you have given him. 3 ‡
This is eternal life, that they should know you, the only true God, and him
whom you sent, Yeshua Messiah [Salvation Anointed one]. 4 § * I glorified
you on the earth. I have accomplished the work which you have given me

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* **16:32** MP: The Shepard is struck and the sheep (disciples) scatter. (Zech 13:7) * **17:1** MP: The work that Messiah does will glorify God. (Is 49:3) † **17:1** MP: God’s desire is fulfilled in Messiah being a sin offering. This end goal is God’s purpose. In context, God pleasure is linked to a sin offering being provided. An atonement, a redemption, and a covering for sin was accomplished through that offering for all people who are associated (see Is 53:5-6, 53:11) bringing God pleasure. Being associated with the sin offering is seen in (Lev 4:4, 4:15, 4:24, 4:29, 4:33). (Is 53:10) ‡ **17:3** MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10) § **17:4** MP: Messiah will ask God for His inheritance, the nations of the world. (Ps 2:8) * **17:4** MP: Messiah is God’s servant. (Zech 3:8)

to do. 5 † ‡ Now, *Abba* ·Father familiar, Dear Dad·, glorify me with your
own self with the glory which I had with you before the world existed.
6 I revealed your name to the people whom you have given me out of the
world. They were yours, and you have given them to me. They have kept
your word. 7 Now they have known that all things whatever you have
given me are from you, 8 for the words which you have given me I have
given to them, and they received them, and knew for sure that I came from
you, and they have believed that you sent me. 9 I pray for them. I don't
pray for the world, but for those whom you have given me, for they are
yours. 10 All things that are mine are yours, and yours are mine, and I
am glorified in them. 11 I am no more in the world, but these are in the
world, and I am coming to you. Holy *Abba* ·Father familiar, Dear Dad·,
keep them through your name which you have given me, that they may be
one, even as we are. 12 While I was with them in the world, I kept them in
your name. Those whom you have given me I have kept. None of them is
lost, except the *son of destruction,* § that the Scripture might be fulfilled.
13 But now I come to you, and I say these things in the world, that they
may have my joy made full in themselves. 14 I have given them your word.
The world hated them, because they are not of the world, even as I am not
of the world. 15 I pray not that you would take them from the world, but
that you would keep them from the evil one. 16 They are not of the world
even as I am not of the world. 17 * Sanctify them in your truth. Your word
is truth. 18 As you sent me into the world, even so I have sent them into
the world. 19 For their sakes I sanctify myself, that they themselves also
may be sanctified in truth. 20 Not for these only do I pray, but for those
also who believe in me through their word, 21 that they may all be one;
even as you, *Abba* ·Father familiar, Dear Dad·, are in me, and I in you, that
they also may be one in us; that the world may believe that you sent me.
22 The glory which you have given me, I have given to them; that they may
be one, even as we are one; 23 I in them, and you in me, that they may be
perfected into one; that the world may know that you sent me, and have
*agapao* ·totally devoted love· for them, even as you have *agapao* ·totally
devoted love· for me. 24 *Abba* ·Father familiar, Dear Dad·, I desire that they
also whom you have given me be with me where I am, † that they may see
my glory, which you have given me, for you have *agapao* ·totally devoted
love· for me from before the foundation of the world. 25 Righteous *Abba*
Father, the world has not known you, but I knew you; and these knew that
you sent me. 26 I made known to them your name, and will make it known;
that the *agape* ·unconditional love· with which you have *agapao* ·totally
devoted love· to me may be in them, and I in them."

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† **17:5** MP: This prophecy is debated between Jewish and Christian interpretations. Jewish: Wisdom in Proverbs refers to Torah itself, and therefore God's Wisdom revealed in Torah was before the creation in (Gen 1:1). Christian: Messiah is from everlasting, for he is the incarnate wisdom of God. Therefore wisdom in Proverbs refers to Messiah. Proposed: The two perspectives can be reconciled if Messiah is not wisdom itself, rather the fullness of the wisdom expressed in the Living *Torah* ·Teachings·. (Prov 8:22-23) (see also 1 Cor 1:24; Col 1:15-17) ‡ **17:5** MP: Messiah is from everlasting just as Yahweh God is eternal. (Is 48:16) § **17:12** Paraphrase Quoted from Ps 69:25, 109:8 with Acts 1:16-20 * **17:17** MP: "By his stripes we are healed / made whole." Messiah's atonement brings wholeness and healing to those in association with him. (This healing could be physical, spiritual or both.) (Is 53:5) † **17:24** MP: See (MP in John 17:5 paired with Prov 8:22-23)

# 18

1 When Yeshua [Salvation] had spoken these words, he went out with his
disciples over the brook Kidron, where there was a garden, into which he
and his disciples entered. 2 Now Judas [Praised], who betrayed him, also
knew the place, for Yeshua [Salvation] often met there with his disciples.
3 Judas [Praised] then, having taken a detachment of soldiers and officers
from the chief priests and the Pharisees [Separated], came there with
lanterns, torches, and weapons. 4 Yeshua [Salvation] therefore, knowing
all the things that were happening to him, went out, and said to them,
"Who are you looking for?"
5 They answered him, "Yeshua [Salvation] of Nazareth [Branch, Sepa-
rated one]."
Yeshua [Salvation] said to them, "I am he."
Judas [Praised] also, who betrayed him, was standing with them. 6 When
therefore he said to them, "*Ena Na* [I AM (the Living God)]," they went
backward, and fell to the ground.
7 Again therefore he asked them, "Who are you looking for?"
They said, "Yeshua [Salvation] of Nazareth [Branch, Separated one]."
8 Yeshua [Salvation] answered, "I told you that *Ena Na* [I AM (the Living
God)]. If therefore you seek me, let these go their way," 9 that the word
might be fulfilled which he spoke, "Of those whom you have given me, I
have lost none."
10 Simeon Peter [Hearing Rock] therefore, having a sword, drew it, and
struck the high priest's servant, and cut off his right ear. The servant's
name was Malchus. 11 Yeshua [Salvation] therefore said to Peter [Rock],
"Put the sword into its sheath. The cup which *haAbba* ·the Father· has
given me, shall I not surely drink it?"
12 * So the detachment, the commanding officer, and the officers of the
Jews [Praisers], seized Yeshua [Salvation] and bound him, 13 and led him
to Annas first, for he was father-in-law to Caiaphas [Rock that hollows itself
out], who was high priest that year. 14 Now it was Caiaphas [Rock that
hollows itself out] who advised the Jews [Praisers] that it was expedient
that one man should perish for the people. 15 Simeon Peter [Hearing Rock]
followed Yeshua [Salvation], as did another disciple. Now that disciple
was known to the high priest, and entered in with Yeshua [Salvation] into
the court of the high priest; 16 but Peter [Rock] was standing at the door
outside. So the other disciple, who was known to the high priest, went out
and spoke to her who kept the door, and brought in Peter [Rock]. 17 Then
the maid who kept the door said to Peter [Rock], "Are you also one of this
man's disciples?"
He said, "I am not."
18 Now the servants and the officers were standing there, having made
a fire of coals, for it was cold. They were warming themselves. Peter
[Rock] was with them, standing and warming himself. 19 † The high
priest therefore asked Yeshua [Salvation] about his disciples, and about
his teaching. 20 ‡ Yeshua [Salvation] answered him, "I spoke openly to the
world. I always taught in synagogues, and in the temple, where the Jews
[Praisers] always meet. I said nothing in secret. 21 Why do you ask me?

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* **18:12** MP: Messiah is confined and judged. (Is 53:8) † **18:19** MP: Messiah is confined and judged. (Is 53:8) ‡ **18:20** MP: Messiah speaks nothing in secret. (Is 48:16)

Ask those who have heard me what I said to them. Behold, these know the
things which I said."
22 When he had said this, one of the officers standing by slapped Yeshua
[Salvation] with his hand, saying, "Do you answer the high priest like
that?"
23 Yeshua [Salvation] answered him, "If I have spoken evil, testify of the
evil; but if well, why do you beat me?"
24 Annas sent him bound to Caiaphas [Rock that hollows itself out], the
high priest. 25 Now Simeon Peter [Hearing Rock] was standing and
warming himself. They said therefore to him, "You are not also one of
his disciples, are you?"
He denied it, and said, "I am not."
26 One of the servants of the high priest, being a relative of him whose
ear Peter [Rock] had cut off, said, "Didn't I see you in the garden with
him?"
27 Peter [Rock] therefore denied it again, and immediately the rooster
crowed.
28 They led Yeshua [Salvation] therefore from Caiaphas [Rock that
hollows itself out] into the Praetorium. It was early, and they themselves
didn't enter into the Praetorium, that they might not be defiled, but might
eat the *Pesac* ·Passover· meal (Nissan 14). 29 Pilate [Armed with javelin]
therefore went out to them, and said, "What accusation do you bring
against this man?"
30 They answered him, "If this man was not an evildoer, we wouldn't
have delivered him up to you."
31 § Pilate [Armed with javelin] therefore said to them, "Take him
yourselves, and judge him according to your law."
Therefore the Jews [Praisers] said to him, "It is not lawful for us to put
anyone to death," 32 that the word of Yeshua [Salvation] might be fulfilled,
which he spoke, signifying by what kind of death he should die.
33 Pilate [Armed with javelin] therefore entered again into the Praeto-
rium, called Yeshua [Salvation], and said to him, "Are you the King of the
Jews [Praisers]?"
34 Yeshua [Salvation] answered him, "Do you say this by yourself, or did
others tell you about me?"
35 Pilate [Armed with javelin] answered, "I'm not a Jew [Praiser], am I?
Your own nation and the chief priests delivered you to me. What have you
done?"
36 * Yeshua [Salvation] answered, "My Kingdom is not of this world. If
my Kingdom were of this world, then my servants would fight, that I would
not be delivered to the Jews [Praisers]. But now my Kingdom is not from
here."
37 † Pilate [Armed with javelin] therefore said to him, "Are you a king
then?"

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§ **18:31** MP: When Messiah comes, then Judah will lose power and leadership, represented by the scepter. (Gen 49:10) * **18:36** MP: This prophecy is in the names' literal meaning connected to the prophecy of the sprout and of the crown. He, the Branch, is Salvation and serves as Priest and King. "Put one crown on *Joshua ben Y'hotzadak* [Yah salvation son of Yah righteousness], the high priest" then prophecy describes "The branch" and his priestly and kingly service. (Applying His ministry to us: (2 Cor 5:20-21). Ministry in action; as Priest: (Heb 5:5, 9:12) and as King: (John 18:36-37; Rev 17:14)) † **18:37** MP: Messiah is a King. (Ps 2:6)

Yeshua [Salvation] answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."
38 Pilate [Armed with javelin] said to him, "What is truth?"
When he had said this, he went out again to the Jews [Praisers], and said to them, "I find no basis for a charge against him. 39 But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews [Praisers]?"
40 Then they all shouted again, saying, "Not this man, but Bar-Abba [Son Father]!" Now Bar-Abba [Son Father] was a robber.

# 19

1 * So Pilate [Armed with javelin] then took Yeshua [Salvation], and flogged him. 2 The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. 3 They kept saying, "Hail, King of the Jews [Praisers]!" and they kept slapping him.
4 Then Pilate [Armed with javelin] went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."
5 Yeshua [Salvation] therefore came out, wearing the crown of thorns and the purple garment. Pilate [Armed with javelin] said to them, "Behold, the man!"
6 When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!"
Pilate [Armed with javelin] said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him."
7 † The Jews answered him, "We have a law (of God), ‡ and by our law he ought to die, because he made himself the *Ben-Elohim* ·Son of Elohim God·."
8 When therefore Pilate [Armed with javelin] heard this saying, he was more afraid. 9 He entered into the Praetorium again, and said to Yeshua [Salvation], "Where are you from?" But Yeshua [Salvation] gave him no answer. 10 Pilate [Armed with javelin] therefore said to him, "Are not you speaking to me? Don't you know that I have power to release you, and have power to crucify you?"
11 Yeshua [Salvation] answered, "You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin."
12 At this, Pilate [Armed with javelin] was seeking to release him, but the Jews [Praisers] cried out, saying, "If you release this man, you are not Caesar's [Ruler]'s friend! Everyone who makes himself a king speaks against Caesar [Ruler]!"
13 When Pilate [Armed with javelin] therefore heard these words, he brought Yeshua [Salvation] out, and sat down on the judgment seat at a place called "The Pavement," but in *Hebrew* [Immigrant], "Gabbatha."
14 Now it was the Preparation Day for *Pesac* ·Passover· (Nissan 14), at about

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* **19:1** Messiah's back is whipped. "I gave my back to the smiters." (Is 50:6) † **19:7** MP: Messiah perceived to be cursed by God. (See also Ps 22:1, 118:17-18). (Is 53:4) ‡ **19:7** Note: This law that justifies Yeshua being put to death could be (Lev 24:16) about blasphemy or (Deut 18:20) about a prophet speaking in God's name falsely. Both shall be put to death, according to God's command. (Read in full context of Deut ch 13 and Deut 18:9-22).

three o'clock in the afternoon. He said to the Jews [Praisers], “Behold, your King!”
15 They cried out, “Away with him! Away with him! Crucify him!”
Pilate [Armed with javelin] said to them, “Shall I crucify your King?”
The chief priests answered, “We have no king but Caesar [Ruler]!”
16 So then he delivered him to them to be nailed to the execution-stake.
So they took Yeshua [Salvation] and led him away. 17 He went out, bearing
his execution-stake, to the place called “Skull,” which is called in *Hebrew*
[Immigrant], “Golgotha [Place of skull],” 18 where they nailed him to the
stake, and with him two others, on either side one, and Yeshua [Salvation]
in the middle. 19 Pilate [Armed with javelin] wrote a title also, and put it on
the execution-stake. There was written, “YESHUA OF NAZARETH [SALVATION
OF BRANCH, SEPARATED ONE], THE KING OF THE JEWS [PRAISERS] .” 20 § Therefore many of the Jews [Praisers] read this title, for the place where
Yeshua [Salvation] was executed on the stake was near the city; and it was
written in *Hebrew* [Immigrant], in Latin, and in Greek. 21 The chief priests
of the Jews [Praisers] therefore said to Pilate [Armed with javelin], “Don’t
write, ‘The King of the Jews [Praisers],’ but, ‘he said, I am King of the Jews
[Praisers].’ ”
22 Pilate [Armed with javelin] answered, “What I have written, I have
written.”
23 * Then the soldiers, when they had nailed Yeshua [Salvation] to the
stake, took his garments and made four parts, to every soldier a part;
and also the coat. Now the coat was without seam, woven from the top
throughout. 24 Then they said to one another, “Let’s not tear it, but cast
lots for it to decide whose it will be,” that the Scripture might be fulfilled,
which says,
*“They divided my garments among them.*
*For my cloak they cast lots.”* †
Therefore the soldiers did these things. 25 But there were standing
by the execution-stake of Yeshua [Salvation] his mother, and his mother’s
sister, Mary [Rebellion] the wife of Clopas, and Mary of Magdala [Rebellion
of City tower]. 26 Therefore when Yeshua [Salvation] saw his mother, and
the disciple whom he felt *agapao* ·totally devoted love· for standing there,
he said to his mother, “Woman, behold, your son!” 27 Then he said to the
disciple, “Behold, your mother!” From that hour, the disciple took her to
his own home.
28 ‡ After this, Yeshua [Salvation], seeing that all things were now
finished, that the Scripture might be fulfilled, said, “I am *thirsty.”* 29 § Now a vessel full of vinegar was set; so they put a sponge full of the *vinegar*

§ **19:20** MP: People will stare and witness Messiah during his death including piercing. (Ps 22:17) Note: In the future, the people of Israel will look upon this same person, “whom they have pierced” (Zech 12:10). * **19:23** MP: The Messiah’s garments are divided; lots are divided; lots are cast for his clothes. (Ps 22:18) † **19:24** Quoted from Ps 22:18 ‡ **19:28** MP: Messiah will thirst. (See also Ps 69:21, 69:21). (Ps 22:15) § **19:29** MP: Messiah has gall offered him as food. Gall is a medicinal poison; poisons have a bitter taste and acids, like vinegar, have a sour taste. This mixture has various English simile terms: poisoned water, mixed drink with serpent poison, drinking viper’s poison (Deut 32:32-33; Jer 9:15, 23:15). Gall is a mixture of liver or gallbladder digestive juice, called bile, possibly mixed with poppy seed opium or wormwood. Gall would be offered to a person as an end to pain, cure illness, or overdosing to kill. Ingesting opium, wormwood, or bile is like taking very bitter medicine. Therefore descriptions of eating and drinking the substances are metaphors for very bitter experiences. (See also Ps 22:15). (Ps 69:21)

* on hyssop, and held it at his mouth. 30 When Yeshua [Salvation] therefore had received the vinegar, he said, “It is finished.” † He bowed his head, and gave up his spirit.
31 ‡ Therefore the Jews [Praisers], because it was the Preparation Day (Nissan 14), so that the bodies would not remain on the execution-stake on the festival *Sabbath* ·To cease· (for that *Sabbath* ·To cease· § was a special one), asked of Pilate [Armed with javelin] that their legs might be broken, and that they might be taken away. 32 * Therefore the soldiers came, and broke the legs of the first, and of the other who was placed on execution-stakes with him; 33 † but when they came to Yeshua [Salvation], and saw that he was already dead, they didn’t break his legs. 34 ‡ § * However one of the soldiers † pierced his side with a spear, and immediately blood and water came out. 35 He who has seen has testified, and his testimony is trutheree. He knows that he tells the truth, that you may believe. 36 For these things happened, that the Scripture might be fulfilled, *“Not* one of his *bones will be broken.”* ‡ 37 Again another Scripture says, *“They will look on* him *whom they pierced.”* §
38 After these things, Joseph [May he add] of Arimathaea [May he add of Lofty place], being a disciple of Yeshua [Salvation], but secretly for fear of the Jews [Praisers], asked of Pilate [Armed with javelin] that he might take away Yeshua [Salvation]'s body. Pilate [Armed with javelin] gave him permission. He came therefore and took away his body. 39 Nicodemus [Victory people], who at first came to Yeshua [Salvation] by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman [Person from Town of flowing waters] pounds. 40 So they took Yeshua [Salvation]'s body, and bound it in linen cloths with the spices, as the custom of the Jews [Praisers] is to bury. 41 Now in the place where he was executed on the stake there was a garden. In the garden was a new tomb in which no man had ever yet been laid. 42 Then because of the Judean [Person from Praise] Preparation Day (Nissan 14) (for the tomb was near at hand) they laid Yeshua [Salvation] there.

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* **19:29** Quoted from Ps 69:21 † **19:30** MP: The suffering and reproach of Calvary (describes Ps 22). (Ps 102:1-11) ‡ **19:31** MP: Messiah is cursed on our behalf, hanged on a stake, (See also Is 53:5). (Deut 21:22-23) § **19:31** Special Sabbath; High Sabbath during a Festival, such as Unleavened Bread week. The first day of Unleavened Bread is a holy convocation, then the weekly Sabbath came next. Special week Nissan 15-16. * **19:32** MP: None of Messiah’s bones would be broken parallel to the *Pesac* ·Passover· lamb. (See also Ps 22:17, 22:14-c). (See also Ps 22:17, 22:14-c, 34:19-20). (Ex 12:46; Ps 34:20) † **19:33** MP: Messiah’s heart melts like wax. The blood and water running out of the pierced side align with a disorder called “pericardial effusion”. Stress on the heart causing edema (swelling fluids) in the outer sac of the heart muscle. By going upward from the side with a spear, up to 2 liters of water could pour out along with the blood when the heart was pierced. (See also Ps 22:17). (Ps 22:14) ‡ **19:34** MP: “Poured out like water” Combined context refers to piercing (Ps 22:16) causing internal fluids to pour out (Ps 22:14). Could also reference the “pouring out” of a drink offering. Only during the Great Hossanah feast, on the 7th day of Sukkot, is both water and wine poured out together before God. (See notes on Is 55:1-2). (Ps 22:14) § **19:34** MP: Messiah is “pierced / wounded for our transgressions”. Note: There is no Bible punishment or law for death that specifically involves piercing; stoning or banishment is more common. (Is 53:5) * **19:34** MP: The Messiah’s body will be pierced. (Zech 12:10) † **19:34** MP: The ability to count all bones implies no divided or broken bones, therefore none of his bones are broken (Ps 34:21), just as the *Pesac* ·Passover· lamb (Ex 12:46). (See also Ps 22:14-c, 34:19-20). (Ps 22:17) ‡ **19:36** Quoting from Ex 12:46; Num 9:12; Ps 34:20 § **19:37** Quoted from Zech 12:10

# 20

1 Now early morning, while it was still dark, on the first day of the week
(Nissan 17, the day of First Fruits #1), Mary of Magdala [Rebellion of City
tower] went to the tomb and saw the stone taken away from the tomb.
2 Therefore she ran and came to Simeon Peter [Hearing Rock], and to
the other disciple whom Yeshua [Salvation] *phileo* ·affectionate loved, had
high regard for·, and said to them, "They have taken away the Lord out of
the tomb, and we don't know where they have laid him!"
3 Therefore Peter [Rock] and the other disciple went out, and they went
toward the tomb. 4 They both ran together. The other disciple outran Peter
[Rock], and came to the tomb first. 5 Stooping and looking in, he saw the
linen cloths lying, yet he didn't enter in. 6 Then Simeon Peter [Hearing
Rock] came, following him, and entered into the tomb. He saw the linen
cloths lying, 7 and the cloth that had been on his head, not lying with the
linen cloths, but rolled up in a place by itself. 8 So then the other disciple
who came first to the tomb also entered in, and he saw and believed.
9 (For they had not yet understand the Scripture teaches that the Messiah
[Anointed one] had to *rise from the dead.)* *
10 So the disciples went away again to their own homes. 11 But Mary
[Rebellion] was standing outside at the tomb weeping. So, as she wept,
she stooped and looked into the tomb, 12 and she saw two angels in white
sitting, one at the head, and one at the feet, where the body of Yeshua
[Salvation] had lain. 13 They told her, "Woman, why are you weeping?"
She said to them, "Because they have taken away my Lord, and I don't
know where they have laid him." 14 When she had said this, she turned
around and saw Yeshua [Salvation] standing, and didn't know that it was
Yeshua [Salvation].
15 Yeshua [Salvation] said to her, "Woman, why are you weeping? Who
are you looking for?"
She, supposing him to be the gardener, said to him, "Sir, if you have
carried him away, tell me where you have laid him, and I will take him
away."
16 Yeshua [Salvation] said to her, "Mary [Rebellion]."
She turned and said to him, "*Rabboni*!" which is to say, "My Teacher!"
17 Yeshua [Salvation] said to her, "Don't hold me, for I haven't yet
ascended to *'Avi* ·my Father·; but go to *my brothers*, and tell them, 'I am
ascending to *'Avi* ·my Father· and *'Avikah* ·your Father·, to my God and your
God.' " †
18 Mary of Magdala [Rebellion of City tower] came and told the disciples
that she had seen the Lord, and that he had said these things to her. 19 ‡
Therefore when evening came that day, the (end of the) first day of the
week, (the start of Nissan 18), and when the doors were locked where the
disciples were assembled, for fear of the Jews [Praisers], Yeshua [Salvation]
came and stood in the middle, and said to them, " *Shalom aleikhem*!
·Complete peace my family·!"
20 When he had said this, he showed them his hands and his side.
The disciples therefore were glad when they saw the Lord. 21 Yeshua
[Salvation] therefore said to them again, " *Shalom aleikhem*! ·Complete
peace my family·! As *Abba* ·Father familiar, Dear Dad· has sent me, even

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* **20:9** Paraphrase Quoted from Ps 16:10 † **20:17** Paraphrase Quoted from Ps 22:22, also quoted in Heb 2:11-12 ‡ **20:19** MP: The Spirit of the Lord will be poured out upon all people. (Joel 2:28-29)

so I send you." 22 When he had said this, he breathed on them, and said to
them, "Receive *Ruach haKodesh* [Spirit of the Holiness]! 23 If you forgive
anyone's sins, they have been forgiven them. If you retain anyone's sins,
they have been retained."

24 But Thomas [Seeker of truth], one of the twelve, called Didymus [Twin],
was not with them when Yeshua [Salvation] came. 25 The other disciples
therefore said to him, "We have seen the Lord!"

But he said to them, "Unless I see in his hands the print of the nails, put
my finger into the print of the nails, and put my hand into his side, I will
not believe."

26 After eight days (Nissan 26) again his disciples were inside, and
Thomas [Seeker of truth] was with them. Yeshua [Salvation] came, the
doors being locked, and stood in the middle, and said, "*Shalom aleikhem*!
·Complete peace my family·!" 27 Then he said to Thomas [Seeker of truth],
"Reach here your finger, and see my hands. Reach here your hand, and
put it into my side. Don't be unbelieving, but believing."

28 Thomas [Seeker of truth] answered him, "My Lord and my God!"

29 Yeshua [Salvation] said to him, "Because you have seen me, you have
believed. Blessed are those who have not seen, and have believed."

30 Therefore Yeshua [Salvation] did many other signs in the presence of
his disciples, which are not written in this book; 31 but these are written,
that you may believe that Yeshua [Salvation] is the Messiah [Anointed one],
the *Ben-Elohim* ·Son of Elohim God·, and that believing you may have life
in his name.

# 21

1 After these things, Yeshua [Salvation] revealed himself again to the
disciples at the sea of Tiberias. He revealed himself this way. 2 Simeon
Peter [Hearing Rock], Thomas [Seeker of truth] called Didymus [Twin],
Nathanael [Given by God] of Cana in Galilee [District, Circuit], and the
sons of Zebedee [Bestowed by Yah], and two others of his disciples were
together. 3 Simeon Peter [Hearing Rock] said to them, "I'm going fishing."

They told him, "We are also coming with you." They immediately went
out, and entered into the boat. That night, they caught nothing. 4 But
when day had already come, Yeshua [Salvation] stood on the beach, yet the
disciples didn't know that it was Yeshua [Salvation]. 5 Yeshua [Salvation]
therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

6 He said to them, "Cast the net on the right side of the boat, and you will
find some."

They cast it therefore, and now they were not able to draw it in for the
multitude of fish. 7 That disciple therefore whom Yeshua [Salvation] felt
*agapao* ·totally devoted love· for said to Peter [Rock], "It's the Lord!"

So when Simeon Peter [Hearing Rock] heard that it was the Lord, he
wrapped his coat around him (for he was naked), and threw himself into
the sea. 8 But the other disciples came in the little boat (for they were not
far from the land, but about two hundred cubits away [300 ft; 914.4 m]),
dragging the net full of fish. 9 So when they got out on the land, they saw
a fire of coals there, and fish laid on it, and bread. 10 Yeshua [Salvation]
said to them, "Bring some of the fish which you have just caught."

11 Simeon Peter [Hearing Rock] went up, and drew the net to land, full of
great fish, one hundred fifty-three; and even though there were so many,
the net was not torn.
12 Yeshua [Salvation] said to them, “Come and eat breakfast.”
None of the disciples dared inquire of him, “Who are you?” knowing
that it was the Lord.
13 Then Yeshua [Salvation] came and took the bread, gave it to them, and
the fish likewise. 14 This is now the third time that Yeshua [Salvation] was
revealed to his disciples, after he had risen from the dead. 15 So when they
had eaten their breakfast, Yeshua [Salvation] said to Simeon Peter [Hearing
Rock], “Simeon [Hearing], son of Jonah [Dove], do you have *agapao* ·totally
devoted love· for me more than these?”
He said to him, “Yes, Lord; you know that I *phileo* ·affectionately love,
have high regard for· you.”
He said to him, “Feed my lambs.” 16 He said to him again a second
time, “Simeon [Hearing], son of Jonah [Dove], do you have *agapao* ·totally
devoted love· for me?”
He said to him, “Yes, Lord; you know that I *phileo* ·affectionately love,
have high regard for· you.”
He said to him, “Tend my sheep.” 17 He said to him the third time,
“Simeon [Hearing], son of Jonah [Dove], do you *phileo* ·affectionately love,
have high regard for· me?”
Peter [Rock] was grieved because he asked him the third time, “Do you
*phileo* ·affectionately love, have high regard for· me?” He said to him,
“Lord, you know everything. You know that I *phileo* ·affectionately love,
have high regard for· you.”
Yeshua [Salvation] said to him, “Feed my sheep. 18 Most certainly I tell
you, when you were young, you dressed yourself, and walked where you
wanted to. But when you are old, you will stretch out your hands, and
another will dress you, and carry you where you don’t want to go.”
19 Now he said this, signifying by what kind of death he would glorify
God. When he had said this, he said to him, “Follow me.”
20 Then Peter [Rock], turning around, saw a disciple following. This was
the disciple whom Yeshua [Salvation] felt *agapao* ·totally devoted love· for,
the one who had also leaned on Yeshua [Salvation]’s chest at the supper
and asked, “Lord, who is going to betray You?” 21 Peter [Rock] seeing him,
said to Yeshua [Salvation], “Lord, what about this man?”
22 Yeshua [Salvation] said to him, “If I desire that he stay until I come,
what is that to you? You follow me.” 23 This saying therefore went out
among the brothers, that this disciple wouldn’t die. Yet Yeshua [Salvation]
didn’t say to him that he wouldn’t die, but, “If I desire that he stay until I
come, what is that to you?” 24 This is the disciple who testifies about these
things, and wrote these things. We know that his witness is true. 25 There
are also many other things which Yeshua [Salvation] did, which if they
would all be written, I suppose that even the world itself would not have
room for the books that would be written.

# Key Code for One Unity Resource Bible

The following are special featrues you will find in the OUR Bible. This Key Code is designed for you to find the design more accessable and see the logic of the design method.

**Basic Function, Nuts and Bolts.** This table is presenting the Key Code of Features in the One Unity Resource (OUR) Bible. In Subject, you will see the Subject of the feature and how it would look in the text. Description tells you the logic of feature presentation and what information is presented to you. First Instance and Appearance quotes from the text of the first place this feature is found and gives an example from the text. (Any other features from that verse are removed from this example.) Have fun!

| **Subject** | Description |
|---|---|
| Key Verse | Bold Text. Footnotes at the end of quote. Or |
| Messianic Prophecy | Dark Red, Maroon color text. Footnotes at th |
| 613 Commands | Footnotes at start of the command give deta |
| *Original Words* ·Transliterated· | Original Hebrew, Greek, or Aramaic *translit* |
| *Original* [Names of God] | Hebrew names for God, combonation of na |
| [Literal Names] | Literal meaning for names of people or plac |
| *MarYah* and *I AM* | Aramaic Peshitta, New Covenant in Aramaic |
| **Parasha Readings** | The Rabbis divided up Torah into 52 weekly |
| Proposed Historical Context of the Psalms | Each Psalm was written by a read person w |
| References | References listed within the same book are |

# “PaRDeS PaRaDiSe: The Four Jewish Levels of Interpretation”

Basic Function, Nuts and Bolts: This table is presenting ... Have fun!

The Hebrew / Aramaic word PARDES is spelled in Hebrew and Aramaic without vowels as PRDS. PaRDeS in Hebrew means orchard, especially referring to the Garden of Eden. The same Persian root word makes the English Paradise (PaRaDiSe). The Aramaic word appears three times in the Peshitta, Aramaic New Covenant (Luke 23:43; 2 Cor 12:4; Rev 2:7).

| Pashat [Simple, Literal] | Remez [Hint] | Drash [Search, Insight] | Sod [Hidden] |
|---|---|---|---|

These are the four levels of understanding the scriptures. Each layer is deeper and more intense than the last. Compare to the layers of an onion. Visualize turning a cut precious stone, viewing the variant fractals formed by many facets of one gem stone. This is God’s Word, his Torah [Teaching].

First level: PASHAT [Simple]. The intended, explicit meaning. A literal and straight-forward reading. Judaism also clarifies, accepted traditions that interpret the text are also used as Pashat. Using the customary meanings of the words presented; it could be figurative, symbolic, or idiomatic in the natural reading. Talmud says, “No passage loses its Pashat” (b.Shab. 63; b.Yeb. 24).

Second level: REMEZ [Hint]. Deeper meanings implied by the text, reading between the lines. Remez departs from the literal meaning of the text in search of hints and allusions. Comparing textual variations and using linguistic analysis, possibly morphing the letters as the text allows. Example, Hebrew can be used as letters, numbers, pictures, musical notes, and measurements.

Third level: DRASH [Search]. Allegory, type or discourse application of the text. Search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop a teaching. Can include moral teachings and Torah based legal court rulings.

it Three features of a Drash:it* 1. It does not contradict any Pashat meaning. 2. Let scripture interpret scripture. Let the use of words or phrases in the whole clarify the specific passages. 3. Primary parts of allegories represent specific realities. Allegories, like parables, have limits to their application.

Fourth level: SOD [Hidden]. The hidden, secret or mystic meaning of a text. This could involve rendering the letters to prime roots, paleo-Hebrew pictures, numerology, musical notes; a primary form that reveals unseen meanings.

Organized by Thomas Robinson for One Unity Resource Bible, 2016

Reference Articles:

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Poltorak, A. (2010, November 15). The Five levels of interpretation. Retrieved September 25, 2016, from http://www.chabad.org/library/article_cdo/aid/312116/jewish/The-Five-Levels-of-Interpretation.htm

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# Messianic Prophecy: 400+ Reliable and not Exaustive List (Part 1:2)

## Christian Recognized Prophecies

Basic Function, Nuts and Bolts: This table is presenting ... Have fun!

*Torah Section, Five Books of Moses (1-21)*

| # | OC ref | NC ref |
|---|---|---|
| 1 | Gen 1:3 | John 3:19-20; 1 John 3:8 |
| 2 | Gen 3:15a | Luke 1:35 and John 12:31 |
| 3 | Gen 3:15b | John 12:31-33 Heb 2:14-15; Rev 12:10, 20:1-3 |
| 4 | Gen 9:26 | Gal 3:8 |
| 5 | Gen 12:3 | Luke 24:47; Gal 3:16 |
| 6 | Gen 12:7 | John 1:29b-30; Acts 3:25-26; Rom 4:9; Gal 3:14 |
| 7 | Gen 22:8 | Luke 23:33; John 1:29a |
| 8 | Gen 22:14 | Gal 3:14 |
| 9 | Gen 22:18 | Matt 1:1-2; Luke 3:34; Gal 3:16 |
| 10 | Gen 49:10a | Matt 1:2; Luke 3:33 |
| 11 | Gen 49:10b | John 18:31 |
| 12 | Ex 12:46 | John 19:32-33, 19:36; 1 Cor 10:3-4 |
| 13 | Ex 17:6 | 1 Cor 10:4 |
| 14 | Lev 14:2-3 (Ch 13-14) | Matt 11:5; Mark 1:40-44; Luke 5:12-14, 17:12-14 (11-19) |
| 15 | Num 21:9 | John 3:14 (3:14-18), 12:32-34; Acts 3:26 |
| 16 | Num 24:17 | Matt 2:1-2; Luke 1:30-33 |
| 17 | Num 24:17-18 | Rev 22:16 |
| 18 | Deut 18:15 | 2 Sam 8:2, 8:14; Luke 4:23-24, 4:32 (4:16-32); 1 Cor 15:25 |
| 19 | Deut 18:17-19 | Matt 9:8 (9:1-8); John 7:40, 12:48-50; Acts 3:19-26, 7:37; 1 Pete |
| 20 | Deut 18:19 | Matt 8:4-7, 12:28, 12:30-32, 12:36-37 (12:22-37); John 8:23-29 |
| 21 | Deut 21:22-23 | John 19:31; Gal 3:13 |

*Books of History (22-29)*

| # | OC ref | NC ref | Summary of Prophecy |
|---|---|---|---|
| 22 | Ruth 4:12-17 | Gal 3:13 | Descendent of Boaz and Ruth, who a |
| 23 | 2 Sam 7:12-13 | Matt 1:1, 1:6, 1:12; Luke 3:31 | “Messiah is descendent of David wit |
| 24 | 2 Sam 7:16b | 1 Chr 17:11-14; Luke 1:32-33 | Messiah, as a descendant of David, e |
| 25 | 2 Sam 7:13-14 | 1 Chr 17:11-14; Luke 1:31-35 | Messiah is the son of God. His thron |
| 26 | 2 Sam 22:50 | Rom 15:9 | Messiah is praised among the nation |
| 27 | 1 Chr 5:2 | Luke 3:33 | Messiah is a descendant of Judah. |
| 28 | 1 Chr 17:11-12 | Luke 1:32-33; Heb 1:5-8 | Messiah, as a descendant of David, e |
| 29 | 1 Chr 17:13-15 | Luke 1:33; Heb 1:5-8 | Messiah is the son of God. (See also |

*Psalms Praises (30-137)*

| # | OC ref | NC ref |
|---|---|---|
| 30 | Ps 2:1-2 | Acts 2:23, 4:25-28 |
| 31 | Ps 2:2 | Acts 2:27b-28 |
| 32 | Ps 2:6-7 (+12) | John 3:36, 5:43 (context John 5:14-47) |
| 33 | Ps 2:6 | Heb 12:22, 12:28 |
| 34 | Ps 2:6 | Matt 2:2; John 18:37 |
| 35 | Ps 2:7b | Luke 1:35; John 10:36; Acts 13:30-33 |
| 36 | Ps 2:8 | John 17:4-10 (Context 17:4-24); Acts 13:46-49 |
| 37 | Ps 2:8b | Matt 28:18 |
| 38 | Ps 2:12a | Matthew 17:5; John 3:36 |
| 39 | Ps 2:12 (+6-7) | John 3:36, 5:43 (context John 5:14-47) |
| 40 | Ps 8:2a | Matt 21:15-16 |
| 41 | Ps 8:5-6 | Acts 2:23-24, 3:17-18; 1 Cor 15:20-27; Phil 2:7-9 |
| 42 | Ps 8:5b-6 | Matt 28:18; 1 Cor 15:27; Heb 2:8-9 |
| 43 | Ps 16:10 | Mark 16:6-7; Acts 2:24, 3:17-18, 13:35-37 |
| 44 | Ps 22:1 (Ref to Ch 22) | Matt 27:46 |
| 45 | Ps 22:1a | Matt 27:46 |
| 46 | Ps 22:1b | Mark 15:34 |
| 47 | Ps 22:6b | Luke 23:21-25 |
| 48 | Ps 22:7 | Matt 27:39-40 |
| 49 | Ps 22:8 | Matt 27:43 |
| 50 | Ps 22:9-10 | Matt 1:20-21 |
| 51 | Ps 22:11b | Matt 26:56 |
| 52 | Ps 22:14a | John 19:34 |
| 53 | Ps 22:14b | Luke 23:33 |
| 54 | Ps 22:14c | John 19:33-34 |
| 55 | Ps 22:15b | Matt 27:48; John 19:28-29 |
| 56 | Ps 22:16a | Matt 27:38 |
| 57 | Ps 22:16b | Matt 27:41-43 |
| 58 | Ps 22:16c | Luke 23:33, 24:39 |
| 59 | Ps 22:17a | John 19:34, 19:36 |
| 60 | Ps 22:17b | Luke 23:35a; John 19:20 |
| 61 | Ps 22:18 | Matt 27:35; John 19:23-24 |
| 62 | Ps 22:22 | John 15:15; Heb 2:11-12 |
| 63 | Ps 22:27-28 | Rev 7:9-10 |
| 64 | Ps 23:1 | John 10:11, 10:14-15 |
| 65 | Ps 27:12 | Mark 14:55-59 |
| 66 | Ps 27:12-13 | Matt 27:42-43 |
| 67 | Ps 30:3 | Luke 24:38-39, 24:46; Acts 13:34-37 |
| 68 | Ps 31:5 | Luke 23:46 |
| 69 | Ps 34:19-20 | Rom 8:10-11; Heb 4:15-16 |
| 70 | Ps 34:20 | John 19:32-33, 19:36 |
| 71 | Ps 35:11 | Mark 14:55-57 |
| 72 | Ps 38:14 | Matt 27:14 |
| 73 | Ps 40:6-8 | John 15:12; Heb 10:5-9 |
| 74 | Ps 40:7 (context 40:6-10) | Luke 24:44; John 5:39; Heb 10:5-9 |
| 75 | Ps 40:7-8 (context: 40:6-10) | John 5:30 |
| 76 | Ps 40:9-10 | Luke 4:16-21 |
| 77 | Ps 41:9 | Mark 14:17-20; John 13:18-27 |
| 78 | Ps 45:2 | Luke 4:22 |
| 79 | Ps 45:6a | Col 1:15; Heb 1:8-9 |
| 80 | Ps 45:6-7 | Luke 1:33; Heb 1:8 |
| 81 | Ps 45:7 | Luke 5:31-32; John 5:30 |
| 82 | Ps 49:15 | Mark 16:6-7; Acts 2:24 |
| 83 | Ps 55:12-14 | Matt 26:48-50 |
| 84 | Ps 68:18a | Acts 1:9-11 |
| 85 | Ps 68:18b | Luke 12:31-34; John 14:25-27, 15:7-8; Eph 4:7-11 |
| 86 | Ps 69:4a | John 15:24-25 |
| 87 | Ps 69:4b | Rom 4:25, 5:18-19 |

## *Wisdom and Intimate Poetry (138-141)*

| # | OC ref | NC ref |
|---|---|---|
| 138 | Prov 8:22-23 | John 17:5, 17:24b; 1 Cor 1:24; Col 1:15-17 |
| 139 | Prov 30:4c | Matt 3:16-17; John 3:13-15, 5:43 (context 5:14-47); 1 John 2:22- |
| 140 | Song of Songs 5:16 | John 1:16-17 |
| 141 | Song of Songs 5:16 | Luke 4:22, 24:47 |

## *Major Prophets (Prophets who wrote alot) (142-312) (Isaiah only 142-301)*

| # | OC ref | NC ref |
|---|---|---|
| 142 | Is 2:2-4 | Luke 24:47; 1 Cor 15:24-28 (See also Ps 2:6-7, 2:12, 8:6; Is 9:6-7; M |
| 143 | Is 6:9-10 | John 12:37-41 |
| 144 | Is 6:9-10 | Matt 13:13-17 |
| 145 | Is 7:14a | Luke 1:27, 1:30-31 |
| 146 | Is 7:14b | Matt 1:21-23; Col 2:9; Rev 21:3 |
| 147 | Is 7:14c | John 12:45; Col 2:9 |
| 148 | Is 8:14-15 | Matt 21:43-44; 1 Peter 2:8 |
| 149 | Is 9:1b-2 | Matt 4:12b-13; Mark 1:14b |
| 150 | Is 9:3 | John 10:16; Rom 11:25; Eph 2:14 |
| 151 | Is 9:1b-3 | Luke 2:31-32; 1 Cor 9:19-21; Rom 3:1-2, 3:29-31; Eph 2:14-19 |
| 152 | Is 9:6a | Luke 2:11-12a |
| 153 | Is 9:6a | Luke 2:11; John 1:14 |
| 154 | Is 9:6a | Luke 1:32, 1:35c; John 1:34; Col 2:9 |
| 155 | Is 9:6b | Luke 4:22; John 7:46 |
| 156 | Is 9:6b | Matt 14:27; Acts 4:12 |
| 157 | Is 9:6b | John 5:19, 5:30, 12:49-50; Rev 1:18 |
| 158 | Is 9:6b | John 12:49-50; Col 1:19-20 |
| 159 | Is 9:6a, 7 | Luke 1:32 |
| 160 | Is 9:7 | Luke 1:32-33, 17:20-21; Eph 1:21 |
| 161 | Is 11:1 | Luke 3:32 |
| 162 | Is 11:1 | Matt 2:22b-23 |
| 163 | Is 11:1 | Luke 2:22-24; Rom 15:12 |
| 164 | Is 11:2a | John 1:32-33; Acts 10:38; Col 2:9; Rev 3:1 |
| 165 | Is 11:2a | Luke 2:40 |
| 166 | Is 11:2a | Luke 2:46-47 |
| 167 | Is 11:2b | Matt 7:28-29 |
| 168 | Is 11:2b | Matt 8:26-27 |
| 169 | Is 11:2c | Luke 4:14-15; John 7:15-16 |
| 170 | Is 11:2c | John 5:19, 5:30 |
| 171 | Is 11:3-4 | Mark 12:41-44 |
| 172 | Is 11:10a | Luke 2:22-24; Rom 15:12 |
| 173 | Is 11:10b | John 3:14-15; Acts 13:47-48, 26:23; Rom 15:8-9 |
| 174 | Is 16:4-5 | Luke 1:71, 1:74-75 |
| 175 | Is 22:22 | Matt 16:19; Rev 3:7 |
| 176 | Is 25:8 | Matt 28:5-7; Luke 24:45-47; Rev 1:18 |
| 177 | Is 26:19 | Matt 27:52-53; John 11:25; 1 Thes 4:16-17 |
| 178 | Is 28:16 (15-18) | 1 Peter 2:4-6 |
| 179 | Is 29:18 | Mark 7:32-35, 10:46b, 10:49-52 |
| 180 | Is 35:4 (4-6) | 2 Thes 1:6-8; Rev 22:11-12 (8-12) |
| 181 | Is 35:5-6a | Matt 11:3-5; Luke 7:19-21 |
| 182 | Is 35:5a | Matt 9:27-30a; Mark 8:22-25 |
| 183 | Is 35:5b | Mark 7:32-35, 9:24-27 |
| 184 | Is 35:6a | Mark 2:10-12 (1:40-2:12); John 5:5-9; Acts 3:2-9 |
| 185 | Is 35:6b-7a | Matt 9:32-33; Luke 11:14 |
| 186 | Is 35:6b-7a | John 7:37-38 |
| 187 | Is 35:8 | Matt 7:13-14; Luke 13:23-24 |
| 188 | Is 40:3 (3-5) | Matt 3:1-5; John 1:22-23 |
| 189 | Is 40:3 | John 1:14 |
| 190 | Is 40:9b-10a | John 1:14 |
| 191 | Is 40:10 | John 5:23-24; Rev 22:12 |
| 192 | Is 40:11 | John 10:11 |
| 193 | Is 42:1a | Matt 12:17-18 |
| 194 | Is 42:1b | Matt 3:16-17, 17:5 |
| 195 | Is 42:1c | Matt 3:16b; Acts 10:38a |
| 196 | Is 42:1d | Matt 12:18d, 24:14 |
| 197 | Is 42:2 | Matt 12:19 |
| 198 | Is 42:3-4 | Matt 12:11-13, 12:20 |

*Minor Prophets (Prophets who wrote little) (313-401)*

| # | OC ref | NC ref |
|---|---|---|
| 313 | Dan 2:34-35 | Matt 21:42; 1 Peter 2:4 |
| 314 | Dan 2:44-45 | Heb:1:8 |
| 315 | Dan 7:13 | Matt 26:64 |
| 316 | Dan 7:14 | Matt 26:64; Eph 1:20-22 |
| 317 | Dan 7:13-14 | Luke 1:31-33; Rev 11:15 |
| 318 | Dan 7:18 | Luke 1:33; Rev 2:26 |
| 319 | Dan 9:24a | Romans 5:6-11 |
| 320 | Dan 9:24b | Mark 1:24b; 1 Peter 1:15-16 |
| 321 | Dan 9:25 | John 12:12-13 |
| 322 | Dan 9:26a | Luke 23:33, 23:46 |
| 323 | Dan 9:26b | Luke 22:37; Heb 2:9 |
| 324 | Dan 9:26c | Matt 27:50-51 |
| 325 | Dan 9:26 | Luke 24:50-53 |
| 326 | Dan 10:5-6 | Rev 1:13-16 |
| 327 | Hos 2:23 | Rom 9:24-26; 1 Peter 2:10 |
| 328 | Hos 3:5 | Rom 11:11-15 |
| 329 | Hos 3:4-5 | Matt 23:38-39; Rom 11:25-29 |
| 330 | Hos 6:2 | 1 Cor 15:3-5 |
| 331 | Hos 11:1 | Matt 2:13-15 |
| 332 | Hos 11:1 | Matt 2:19-21 |
| 333 | Joel 2:28-29 | John 20:19-22; Acts 2:1-4; Acts 2:16-18 |
| 334 | Joel 2:28-30 | John 5:23-24; Rom 10:8-13 |
| 335 | Joel 2:32 | Acts 2:21; Rom 10:13 |
| 336 | Joel 2:32 | Acts 10:5-35; Rom 10:8-13; Titus 2:11-13 |
| 337 | Amos 5:20 | Matt 24:29; Luke 23:45; Referenced in Acts 2:19-20 and Rev 6:12- |
| 338 | Amos 8:9 | Matt 27:45 |
| 339 | Amos 9:11-12 | Acts 15:16-18 |
| 340 | Obadiah 1:18 | Gal 4:30-31 |
| 341 | Jonah 1:17, 2:10 | Matt 12:38-40, 16:4; Luke 24:46c |
| 342 | Mic 5:1 | Matt 27:30; Mark 15:19 |
| 343 | Mic 5:2a | Matt 2:1-6; Luke 2:1-7; John 7:42 |
| 344 | Mic 5:2 | Matt 2:6 |
| 345 | Mic 5:2b | Matt 2:1-2; John 6:38, 12:49-50 |
| 346 | Mic 5:2c | John 1:1-3, 8:58; Col 1:12-17; Rev 1:8 |
| 347 | Habakkuk 2:14 | Rev 15:4 |
| 348 | Zep 3:8 | Rev 16:1, 19:11-16 |
| 349 | Hag 2:6-9 | Matt 21:12, 21:23; Heb 12:25-28 |
| 350 | Hag 2:21-23 | Matt 21:12, 21:23; Heb 12:25-28 |
| 351 | Hag 2:23 | Luke 3:23b-3:27b |
| 352 | Zech 2:10-11 | John 1:14 |
| 353 | Zech 2:10-11 | John 8:12-18 |
| 354 | Zech 3:4b | Luke 15:18-24 |
| 355 | Zech 3:8 | Luke 3:27b |
| 356 | Zech 3:8 | John 6:37-38, 17:4 |
| 357 | Zech 6:11-13 | Applying His ministry to us: (2 Cor 5:20-21). Ministry in action; a |
| 358 | Zech 6:12b | Eph 2:20-22 |
| 359 | Zech 6:12-13 | Heb 8:1 |
| 360 | Zech 9:9a | Matt 21:8-10 |
| 361 | Zech 9:9a | Mark 11:7-10 |
| 362 | Zech 9:9b | John 12:12-13 |
| 363 | Zech 9:9c | John 5:30 |
| 364 | Zech 9:9d | Luke 19:10; 1 Thes 5:8-9 |
| 365 | Zech 9:9e | Matt 11:29 |
| 366 | Zech 9:9f | Matt 21:1-9; Luke 19:29-37a |
| 367 | Zech 10:4 | Eph 2:20; 1 Peter 2:4-7 |
| 368 | Zech 11:4-6 | Matt 23:1-5, 23:13-14 |
| 369 | Zech 11:7 | Matt 4:23-24 |

Organized by Thomas Robinson for One Unity Resource Bible, 2016
Resources collected as common information, list was inspired by works yet original work presented. Resources used are noted in the OUR Bible Biblography.

# Messianic Prophecy: 400+ Reliable and not Exaustive List (Part 2:2)

## Rabbinic Jewish Recognized Messianic Prophecies

Selected Jewish Prophecies that focus on “King Messiah” and his Servant to the people relationship as King Solomon described in (1 Kings 3:4-9; 2 Chr 1:7-10) and Rabbi Yeshua described in (Matt 20:25-28, 23:11-12; Mark 10:42-45; John 13:12-17).

These references were selected for straight forwardness and approachability for Western Christians learning what the Jewish way of thinking is like. This list is not exhaustive by far. Focusing on the phrase “King Messiah” aids to define the common grounds with Judaism and Christianity, both are looking forward to the coming of Messiah Son of David the King. In Modern Judaism, the idea of “King Messiah” is not well understood, yet the Ancient Rabbis who know much, also wrote much that we can learn from today about the Messiah as King and his kingly duties, roles, and identification.

Basic Function, Nuts and Bolts: This table is presenting ... Have fun!

| # | Primary Reference | Rabbi's Notes on |
|---|---|---|
| 1 | Gen 1:2 (with Is 11:2, Lam 2:19) | The expression, " |
| 2 | Gen 5:1 | King Messiah wil |
| 3 | Ex 19:25 | The Rabbis teach |
| 4 | Ex 40:9, 40:11 | The anointing oil |
| 5 | Lev 23:40 | "Whatever time c |
| 6 | Num 11:26 | The prophecy of |
| 7 | Num 24:17a Rambam's explanation | Rambam explains |
| 8 | Num 24:17b | Balaam's prophe |
| 9 | Deut 30:3-5 Rambam's explanation | Rambam explains |
| 10 | Deut 33:5 | The King who the |
| 11 | Deut 33:5 | Jeshrun refers to |
| 12 | Is 9:7 (with Num 6:26) | The promise of p |
| 13 | Is 32:20 (with Zech 9:9) | The first clause a |
| 14 | Is 53:4c | The Messiah bear |
| 15 | Is 59:15 | The Messiah will |
| 16 | Is 60:21 (with Is 48:11, 59:16) | Rabbi Johanan al |
| 17 | Eze 11:19 | In Messianic days |
| 18 | Joel 3:18c | Implying the Mes |
| 19 | Zech 3:8 | The name Semec |
| 20 | Zech 3:10 | In context of desc |
| 21 | Mal 3:3 Rambam's explanation (with Ezra 2:63) | Rambam explains |
| 22 | Mal 4:5 (Heb Bible 3:23) | The forerunner o |
| 23 | Ps 2:1 (with Ps 2) | Messiah is slain b |
| 24 | Ps 2:2, 2:4 (with Ps 37:13) | "Against God, and |
| 25 | Ps 16:9 (with Is 4:5) | "My glory shall r |
| 26 | Ps 21:1 (Heb Bible 21:2) (with Is 11:10) | The King in (Psal |
| 27 | Ps 21:3 (Heb Bible 21:4) | God will crown M |
| 28 | Ps 21:5 (Heb Bible 21:6) | The glory referen |
| 29 | Ps 80:17 (Heb Bible 80:18) | Rephrasing "the S |
| 30 | Psalm 95:7c | If Israel did penit |
| 31 | Ps 110:2 (with Gen 38:18) | "The rod of Thy s |
| 32 | Ps 110:2 (with Gen 32:22, 38:18; Ex 4:17, Num 17:8, 1 Sam 17:40) | The staff of Aaron |
| 33 | Ps 110:7 | Applied in Messia |
| 34 | Ps. 139:23-24, 139:26 (with Is 60:1-3) | Rabbinic Traditio |
| 35 | Song of Songs 8:1 | "The King Messia |
| 36 | Song of Songs 8:1 | "I will take you, G |
| 37 | Ruth 2:14 (with Dan 12:11-12) | Rabbi Berachiah, |
| 38 | Dan 7:13 | If Israel behaved |
| 39 | Dan 9 (with Ps 90:4) | Rabbi Pastor Leo |
| 40 | Dan 7:9 | Rabbi Akiba expl |

## Translating the Short hand Hebrew to Long hand English

| |
|---|
| Ber. A or Ber. B = Talmud |
| Ber. #.# = Mishnah |
| Ber. R. = Midrash. |
| Deb. = Deuteronomy |
| Book R. or Book Rabbah = Midrash |
| Pirqué de R. Eliez. = Midrash Pirke de-Rabbi Eliezer |
| Chag. = Talmud Chagigahib |

The Hebrew Names for Bible Book names are replaced with common English Bible Book Names.

| |
|---|
| Beresh. = Genesis |
| Shemoth = Exodus |
| Vayik. = Leviticus |
| Bamid. = Numbers |
| Dvar. = Deb. = Deuteronomy |
| Cant. = Song of Songs |

**In Summary: 16 Jewish Expectations of Messiah**
**According to RamBam's list of Messianic Prophecies, recorded in his writings "Mishne Torah [Second Torah] section Hilchot Melachim, c. 11-12".**
1 Restore the throne of David
2 Rebuild the Temple
3 Gather the exiles
4 Restore the Torah
5 He will be a descendent of David
6 He does not have to perform signs or wonders
7 He will be a student of Torah
8 He will force Israel to study Torah
9 He will fight the wars of Yahweh
10 Elijah will come before Messiah
11 The battle of Gog and Magog will precede the day of Messiah
12 Messiah will purify the priesthood and Levites
13 Messiah will identify and accept those who are truly of Israel
14 Messiah will identify the tribes of Israel
15 In Messiah's reign there will be no hunger or wars
16 In Messiah's reign the chief occupation on the earth will be the study of Yahweh
Brief Biography: Rambam is also called Maimonides. His translation of the Mishne Torah [Second Torah] records the following. This Rabbi lived in Spain from 1135 to 1204 and has had great influence in shaping modern Judaism. Rambam's list of prophecies can be referenced in Raphael Patai's book, The Messiah Texts, pages 322-327.
Organized by Thomas Robinson for One Unity Resource Bible, 2016
Biblography: Reference, Inspiration, and Research Articles:
Edersheim, A. (1883). The life and times of Jesus the Messiah: Appendix 9 Rabbinic Writings Messianicly Applied (Updated and Corrected edition ed.). Retrieved from http://philologos.org/__eb-lat/default.htm reguarding Rambam: (Citing Raphael Patai's work, The Messiah Texts, 1989, pages 322-327).
Patai, R. (1979). The Messiah Texts. New York: Avon Books. In-text citations: (Patai, 1979)

# Tar’gum Tol’doth Mashiach Interpretation of the Genealogy of Mashiach

# (The Line of Nathan ben David)

# As Interpreted By S.L. John Bernal

Ya'akov or Jacob, from Matthew’s genealogy list is Mir’yam’s or Mary’s father. This can be ascertained from looking at the words “as was supposed” in (Luke 3:23) genealogy list. Presented here are the results of many laborous hours of work. In the complete resport, S.L. John Bernal goes into supportive details for each and every name and its literal translation.

Basic Function, Nuts and Bolts: This table is presenting the geneology lists given in the Gospels of Matthew and Luke side by side. The Literal Interpertation of the names from Matthew's list is found in the middle column. At person #36 there is a deviance in the lists, Matthew is Mary's record and Luke is Joseph's record. At the end, the entire list of only translated names is presented to tell the story hidden in the meaning of names. Alot of the technical work done by John Bernal is not presented here, but can be seen in his entire research project, available to download on the OUR Bible website. Have fun!

| Matthew Ch. 1 Record | Literal Interpretation (of Matthew C |
|---|---|
| 1 Adam | Mankind |
| 2 Sheth | Appointed |
| 3 Enosh | Mortal or Woeful |
| 4 Keynan | Dwelling or Lamentation |
| 5 Mahalal'el | The Praised of God |
| 6 Yared or Yered | Descends |
| 7 Chanokh' | Instructing |
| 8 M'thushelach or M'thushalach | His death sends |
| 9 Lamekh' or Lemekh' | To the perishing |
| 10 Noach | Rest |
| 11 Shem | The Lofty One |
| 12 Ar'pakh'shad | Destroys as a desolation |
| X NO | |
| 13 Shalach or Shelach | Sending |
| 14 Ever | Overflowing |
| 15 Peleg or Paleg | Division |
| 16 R'u | Evil |
| 17 S'rug | Intertwining |
| 18 Nachor | Enraged or Furious |
| 19 Terach or Tarach | Troubles or Tribulation |
| 20 Av'ram also called Av'raham | Exalted Father became Father of a r |
| 21 Yitz'chak | Laughs (scornfully) |
| 22 Ya'akov also called Yis'rael | A Supplanter or A Protector became |
| 23 Y'hudah | Praised" or "Celebrated |
| 24 Peretz or Paretz | Breaching |
| 25 Chetz'ron | The Dividing Wall |
| X NO | |
| 26 Ram also called Aram | Raising up |
| 27 Amminadav | A liberal people" or "A willing peop |
| 28 Nach'shon | One who strengthens |
| 29 Sal'ma or Sal'mah also called Sal'mon | Who is Clothed |
| 30 Boaz | In Majesty |
| 31 Oved | The Servant |
| 32 Yishai or Ishai | Who Is |
| 33 David | The Beloved |
| 34a Sh'lomoh who is Y'did'yah | Given |
| 35 R'chav'am | The Gift of Yah |
| 36a Aviyam who is Aviyah | At the appointed time |
| 37a Asa | Fulfilling |
| 38a Y'hoshaphat | God raising up |
| 39a Yoram who is Y'horam | One who sleeps |
| 40a Achaz'yah | Bringing |
| 41a Y'hoash who is Yoash | Praised" or "Celebrated |
| 42a Amatz'yahu | The one who hears |
| 43a Azar'yah who is Uzziyah or Uzziyahu | United with |
| 44a Yotham | Gift |
| 45a Achaz | YHVH has exalted |
| 46a Chiz'kiyahu who is Y'chiz'kiyahu | The God of Help |
| 47a M'nashsheh | Brings |
| 48a Amon | Opening (of the eyes) |
| 49a Yoshiyahu | Great Judgment |
| 50a El'yakim who became Y'hoyakim | He Decrees |
| 51a Y'khan'yah who is Y'khan'yahu | The Eternities of |
| 52a Sh'al'tiel 54b | My King |
| 53a Z'rubbavel ben P'dayah, brother of Sh'al'tiel | The Light |
| 54a Chanan'yah also called Yochanan 56b | Asked of God |
| 55a Y'sha'yah or P'lat'yah | Scatters confusion |
| 56a R'phayah | YHVH has shown favour |

**The Total Message:**
“Mankind (is) appointed Mortal (or: Woeful) Dwelling (or: Lamentation); the Praised of God descends, instructing His death sends to the perishing rest.”
“The Lofty One destroys as a desolation, sending overflowing division (and) evil intertwining enraged (or: furious) troubles (or: tribulation).”
“Exalted Father [who is the Father of a multitude] laughs (scornfully); a Supplanter [or: a Protector] who reigns as God [or: who reigns as a Mighty One] is praised, breaching [or: breaking down] the dividing wall, raising up a liberal people [or: a willing people].”
“The One who strengthens, Who is clothed in majesty, (is) the Servant who is the Beloved.”
“Given (is) the Gift of Yah at the appointed time, fulfilling God raising up the One who sleeps.”
“Bringing praise, the one who hears (is) united with the Gift YHVH has exalted.”
“The God of help brings (the) 0pening (of the eyes); great judgment He decrees – the Eternities of My King; the Light asked of God scatters confusion.”
“YHVH has shown favour; the one who praises brings My report: The Gift of Yah blotting out the plagues of the one who devours.”
“Consolation (is) strengthened (or: confirmed or established) – the Gift of Yah brings a response of (or: whom Yah has answered) My King united with the Gift ascending, bringing Salvation.”
Presented with Permission by Thomas Robinson for One Unity Resource Bible, 2016
Biblography for Original work
Bernal, S. L. J. (2009). Tar’gum Tol’doth Mashiach: Interpretation of the Genealogy of Mashiach (The Line of Nathan ben David). Self-published research

*God's 613 Commands (Part 1:2)*

*Topic: Love God*

**(Commands #1-4.1-358ou)**

What is this List: This list combines the Rambam 613 Commands list originally designed in the 1200s of non-repeating Torah Commands with the list of 10 Words in (Ex 20; Deut 5). Then the list is divided into two sections of Torah commands that Rabbi Yeshua Jesus defined and taught in (Matt 22:36-40; Mark 12:28-31; Luke 10:27); Love God and Love Your Neighbor.

Consider this list like a book. The front cover is called "Father God's Loving Instructions for a Blessed Life". In this book are a total of ten chapters. There are two parts to this book. Part 1 is chapters 1-4, it is called "Love God". Part 2 is chapters 5-10, that is called "Love Your Neighbor". The sentences in each chapter is the Torah Commands relevant to each chapter title. The chapter titles are the 10 Words; the chapter titles are in bold for you to more identify easily.

Basic Function, Nuts and Bolts. This table is presenting the 10 commandments of Exodus 20 and the 613 commands that describe the 10 Catagories found in the Torah, Five Books of Moses. You see the primary reference with Christian and Jewish reference (if there is a difference). Major Topics are identifying subjects you may commonly want to identify. Chapter refers to which one of the Ten Commands the Primary verse relates to. The OURb# and Rambam# are both numbering systems to organize the primary 613 references. OURb# is designed unique for OUR Bible. Rambam# is the original list that Rabbi Rambam created in the 1200s to organize the 613 Commands in Judaism, this list is still the standard numbering system for the 613 Commands in Judaism today. Have fun!

Authorship: The primary Author is Father God. The secondary editors are the people who worked to number the sentences and chapters. Major contributors to the numbering system include 1200s Rabbi Moses ben Maimon, Talmudist, Halachist, physician, philosopher and communal leader, known in the Jewish world by the acronym "Rambam". Rabbi Ralph Messer, internationally acclaimed Bible teacher, author, conference and motivational speaker, lecturer, educator, business consultant and Spirit-filled minister in Colorado based congregation Simchat Torah Beit Midrash. Both have done much work towards this end goal and therefore should be recognized. Only the 613 list from Rambam is carried over in this new and independant list for One Unity Resource Bible designed by dedicated volunteers.

**Love God (1ou to 358ou)**

| Reference Christian (Jewish) - Major Topics | Chapte |
|---|---|
| Ex 20:2; Deut 5:6 it I AM Godit* | #1 |
| Ex 23:25 | #1 |
| Ex 25:8 | #1 |
| Ex 29:33 *Levitical Inheritance* | #1 |
| Ex 29:33 *Levitical Inheritance* | #1 |
| Lev 5:17-18 *Sacrifices* | #1 |
| Lev 6:6 (5:25) *Sacrifices* | #1 |
| Lev 6:16 (9) *Levitical Inheritance* | #1 |
| Lev 12:3 and Gen 17:12 | #1 |
| Lev 19:19 | #1 |
| Lev 19:19 | #1 |
| Lev 19:30 | #1 |
| Lev 22:15 *Tithe / Levitical Inheritance* | #1 |
| Lev 22:28 *Sacrifices* | #1 |
| Lev 25:34*Levitical Inheritance / Yovel Jubilee* | #1 |
| Num 5:7 *Punishment* | #1 |
| Num 6:3 *Nazarite* | #1 |
| Num 6:3 *Nazarite* | #1 |
| Num 6:3 *Nazarite* | #1 |
| Num 6:4 *Nazarite* | #1 |
| Num 6:4 *Nazarite* | #1 |
| Num 6:5 *Nazarite* | #1 |
| Num 6:5 *Nazarite* | #1 |
| Num 6:6 *Nazarite / Unclean* | #1 |
| Num 6:7 *Nazarite / Unclean* | #1 |
| Num 6:9 *Nazarite* | #1 |
| Num 6:23 *Levites* | #1 |
| Num 15:38 | #1 |
| Num 15:39 | #1 |
| Num 35:2 *Levitical Inheritance* | #1 |
| Deut 6:4 *The Sh'ma ·Hear obey·* | #1 |
| Deut 6:5 *The Sh'ma ·Hear obey·* | #1 |
| Deut 6:7 *The Sh'ma ·Hear obey·* | #1 |
| Deut 6:7 *The Sh'ma ·Hear obey·* | #1 |
| Deut 6:8 *The Sh'ma ·Hear obey·* | #1 |
| Deut 6:8 *The Sh'ma ·Hear obey·* | #1 |
| Deut 6:9 *The Sh'ma ·Hear obey·* | #1 |
| Deut 6:16 | #1 |
| Deut 7:21 | #1 |
| Deut 8:10 | #1 |
| Deut 10:20 | #1 |
| Deut 10:20 | #1 |
| Deut 12:32 (13:1) | #1 |
| Deut 12:32 (13:1) | #1 |
| Deut 17:15 | #1 |
| Deut 17:15 | #1 |
| Deut 17:18 | #1 |
| Deut 18:1 *Levitical Inheritance* | #1 |
| Deut 18:1-2 *Levitical Inheritance* | #1 |
| Deut 18:15 | #1 |
| Deut 20:2 | #1 |
| Deut 22:6 | #1 |
| Deut 22:7 | #1 |
| Deut 22:9 | #1 |
| Deut 22:10 | #1 |
| Deut 22:10 | #1 |
| Deut 22:11 | #1 |
| Deut 28:9 | #1 |
| Deut 31:19 | #1 |

Original Work Organized by Thomas Robinson for One Unity Resource Bible, 2016
Reference Articles:
The Psalm 119 Foundation, & RamBam. (2008, May 29). The 613 commandments. Retrieved June 30, 2012, from The613Commands, www.the613commandments.com/ The-List-of-the-613-Commandments.html
Touger, M., & RamBam. Sefer Hamitzvot for children. Retrieved June 30, 2012, from Chabad, www.chabad.org/kids/article_cdo/aid/6245/jewish/ Sefer-Hamitzvot.htm
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Messer, R. R. (2011). Torah: Law or Grace? "Kingdom PRINCIPLES for Kingdom LIVING" (1st ed.). Parker, CO: STBM Publishing

*God's 613 Commands (Part 2:2)*

*Topic: Love Your Neighbor*
**(Commands #5-10.359-613ou)**

What is this List: This list combines the Rambam 613 Commands list originally designed in the 1200s of non-repeating Torah Commands with the list of 10 Words in (Ex 20; Deut 5). Then the list is divided into two sections of Torah commands that Rabbi Yeshua Jesus defined and taught in (Matt 22:36-40; Mark 12:28-31; Luke 10:27); Love God and Love Your Neighbor.

Consider this list like a book. The front cover is called "Father God's Loving Instructions for a Blessed Life". In this book are a total of ten chapters. There are two parts to this book. Part 1 is chapters 1-4, it is called "Love God". Part 2 is chapters 5-10, that is called "Love Your Neighbor". The sentences in each chapter is the Torah Commands relevant to each chapter title. The chapter titles are the 10 Words; the chapter titles are in bold for you to more identify easily.

Basic Function, Nuts and Bolts. This table is presenting the 10 commandments of Exodus 20 and the 613 commands that describe the 10 Catagories found in the Torah, Five Books of Moses. You see the primary reference with Christian and Jewish reference (if there is a difference). Major Topics are identifying subjects you may commonly want to identify. Chapter refers to which one of the Ten Commands the Primary verse relates to. The OURb# and Rambam# are both numbering systems to organize the primary 613 references. OURb# is designed unique for OUR Bible. Rambam# is the original list that Rabbi Rambam created in the 1200s to organize the 613 Commands in Judaism, this list is still the standard numbering system for the 613 Commands in Judaism today. Have fun!

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**Love Your Neighbor (359ou to 613ou)**

| Reference Christian (Jewish) - *Major Topics* |
| --- |
| Ex 20:12; Deut 5:16 *Honor Father and Mother* |
| Ex 21:8 |
| Ex 21:8 |
| Ex 21:15 *Capitol Punishment for Attacking your Parent* |
| Ex 21:17 *Capitol Punishment for Cursing your Parent* |
| Ex 22:28 (27) |
| Ex 22:28 (27) |
| Lev 10:19 *Levites* |
| Lev 19:3 |
| Lev 19:32 |
| Lev 21:11 *Levites / Unclean* |
| Lev 25:39 |
| Lev 25:42 |
| Lev 25:43 |
| Lev 25:46 |
| Lev 25:53 *Sabbath Year* |
| Num 18:15 *1st Born Levites* |
| Deut 21:18 and Deut 21:20 *Capitol Punishment for Rebellious Child* |
| Deut 23:15 (16) |
| Deut 23:15-16 (16-17) |
| Deut 24:5 |
| Reference Christian (Jewish) - *Major Topics* |
| Ex 20:13; Deut 5:17 (18) *Murder* |
| Ex 21:18 *Court Ruling Punishment* |
| Ex 21:20 *Court Ruling / Capitol Punishment for Killing a Servant* |
| Ex 21:28 *Court Ruling Punishment* |
| Ex 21:28 *Court Ruling Punishment* |
| Ex 21:33-34 *Court Ruling Punishment* |
| Ex 22:18 (17) *Court Ruling Kill / Capitol Punishment for Sorcery* |
| Ex 22:21 (20) |
| Ex 22:22 (21) |
| Ex 23:5 |
| Lev 19:14 |
| Lev 19:14 |
| Lev 19:16-18 *Save Life* |
| Lev 19:17 |
| Lev 19:17 |
| Lev 19:17 |
| Lev 19:18 |
| Lev 19:18 |
| Lev 19:18 |
| Lev 20:10 *Court Ruling Kill / Capitol Punishment for Adultery* |
| Lev 20:14 *Court Ruling Kill / Capitol Punishment for Sexual Sin* |
| Num 35:12 *Court Ruling / Stand Trial before Capitol Punishment* |
| Num 35:25 *Punishment for Killer / Levites* |
| Num 35:31 *Punishment for Murderer* |
| Num 35:32 *Punishment for Killer* |
| Deut 7:2 *Killing in War Punishment* |
| Deut 10:19 |
| Deut 19:3 *Punishment for Killer* |
| Deut 19:13 *Court Ruling / Murderer* |
| Deut 20:10 *Killing in War* |
| Deut 20:16 *Punishment Killing in War* |
| Deut 20:17 *Punishment Killing in War* |
| Deut 21:4 *Murderer or Killer* |
| Deut 21:4 *Murderer or Killer* |
| Deut 21:22 *Court Ruling Kill / Capitol Punishment for Idolatry* |
| Deut 21:23 *Punishment* |

Original Work Organized by Thomas Robinson for One Unity Resource Bible, 2016
Reference Articles:
The Psalm 119 Foundation, & RamBam. (2008, May 29). The 613 commandments. Retrieved June 30, 2012, from The613Commands, www.the613commandments.com/ The-List-of-the-613-Commandments.html
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Rich, T. R., & RamBam. (1996). Judaism 101: A list of the 613 Mitzvot (commandments). Retrieved June 30, 2012, from Judaism 101, www.jewfaq.org/613.htm
Messer, R. R. (2011). Torah: Law or Grace? "Kingdom PRINCIPLES for Kingdom LIVING" (1st ed.). Parker, CO: STBM Publishing

# The Angel of The Lord / The Angel of God

## Specific References, Complete List

This references a unique and specific angel who has a special relationship to Yahweh. The following references are exhaustive in the Bible cannon to this special angel and an identity is therefore proposed based on provided references and Biblical evidence. Concordances referenced are The Hebrew English concordance to the Old Testament identified as (K) and Strongs Concordance, Strongs Hebrew identified as (H) and Strongs Greek identified as (G).

Basic Function, Nuts and Bolts: This table is presenting the method of transliteration and locating specific word combonations. Kohlenberger and Strongs are both dictionaries and Concordances of Hebrew and Greek Bible text. When the Hebrew can be translated into Greek, via the Septuagent's equivelancy of Hebrew to Greek translated words, the Greek word is also shown. The first reference is listed. This can be be applied in searching the English Bible text when the Strongs Numbers are in text, that kind of Bible is called an Interlinear with Strongs Numbers. Have fun!

| Hebrew Word | Kohlenberger | Strongs Hebrew | Strongs Greek | English |
|---|---|---|---|---|
| Yahweh | K3378 | “H3068 = LORD H3069 = GOD” | Kryios G2962 | Yahweh |
| Adonai | K151 | H136 | Kryios G2962 | Lord, T |
| Yah | K3363 | H3050 | X | Yah, Jah |
| El | K446 | H410 | Theos G2316 | God, go |
| Elohim | K3363 | H430 | Theos G2316 | God, go |
| Mal'ak | K4855 | H4397 | | Angel, |

Combinations of these words and searching the text of Hebrew Masoretic text and Greek Septuagint text have been searched to make this list.
Basic Function, Nuts and Bolts: This table is presenting the combonations of The Angel of the Lord's Names and the Kohlenberger / Strongs Numbers associated. Then every combonation of these words is listed below the name. Some references have specific notes, found below the reference list. Have fun!

| |
|---|
| ha mal'ak Yahweh = the Angel of Yahweh / the Angel of the Lord = K4855 + K3378 = H43 |
| Gen 16:7, 16:9, 16:10, 16:11, 22:11, 22:15; Ex 3:2; Num 22:22, 22:23, 22:24, 22:25, 22:26, 22 |
| (Gen 17:22) The Aramaic Targum of Onkelos, the Aramaic version of Hebrew Bible, in ( |
| (Matt 1:20) The Greek text does not include definite article “The” in (Matt 1:20). Yet (Ma |
| Judaism likens “Wonderful” in (Is 9:6) with The Angel of the Lord found in (Judges 13:1 |
| ha mal'ak Elohim = the Angel of God K4855 + K3363 = H4397 + H430 |
| Gen 21:17, 31:11; Ex 14:19, Jug 6:20; 13:9. |
| Mystery Angel = Unique angel defined by context |
| All References: Gen 18:1-2, 18:16-17, 19:1, 24:7; Ex 23:20-23, 32:34, 33:2, 32:14 (link to Ps |

And this is Yahweh who commands the angelic armies of Heaven. Defined here, so that the Angel of the Lord is not confused with Yahweh.
Basic Function, Nuts and Bolts: This table is presenting the combonations of Yahweh's Names and the Kohlenberger / Strongs Numbers associated. Then a list of the combonation of these words is listed below the name. Some references have specific notes. Have fun!

| |
|---|
| Yahweh-Tzva'ot = Yahweh Commander of heaven's armies / The Lord of hosts = K3378 + |
| Multiple references begin appearing at 1 Sam 1:3; 1 Sam 15:2 onward. First instance in |
| Yahweh Elohim Tzva'ot = Yahweh God Commander of heaven's armies / The Lord God o |
| 1 Sam 17:45; 2 Sam 5:10; 1 King 19:10, 19:14; Ps 59:5, 80:4, 80:19, 84:8, 89:8; Jer 5:14, 15: |
| Elohei Tzva'ot = God Commander of heaven's armies = K3363 + K3363 = H430 + H6635 |
| 2 Sam 5:10; 1 King 19:10, 19:14; Jer 5:14, 35:17, 38:17, 44:7; Hos 12:5; Amos 3:13, 4:13, 5: |

**Breif Summary of the Actions and Duties Assigned to "the Angel of the Lord"**

The Angel of the Lord bears the name of Adonai in Him (Ex 23:20-23; Is 63:8-9). He speaks in the same authority as God (Gen 17:22) and (Gen 31:11-13, ch 28, 35:1-3), in similar way as Joseph did for Pharaoh; "You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you" (Gen 41:40). The Angel is speaking and it is said God is speaking (Gen 17:22, 22:11-12, 22:16; Ex 3:2-4). This Angel stands in the way of people, in order to accomplish the works that God purposes (Hagar and Ishmael) (Gen 16), going ahead into Canaan (Ex 32), Ballam (Num 22), Joshua (Joshua 5), Gideon (Judges 6), Samson's Mom (Judges 13:16-22). The Angel manifests glorious things that are attributed to God (God's glory) (Gen 17:22), burning bush (Ex 3:2-4), pillar of cloud and of fire (Ex 14:19), the rock that gave water (Ex 17:6; 1 Cor 10:4). The Angel of the Lord facilitates worship unto Yahweh (Judges 6:20-21, 13:16-21). The Angel of the Lord is referenced concurrent with Yahweh speaking to humans, one in the same manifestation (Gen ch 16, ch 17, Ex 3:2-4). Maybe even speaking to humans "face to face" (Gen 17:1-3, 32:30; Ex 33:11; Num 12:8, 14:14; Deut 5:8, 34:10). The Angel of Yahweh is associated with doing the actions of "saves and redeems" the people of Israel, actions that are associated only with God or the Servant as Redeemer and Savior (Is 43:11-12, 49:5-10, 63:9). The Angel of Yahweh has a unique job description and unique relationship to Yahweh God, different than all other angels, even the cherubim who cover the glory of God.

Original Work Presented by Thomas Robinson for One Unity Resource Bible, 2016

*One Unity Resource Bible Thanks!*

*The Volunteer Helpers!*

This is a volunteer community-based project. Multiple helpers aided in the workload and process to make this publication. It was designed in an accessable and scholarly manner for regular people who want to help, can follow directions, and have basic typing/reading skills, and want to directly help to participate in the process. People between ages 12-85 have helped. Thomas is the main editor and project manager. This project started in 2006; the preparation stage lasted three years and the process of data management and application lasted seven years. This publication during the Jubilee Year is ten years in the making! This is a list of Thank Yous to those who directly participated!

**Thank You and acknowledgment to the Volunteer Helpers of this Project!**

This has always been a volunteer community-based project. Multiple helpers aided in the workload and process to make this publication. It was designed in an accessable and scholarly manner so that people who want to help, can follow directions, and have basic typing/reading skills can directly help. The process is utilizing public domain, scholarly information and teaching regular people to organize data in tables provided, thus producing focused single-topic projects, applied directly to the Bible text. People ages 12-85 have helped. Everyone has gained long-term memory recall of the projects they worked on. It has been about three years conceptual preparation and seven years of data processing and application. Thomas is the Executive Director, project manager, main editor, head promoter, and volunteer trainer. This is a list of "Thank You" to those who directly participated in the projects that made this Bible:

Al H., Brian C., Brian M., Carissa R., Carolyn R., Coral M., Dani B., Daniel G., Danny M., D

If you aided in the process, prayers and support, given your feedback, listened to me monologue, affirmed the vision, or assist in promotions, I thank you for helping make this reality in whatever stage you helped in! This project has had many names – Triple Cross; Star and Cross; Echad One Composite Unity, EOCU; Echad One Unity, EOU, E-One Unity; One Unity Study Bible, OUSB; One Unity Resource Bible, OURb, OUR Bible. If you remember helping with any one of these, thank you!

# Key Verse

*Where Old Covenant Is Quoted in New Covenant (Part 1:2)*

Basic Function, Nuts and Bolts. This table is presenting the verses in Tanach / Old Covenant that are quoted, partially quoted, or paraphrased in the New Covenant books. The list OURb# is unique to OUR Bible and used to organize and reference primary references. This page is organized in the Tanach / Old Covenant book order found in the Hebrew Bible. Part 2 is organized by the New Covenant books order. References are singular, there is one matched pair. If one verse has multiple quotes, then each quote is a separate pair. The entire Bible quotations are presented, though OUR Bible presents a selection of books. Have fun!

| OURb# | OC Key Verse | NC Key Verse |
|---|---|---|
| 1 | Gen 1:26 | Matt 19:4 |
| 2 | Gen 1:27 | Mark 10:6 |
| 3 | Gen 2:2 | Heb 4:4 |
| 4 | Gen 2:7 | 1 Cor 15:45 |
| 5 | Gen 2:9 | Rev 2:7 |
| 6 | Gen 2:24 | Matt 19:5 |
| 7 | Gen 2:24 | Mark 10:7-8 |
| 8 | Gen 2:24 | 1 Cor 6:16 |
| 9 | Gen 2:24 | Eph 5:31 |
| 10 | Gen 4:8 | 1 John 3:12 |
| 11 | Gen 4:9-11 | Matt 23:35 |
| 12 | Gen 4:9-11 | Luke 11:51 |
| 13 | Gen 5:24 | Heb 11:5 |
| 14 | Gen 7:7 | Matt 24:37 |
| 15 | Gen 7:7 | Luke 17:27 |
| 16 | Gen 12:1 | Acts 7:3 |
| 17 | Gen 12:1 | Heb 11:8 |
| 18 | Gen 12:4 | Heb 11:8 |
| 19 | Gen 12:3 | Gal 3:8 |
| 20 | Gen 13:15 | Luke 1:55 |
| 21 | Gen 13:15 | Acts 7:5 |
| 22 | Gen 14:18 | Heb 7:1 |
| 23 | Gen 14:20 | Heb 7:2 |
| 24 | Gen 15:5 | Rom 4:18 |
| 25 | Gen 15:6 | Rom 4:3 |
| 26 | Gen 15:6 | Rom 4:9 |
| 27 | Gen 15:6 | Jam 2:23 |
| 28 | Gen 15:6 | Gal 3:6 |
| 29 | Gen 15:13-14 | Acts 7:6-7 |
| 30 | Gen 17:2 Paraphrase | Luke 1:73 |
| 31 | Gen 17:5 | Rom 4:17-18 |
| 32 | Gen 17:19 | Luke 1:55 |
| 33 | Gen 18:10 | Rom 9:9 |
| 34 | Gen 19:23-24 | Luke 17:29 |
| 35 | Gen 19:26 | Luke 17:32 |
| 36 | Gen 21:10 | Gal 4:30 |
| 37 | Gen 21:12 | Rom 9:7 |
| 38 | Gen 22:12 | Heb 11:18 |
| 39 | Gen 22:16-17 | Heb 6:14 |
| 40 | Gen 22:17 | Heb 11:12 |
| 41 | Gen 22:18 | Acts 3:25 |
| 42 | Gen 22:18 | Gal 3:8 |
| 43 | Gen 22:18 | Gal 3:16 |
| 44 | Gen 23:4 | Heb 11:13 |
| 45 | Gen 25:23 | Rom 9:12 |
| 46 | Gen 28:12 | John 1:51 |
| 47 | Gen 37:11 | Acts 7:9 |
| 48 | Gen 37:28 | Acts 7:9 |
| 49 | Gen 39:4 | Acts 7:10 |
| 50 | Gen 41:37 | Acts 7:10 |
| 51 | Gen 41:40 | Acts 7:10 |
| 52 | Gen 41:54 | Acts 7:11 |
| 53 | Gen 42:5 | Acts 7:11 |
| 54 | Gen 45:1 | Acts 7:13 |
| 55 | Ex 1:7 | Acts 7:17 |
| 56 | Ex 1:8 | Acts 7:18 |
| 57 | Ex 2:11 | Heb 11:24 |
| 58 | Ex 2:14 | Acts 7:27-28 |
| 59 | Ex 2:14 | Acts 7:35 |

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Resources collected as common information, list was inspired by works yet original work presented. Resources used are noted in the OUR Bible Biblography.

One Unity Resource Bible Appendix 8 - Key Verse NC-OC **Key Verse**

# Where New Covenant Quotes from Old Covenant (Part 2:2)

Basic Function, Nuts and Bolts. This table is presenting the verses in Tanach / Old Covenant that are quoted, selectively quoted, or paraphrased in the New Covenant books. The list OURb# is unique to OUR Bible and used to organize and reference primary references. This page is organized in the New Covenant book order. Part 1 is organized by the Tanach / Old Covenant books order. References are singular, there is one matched pair. If one verse has multiple quotes, then each quote is a separate pair. The entire Bible quotations are presented, though OUR Bible presents a selection of books. Have fun!

| OURb# | NC Key Verse | OC Key Verse |
|---|---|---|
| 1 | Matt 1:23 | Is 7:14 |
| 2 | Matt 2:6 | Mic 5:2 |
| 3 | Matt 2:6 | Mic 5:4 |
| 4 | Matt 2:15 | Hos 11:1 |
| 5 | Matt 2:18 | Jer 31:15 |
| 6 | Matt 3:3 | Is 40:3 |
| 7 | Matt 4:4 | Deut 8:3 |
| 8 | Matt 4:6 | Ps 91:11-12 |
| 9 | Matt 4:7 | Deut 6:16 |
| 10 | Matt 4:10 | Deut 6:13 |
| 11 | Matt 4:15-16 | Is 9:1-2 |
| 12 | Matt 5:5 | Ps 37:11 |
| 13 | Matt 5:21 | Ex 20:13 |
| 14 | Matt 5:21 | Paraphrase Ex 21:12 |
| 15 | Matt 5:21 | Paraphrase Lev 24:17 |
| 16 | Matt 5:21 | Paraphrase Num 35:16 |
| 17 | Matt 5:21 | Deut 5:17 |
| 18 | Matt 5:27 | Ex 20:14 |
| 19 | Matt 5:27 | Deut 5:18 |
| 20 | Matt 5:31 | Deut 24:1 |
| 21 | Matt 5:33 | Deut 23:21 |
| 22 | Matt 5:33 | Deut 23:23 |
| 23 | Matt 5:38 | Ex 21:24 |
| 24 | Matt 5:38 | Lev 24:20 |
| 25 | Matt 5:38 | Deut 19:21 |
| 26 | Matt 5:43 | Lev 19:18 |
| 27 | Matt 5:48 | Lev 19:2 |
| 28 | Matt 7:23 | Ps 6:8 |
| 29 | Matt 8:4 | Lev 14:2 (Context Lev 14) |
| 30 | Matt 8:17 | Is 53:4 |
| 31 | Matt 9:13 | Hos 6:6 |
| 32 | Matt 10:35-36 | Mic 7:6 |
| 33 | Matt 11:5 | Is 26:19 |
| 34 | Matt 11:5 | Is 35:5-6 |
| 35 | Matt 11:5 | Is 61:1 |
| 36 | Matt 11:10 | Mal 3:1 |
| 37 | Matt 11:14 | Context Mal 4:5 and Matt 17:10 |
| 38 | Matt 11:23 | Is 14:13 |
| 39 | Matt 11:23 | Is 14:15 |
| 40 | Matt 12:3-4 | Context 1 Sam 21:1-6 |
| 41 | Matt 12:5 | Context Num 28:9-10 |
| 42 | Matt 12:7 | Hos 6:6 |
| 43 | Matt 12:18-21 | Is 42:1-4 |
| 44 | Matt 12:40 | Jonah 1:17 |
| 45 | Matt 12:42 | I King 10:1 |
| 46 | Matt 13:14-15 | Is 6:9-10 |
| 47 | Matt 13:35 | Ps 78:2 |
| 48 | Matt 15:4 | Ex 20:12 |
| 49 | Matt 15:4 | Ex 21:17 |
| 50 | Matt 15:4 | Pro 20:20 |
| 51 | Matt 15:4 | Deut 5:16 |
| 52 | Matt 15:4 | Lev 20:9 |
| 53 | Matt 15:8-9 | Is 29:13 |
| 54 | Matt 16:4 | Context Jonah 1:17 and Matt 12:40 |
| 55 | Matt 17:10 | Context Mal 4:5 and Matt 11:14 |
| 56 | Matt 18:16 | Deut 17:6 |
| 57 | Matt 18:16 | Deut 19:15 |
| 58 | Matt 19:4 | Gen 1:27 |
| 59 | Matt 19:5 | Gen 2:24 |

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Resources collected as common information, list was inspired by works yet original work presented. Resources used are noted in the OUR Bible Biblography.

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